



SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

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PROGRESSING.

Liberal Sunday-School Papers.

The Young People's Weekly is the name of a nice little paper printed in Chicago by Mr. David C. Cook for general circulation in Sunday-schools. It is a non-sectarian paper, and the stories remind one of the Golden Days. In the issue for September 5, some one asks a question with 1 copy, with the editor's reply thereto:

"I have lately had a great sorrow overtake me, and it does not seem as if I could say, 'Thy will, not mine, be done.' Do you think that friends we have lost, see and know what we are doing here on earth?"

"You do not tell me what your sorrow was, but think it must be that you have lately lost a dear friend. Your question is one which is often asked, and about which we have very little light from the Bible. But all the light we have passed out of the body do know what is going on here, and are interested in the same, also that they are helpful to us. In one place the Bible speaks of our being 'compassed about with a great crowd of witnesses,' and in another place says, 'Are they not all ministering spirits?' There are many similar passages. I think there is a oneness of all life, so far as there is life, and that separation from the body only increases this. I think Jesus taught this in the parable of the judgment, when He spoke of separating the good from the evil, as the shepherd separates the sheep from the goats, and would say to those on his right hand, 'Come ye blessed, for I was hungry, and ye gave me meat,' etc. Of course there are many here who we do not know, and it would take eternity to become acquainted with all, and for our love to grow so large that we should feel a oneness with every one. I cannot see why our dying should separate us from those we love here, but instead I think it should unite us still closer to them and to Jesus.—Ed.)

Now, of course, there are a few thoughts in the above answer that Spiritualists do not altogether sanction, but the trend of it strikes very strongly of Spiritualism. I opine that the editor has been reading Moses Hull's 'Encyclopedia of Biblical Spiritualism.' Ida Reed Smith calls a very good story in the paper, called 'The Floyd Boys.' It tells about Mr. Floyd's brother-in-law having cheated him out of some money, and after Floyd's death, the man allowed his family to become almost destitute, while he was a rich man, made so by the providential loan he had failed to repay. But a heroic act performed by one of the boys awoke their uncle's better self, and 'penitence came to Cyrus Thatcher's softened heart that he had wronged the friend of his boyhood days; a prodigious that made him say to some unseen presence that he felt near him: 'I'm sorry, Will, I'm sorry; but where I wronged you, I'll try to make it right with the boys. I'll give them what you'd like best for them to have; as much as a man may, I'll right the wrong I did you so many years ago; I'll make it up to the boys, Will.'"

And the story ends by saying that he took the whole family home with him. Now, if there isn't true Spiritualist teaching in this story, then there is no such thing. I will say this much in conclusion, that without in the least desiring to boom this particular paper, as there are a number of objectionable things in it, but my point is that it is the best orthodox Sunday-school paper I have ever read.

U. G. FIGLEY.

An Open Letter to the Hon. A. B. Richmond.

Dear Sir:—I have read your recent contribution to 'The Progressive Thinker' on the 'Atom and Infinite Mind.' You ought to recognize the fact that life and matter are inseparable; hence, logically, and self-existent, and like unto them, and space preclude a creator; that life and matter are distinct factors; that mind is evolved from life consequent upon its organic union with matter; and thence it follows that all intelligence is evolved from the same source; that all phenomena result from the counter action of these cosmic forces resident in life and matter; and are co-existent therewith; that the constant antagonism of these forces results in constant warfare, thus precluding order or harmony; that instead of fixed laws producing definite results, we find constant change is the unfixed law of nature in all her operations.

Verily, my God is not a monster. He is in harmony with nature. He is not infinite in wisdom or power, yet He is adorable. He is unchangeable. He is incapable of anger, hate, or revenge.

GEO. M. RAMSEY.

Clokey, Pa.

Frugality is founded on the principle that all riches have limits.—Burke.

When the state is most corrupt, then the laws are most multiplied.—Tacitus.

He who has health has hope; and he who has hope has everything.—Ara-bian.

Every noble acquisition is attended with its risks; he who fears to encounter the one must not expect to obtain the other.—Metastasio.

A FARMER MEDIUM.

A Successful Seance Under Test Conditions.

Our farmer medium, H. F. Coates, entertained some sixteen of us some time ago, to the entire satisfaction of all, and proved beyond a doubt that spirits do return and can make themselves manifest to their friends. His phase has been trumpet and dark circle, but acting upon your idea of a test, a number of believers and skeptics were invited to the residence of J. P. Marks, the city electrician. After the circle was formed, a committee was asked to examine both cabinet and medium, and everything was pronounced satisfactory. The medium took his place in the cabinet, and after placing mosquito netting over him, it was tacked securely to the floor, and examined by all and pronounced secure. Then the light was lowered and everything was ready. We were requested to sing a song and repeat the Lord's Prayer, after which the spirits began to come.

Quite a number came and talked, but a great many that came were not strong enough to say anything. After the materializing seance was over, the light was extinguished and the medium still remained in the cabinet tacked down and the circle outside joined hands. Strange to say, the trumpet-talking went on just the same; writing was heard on the slates and tablets; the guitar was played and a 10-pound music-box was wound up and carried around the room playing. Now, all of these instruments were on a table outside of the cabinet and inside of the circle.

Spirits, like mortals, lose their power, so we were firmly thanked and dismissed. At no time was the light extinguished during the materializing seance. The cabinet consisted of curtains hung in the corner of the room, where there was no opening and no possible way of practicing any deception. The light was turned on, another examination made, and the medium found as when placed in the cabinet. Everyone present pronounced the seance a success. Since this first test he has given a number of materializing seances with success, and we can recommend him in his various phases to any society.

ONE WHO WAS THERE.

Mattoon, Ill.

MRS. EMMA FOSTER.

Materialization Under Strict Test Conditions.

To the Editor:—Probably there is no phase of phenomena presented by our mediums that has caused more discussion or has been more puzzling to Spiritualists and investigators than the phenomenon known as materialization.

To such as have investigated this phase to any extent it is well known that for the most part that which is claimed as materialization is too often personation by the medium, and in many cases downright fraud, the so-called spirits being nothing more than confederates.

No seance is valuable to the student of the phenomena unless held under conditions that preclude the aid of earthly helpers, and such other safeguards as to put it beyond the power of the medium to produce the manifestations.

It is my purpose to give a straightforward account of a seance held by the lady whose name heads this article, and let the reader draw his or her own conclusion.

On Tuesday evening, October 2, the writer was one of about twenty persons who assembled in the parlors of Dr. Arthur, who resides at No. 2127 W. Wabash avenue, where the seance was held. The cabinet is formed by curtains placed against two sides of a solid wall in one corner of the room.

A pair of new and improved steel handcuffs, to which was attached a chain about three feet in length and having a staple at the end of the chain was produced and inspected by all who chose to do so, after which the staple was driven firmly into the framework of the door.

Two ladies present were called to disrobe the medium, replacing her ordinary apparel with black garments throughout. She then took her seat in the cabinet and the handcuffs were placed upon her wrists, the keyholes being sealed by a gentleman present.

After singing a few moments, full forms began to appear about the room. A profusion of white drapery and differing entirely in height, form and features from the medium.

Two or more forms were repeatedly seen at the same time, and what was especially gratifying was the fact that forms were seen and conversed with

satisfactorily explain the phenomena occurring in their presence on any other hypothesis than the spiritual.

WILL C. HODGE.

98 Ogden Avenue, Chicago, Ill.

OVER THE COALS.

Poser for Orthodox Preachers.

This morning's mail brought me a letter from the Rev. Mr. Hodge, of the Chicago Evangelical Church, in relation to the challenge issued to Elder Covert in a recent issue of 'The Progressive Thinker.' While I am afflicted with a malady that prevents my opening my mouth and compels me to live on 'spoon victuals,' my mind is perfectly clear, and it does not take a mouth to operate a typewriter.

The customary argument is made, and as others may be met with the same explanation, I wish to make an examination of the passage quoted. When we mention the fact that the Bible gives to prove whether you are a believer or not, the answer always given is, 'Oh, that was for the apostles, not for us.' That settles the argument, as usually no Bible is at hand, and the contrary can not be proven. Now, good Spiritualists, paste this in your hats and keep it ready for business.

The passage referred to will be found in Mark xvi:7-19. It reads as follows: 'And he (Jesus) said unto them, Go ye into all the world and preach the gospel to every creature.'

'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' 'And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.'

The foregoing is the entire passage. I ask anyone to point out a single thing that would indicate that this test was to be applied to the apostles. On the contrary, it says exactly the opposite. Let us examine it.

'Go ye into all the world and preach the gospel to every creature.' Not only to man—the book says 'to every creature.' 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' That leaves very little room for questioning. The apostles were instructed by their leader to go and preach the gospel to every creature, and they that believed would be saved, and they who did not would be damned. All about the creatures preached to. Not a word about the apostles' believing.

'And these signs shall follow them that believe; Not follow Jesus, but follow them that believe in good grammar. "But" should never be used to indicate persons, but I suppose we ought not to expect good grammar from the Bible. But there is no argument on this point. If you are a "believer," the Bible says you can "handle serpents, drink poisons, heal the sick, drive out devils, speak with new tongues; if you cannot do it, and claim to be a believer, you are a fraud and should be treated as such. As God is the same to-day, yesterday and forever, it is useless to say the time has gone by.

My critic informed me that if "anyone" should attempt the feat and should die, I would be responsible for his death. Well, if anyone is foolish enough to try it, it will not be much of a load of responsibility to carry. There is a consolation in that.

Now, good Christian brethren, your preachers have told you this applied to the apostles, but if you have read thus far, you ought to know better. Do not say I have misquoted. Take your Bible and read for yourself. Then take it to your preacher and ask him why the Bible commentators do not attempt to explain it? Ask them why they put it off with the statement "This saying is peculiar to Mark," when it is one of the most important events in the life of Jesus. Do not let them put you off with the statement that the commentators do handle it; make them show the explanation to you. They cannot do it.

Jesus had been crucified, rose from the dead, visited his friends and was taking his final leave of them. At such a time he would naturally give complete and final instructions to them. That it is so considered is evidenced by the fact that the 15th and 16th verses are used by clergymen to prove the necessity of baptism. If any instructions left by the Nazarene had any potency, these should have been the greatest.

Years we have been asked to submit to tests to prove our mediumship. An inspirational speaker has to take subjects from the audience and give lectures and poems upon them to prove his mediumship. Physical mediums are chained to the floor, tied up in sacks, bound with fetters of all kinds; materializing mediums are stripped of every rag of clothing, sometimes tied with other clothing, and sometimes left in a state of nudity to materialize clothing to cover the forms.

Our orthodox brethren say this is right and proper. But for many years they have been going the rounds with the statement on their lips that they are God's special agents and are doing his work. It is time we had some proof of it. They have collected millions of dollars by this method. When a medium happens to get caught, whether a true expose or not, an action for obtaining money under false pretenses is at once begun. They will not give us a test at such times.

I would do better by our orthodox friends. I would let them make the test; if they cannot do it, punish them as we would any other person who is guilty of similar offenses.

Lily Dale, N. Y. W. H. BACH.

Every man is a volume if you know how to read him.—Channing.

There can be no civility without a deep morality.—Emerson.

Spontaneous Manifestations.

SPONTANEOUS SPIRIT PHENOMENA, ILLUSTRATING SPIRIT POWER—VISION OF ANOTHER WORLD—CHAIR GOT THE POWER—A MEDIUM IN CHURCH.

Santa Monica, Cal.—William Graham, a consumptive, and his wife lived in a cottage here. On Saturday night Graham, apparently died. An undertaker was called in and prepared the body for burial. The frenzied young wife was finally allowed to go into the room, and in a paroxysm of grief, she threw herself upon the body, straining it to her breast and calling to her loved one to come back.

It was some minutes before she could be led away, and then it was noticed that a slight shudder ran through the man's body. Restoratives and massage were applied, and within an hour Graham was able to speak.

Graham says that he went out of this life and journeyed to another country. He describes a beautiful road lined with stately trees; strains of music were in the air, and he says that along a pathway his father came to meet him. He tells of their greeting and conversation, and then of his being torn away and called back to his worn and aching body by the insistent calls of his wife. Graham is still alive, but he cannot last more than a few days.

IN A TRANCE HE SPEAKS.

Laporte, Ind.—The Rev. John Kaufman (as set forth by the New York Daily Journal), whose home is near Nappanee, Elkhart County, this State, is endowed with a faculty which is of the most remarkable order. He is gifted with the peculiar power of preaching while in an apparent state of somnambulism. This word does not quite express the phenomenon, for he is semi-conscious before he delivers himself of his wonderful sermons. He is an enigma to himself and friends, and many physicians have studied his case without being able to account for the strange faculty which he possesses, or of reaching an understanding of it. He has been in the ministry over twenty years, being first a Baptist, but his strange power dates from the time when, at a camp-meeting held near Terre Haute, some years ago, he became a convert to Methodism. He attended this meeting regularly, and toward its close became wonderfully impressed with that faith—so much so that he decided to join the Methodists. He did so, but before the close of the meeting his nervous system gave way, and he was laid on a bed of sickness for several weeks. When he arose from his bed his mental condition had undergone an entire change. He was transported from a lively, active, matter-of-fact person to a man of a dreamy cast of mentality. He would sit for hours silently poring over the Bible, without paying the slightest attention to what might be transpiring around him. During these periods it was impossible to engage him in conversation. Pulling him by the arm or pushing up lightly against him would not draw his attention from his dreamy study, and among his friends it was soon understood that while these spells were on him he was not to be interfered with. During one of these reveries he astonished those about him by launching forth in a voice that was strange to them. He repeated his text, and then poured forth a sermon of great power and beauty. His naturally strong tones were changed to a voice of the purest tenor, musical and flexible, and his words flowed with the ease of a polished orator.

The first sermon preached to the members of his household was broken short by his falling forward as if shot. He was assisted to his bed and a physician found Mr. Kaufman in a deep sleep, with heart beating regularly. It was found that he had been asleep for several hours. Since that time his Sunday morning sermons have been delivered under these strange circumstances.

He occasionally preaches through the week, but finds the strain too great, and when he does so is compelled to forego the following Sunday's sermon. A peculiar feature of his case is that this power is exercised only in the morning. In the evening his sermons are delivered in a rather coarse voice, and neither his manner nor matter is then up to the average country minister.

He is well aware of his amazing gift, but talks of it only when forced to do so, as if it were something that should not be discussed. He gives one the impression that his power is of supernatural origin, and that the human mind cannot comprehend it. All his mornings, except Sundays, are given up to his dreamy studies of the Bible. On Sunday he communes with himself until the hour for going to church. He is then accompanied by an attendant, who waits close beside him while he preaches. After he reaches the pulpit his motions appear mechanical, as if he were acting a part in a religious drama. When he rises to speak he stretches forth his right arm and assumes a rigid position. He remains thus with closed eyes for a few minutes without uttering a sound. Sometimes he prefaces his discourses by singing a hymn, but usually he commences by repeating his text. His delivery at first is in a slow and distinct voice, but as he progresses his utterance is more rapid and his voice searches every cranny of the edifice like the notes of a clarion. He electrifies his congregation and brings tears or smiles from his hearers at will.

POWERS OF CLAIRVOYANCE.

He claims not to know upon what subject he will speak at a given time. The inspiration comes while he stands before the congregation with outstretched arm, and he sometimes speaks upon the same subject consecutively, but never in the same terms. A note of warning runs all through his discourse, and he claims to be able to see great calamities ahead for the country unless the people turn more sincere.

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LIFE CAREER OF A FRIEND

Its Sad Results in the Spirit World.

AS TOLD BY JOHN PIERPOINT, THROUGH THE MEDIUMSHIP OF LIDA B. BROWNE.

Let me relate to you the life history of a friend, and its effects on his sphere of usefulness in spirit-life. As a youth he was always in advance of his fellow playmates, was the leader in all sports, at the head of his class in school, and looked upon by all as a promising boy. His parents were well-to-do, and their fondest hopes were centered on their son. Anything he wished for was granted him, and life was one round of pleasure. He was not taught self-restraint or to look out for the rights of others. In his mind he was the one to be considered, and grew up a selfish, headstrong young man.

Adversity came to his father; business failures that left him stranded on the financial rocks, and his mother, being delicate, never recovered from the shock of the loss of her beautiful home. She had never looked poverty in the face, and sank under what she termed a disgrace. After the mother's passing out of the physical, she became a wanderer, and traveled from one place to another until he finally reached one of the mining towns of the West. Here all was new to him, and with a reckless, daring spirit, he entered into the struggle for gold, winning success.

Never being used to self-denial in any direction, and in this place where the greatest freedom abounded and no moral restraint whatever, he plunged deeply into all the follies of the day. Drinking, gambling, and profligacy became daily occurrences, and having got from the earth what men prize most, he became a leader in the camp and of influence and power.

This influence could have been wielded for good, but alas it was not. The selfishness fostered when a child became intolerant when a man. Those who would not yield to his will felt the iron hand placed on them. There were some grand, noble souls in the community, men who had left as good homes as he had, but they had not met with prosperity, so had to bend to his will and become his servants to do his bidding. Such men as these, who were not powerful enough to cope with the autocrat, so finally held their peace.

Thus things went on for some time. The more gold he got, the more oppressive he became, and the more he ground down and out on the wages of his employees. Those working in his mines could finally stand it no longer, and a strike was the result with a demand for less hours' work and better pay. He laughed at their threats, and to quell the uprising asked assistance from the United States troops stationed some miles away. In the fray many lives of the laborers were lost for they were slain without mercy.

The misery that came to the wives and children would have turned a softer heart, but long accustomed to being obeyed, he was unrelenting to those who defied him or resisted his will. Sickness and hunger came to many families, and those who gladly would have helped them, feared to do so lest they lose their means of livelihood.

The reign of this multi-millionaire was suddenly brought to a close by the bullet of a companion during a quarrel at a gambling table. He had no warning, but was thrust out of the mortal form instantly, with no opportunity to repent of his evil deeds or make reparation to those he had injured. What of his earthly stage? He was dead. He had never given any attention to a future life, but his whole thought had been devoted to money-getting and the gratification of his aims and desires.

It was some time before this man fully realized he was no more flesh and blood, but a spirit who must atone for the past. All was so real that he thought himself transported to some strange place, or that he would soon wake up and find it a dream. The first face he beheld was that of his mother. That puzzled him, as he had almost forgotten her in his rush for gold and the indulgence in so-called pleasures. Her words of greeting were, "Oh, my son!" as she wept tenderly over him.

By gradual stages he came to realize where he was, what his mission must be, and how great had been his transgressions. Those whom he had injured in earth life, whose death he had caused at the time of the strike, he had to sue for pardon. His position was one of meekness; he had to bend to the authority of others, but they were teachers when he knew were in the right, and that it was best for him to seek knowledge of.

It was no easy task to lift this man out of his darkened condition. Many years have passed, as you count time, and he is still far from the man he would have been had he received different training when young, been placed in other surroundings and one deed of uprightness. Think of this, you who are on a similar road! Stop and consider where it will all end! Death does not stop the sufferings of the inner consciousness.

This man knew he was doing wrong, but thought when he had amassed wealth enough and got along in years he would return East, settle down in some good community, and join the church. He did not expect to be cut short in his career, but now seeing results that follow from a certain course of action, is deeply grieved at the misery he caused, and wishes to relate his history for the benefit of some who may be just entering on a life of indulgence. If this should prevent one soul from following in his footsteps, he will feel amply repaid, and his honest confession will help him in his progression.

JOHN PIERPOINT.

Resentment seems to have been given by nature for defense and for defense only; it is the safeguard of justice, and the security of innocence.—Adam Smith.

Feast of the Evening.

To the Editor:—The Progressive Thinker is the best Spiritual paper in the round world. We look for it as we do for the rising of the sun, on the day upon which it is due, and it is the feast of the evening, looked forward to and most thoroughly enjoyed.

Kalamazoo, Mich.

The "Y. P. S. I."

These letters must become familiar to every Spiritualist. I do not feel like giving my time to any other movement than the Young People's Spiritual Institute. It absorbs all of my time and interest at present, and I trust will during the next year since my early devotion to the cause of Spiritualism, and the lack of young associates therefrom, I have planned for young people's societies. The Lyceum developed dramatic clubs, debating societies, etc., as auxiliaries, but they never had any perpetuity, because there was no co-operation. An isolated movement will not succeed. There must be fraternity.

When we realize that numerous others are pursuing the same objects of attainment that we are, and are in fraternal co-operation, our efforts and interest will increase. With a realizing sense by the Spiritualists, that societies exist everywhere, our interest will be greater.

The young people are more clanish than are the elderly. We do not have the young allied with cause, for the reason that no inducement is given them. The Lyceum suffers more for the want of young men and women than it does for children. We hope all this. As the Spiritualists are usually slow to encourage any organized effort, we cannot hope that the young people will create institutes with great rapidity for awhile. But they are sure to be developed. There will be given untiring effort to obtain them. The promises are already a manifest of widespread interest.

The organized institutes are enthusiastic and doing good work. The social and educational interests are already making good progress. Literature, music and mediumship are sure to result with much prominence. All societies and localities should move at once toward a local institute of the "Y. P. S. I." Address me at Titusville, Pa., during November, or permanently at Rochester, N. Y. Fraternally,

G. W. KATES.

Deliver me, O Lord, from that evil man, myself.—T. Brooks.

Human science is an uncertain guess.—Prior.

Each one sees what he carries in his heart.—Goethe.

Midas longed for gold. He got it, so that whatever he touched became gold, and he with his long ears, was little the better for it.—Carlyle.

If hours did not hang heavy what would become of scandal?—Bancroft.

In persons grafted in a serious trust, negligence is a crime.—Shakespeare.

In the cabinet while other forms were outside and in full view of every person in the room.

One of the finest things presented was a form clothed with trailing, and pure white garments, who borrowed a handkerchief of a lady present, and standing in full view of the entire circle manipulated it until it assumed the size of a good sized table spread, changing the texture and it assumed the appearance of the finest lace. This form, members of the circle were not only allowed to handle but it was thrown over the head and shoulders of a young lady present, and was then taken by the form and again manipulated until it again assumed the form of a handkerchief and was handed to the owner.

Another manifestation was by a sister who claims to have died in a peculiar house in this city, and who presented herself, beautiful in form and feature and was clad in the order to which she belonged. Her make-up was simply perfect and taken altogether was perhaps the finest manifestation during the entire evening.

Others followed with long, black flowing hair, pronounced types of the brunette; and still others who were perfect blondes.

These were so distinct in form, size and feature from the medium that no one could mistake one for the other.

There were not so many forms as usually appear in seances of this kind, but what was lacking in number was more than made up in quality, and satisfactory to the entire circle, and there was not a dissenting voice as to the genuineness of the manifestations.

The light was regulated from the cabinet, was uniformly good and at times so bright that every object in the room could be distinctly seen, while confederates were simply out of the question.

Mr. Ben Foster, husband of the medium, is manager of the seances, and is himself one of the finest mediums in the country for physical manifestations in the light, and is now giving a series of public seances every Sunday afternoon and evening at Arlington hall, corner 31st street and Indiana avenue, in connection with the meetings held by Dr. Arthur. Their residence is at 2255 South Park avenue, flat 32, and to any who may have a lingering suspicion of trap doors and confederates, it is only necessary to say that arrangements can be made at any time for seances in your homes and practically under your own conditions.

A \$500 CHALLENGE.

As the Anti-Spiritualist organization is so fresh with challenges to mediums, here is one for the Antis: Five hundred dollars will be posted that Covert and his gang cannot duplicate the manifestations of Ben or of Emma Foster, under the same conditions, nor can they

Every man is a volume if you know how to read him.—Channing.

There can be no civility without a deep morality.—Emerson.

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A DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

MR. COVERT REPLIES TO MR. HULL'S SECOND SPEECH.

We'll try and keep track of the gentleman's statements and affirmations, but these are not arguments. As to all nations believing in it, that is no argument in favor of the fact, as all the heathen believe in idols. Now, Paul says, there is nothing in an idol. Great myths of the past believed in idols, and millions to-day bow down and worship idols made with their own hands, and they will tell you more wonderful things than their idols have performed than he has told us about the performance of the phenomena of Modern Spiritualism.

MORE MISERABLE CLAP-TRAP.

I am so glad my opponent showed his cloven foot on the Bible and the Holy Spirit that inspired it. He compares God Almighty, the Father of us all, and the Holy Spirit and the Lord Jesus Christ to mediums, with all their wonderful phenomena and brings them and their phenomena down to the level of mediums and the so-called phenomena of Modern Spiritualism. And then in the beginning he had the audacity to ask the question, how can we counterfeit a thing if there is nothing to counterfeit? He has now simply explained his position that Modern Spiritualism is a miserable, low counterfeit of God, the Holy Spirit, Christ and the true religion. As God spoke on the mountain, surrounded by light and fire, and as God wrote the law which has been recognized in all nations, and its moral superiority acknowledged above the moral superiority of any other code ever written, therefore he assumes because God gave such law in the presence of two or three million people, that is slat-writing. That is the kind of message you get for twenty-five and fifty cents from some low mulatto woman down on the street. Thus he drags God Almighty down to the level of a miserable mulatto. If the messages written on the slate contained law and logic, and light and life, and morality, as written by the great Father of us all on Mount Sinai, I would have some respect for the slat-writing, if I had no respect for the slat-writer. But the great fact is, what God wrote in the past has come down through all ages of the world. "And heaven and earth shall pass away," says Jesus, "but my words shall never pass away." Whenever the mediums of Modern Spiritualism will write some communication that will stand through eternity to come, we will have some respect for their writing, I repeat, if not for the writer.

MISERABLE MEDIUMS.

As to the miserable clap-trap to which I referred, the gentleman's comprehension was dull, or he ought to have called up the spirits to refresh his memory. I did not say his arguments were clap-trap. I said the paraphernalia that the medium uses in order to get the phenomena of Spiritualism—you might call that clap-trap, and if it is not that, what is it? He can define it. I suppose he would call it the inner, or the holiest of the holies of the sanctuary. But see the presumption of them! Because God wrote a law, and because God has done wonderful things in the past, then these miserable mediums pretend to come and duplicate the work of God Almighty. Why, talk about Balaam's mule! Its cheek isn't to be compared to the cheek of the medium. I admit that about the first medium we read of was one of those long-eared fellows, and they haven't got over it yet as far as I know. They are the best class. It generally takes an empty head for some things to get in. If the head was filled full, how could the spirit get in? So it is no credit to him to class himself with such an animal. I didn't class him there, but he is putting himself on the same ground. He ought not to object to that.

WHAT PROFESSOR CROOKES SAW.

Now, he comes to us with Professor Crookes, with his wonderful phenomena that Professor Crookes saw in the light. Well, I read a little about what Professor Crookes says. It was in the London Daily Telegraph of March 13, 1874: "Science and Spiritualism. In the Press yesterday, Mr. William Crookes, F. R. S., prints an account of a seance at his house, in which Miss Fay exhibited some wonderful phenomena while under severe scientific conditions. The sitting took place on Friday evening, February 19, in the presence of several well-known men of science. On Mr. Crookes' suggestion, the medium was so placed as to form a part of an electric circuit connected with a galvanometer, indicating on a graduated circle the exact deflection produced by the current. In each hand Miss Fay held the terminal of a wire, and the fact that she kept continuous hold of the terminals was guaranteed by the amount of deflection of the galvanic needle and by flashes of light which accompanied each change of position or breaking of contact. This method was agreed to by the savants present as affording absolute certainty that the medium could not remove her hand or touch from the wires, whether in a trance or otherwise, without it being made known by the galvanometer. The sitting was held in a well-lighted drawing-room, the medium thus tied down by electricity being screened by a curtain."

A CRAZY LOT!

Why what fool couldn't hold a seance in a lighted room if he put up a big curtain screen between himself and the people? I know people advertise to hold trumpet seances in the light. They do in the light of day by taking you into a dark room. Now, see the difference between his mediums and Christ. He said when he blindfolded Jesus Christ, and tied him, then he said Jesus Christ could do nothing; but if you want a modern medium to do anything, why you have to blindfold him and tie him before you get him to work. There's the difference between Jesus and the mediums. Oh, what a difference! Why, they tied this woman—tied her. Who? Ev Fay—born over in Ohio, known as a miserable person over in Ohio, who went over to Europe, and came back and was exposed, and I exposed her last winter in St. Louis so she had to leave the city. And Dr. Becker and Professor Haganman performed the very same trick at Findlay, and will perform the very same trick here that fooled Prof. Crookes. Ev Fay now comes out and says that Spiritualism is a fraud, and that she performed those tricks which fooled that crazy Prof. Crookes through fraud. The old man's crazy, just as Prof. Hare was crazy, and as Judge Edmunds was crazy, and as Horace Greeley became a Democrat and a Spiritualist, of course he became crazy and died crazy.

Now, then, they tell us about Prof. Crookes. He is simply a good, old man who is crazy on that subject. Why, it was the confederates of the mediums that performed these tricks on Professor Crookes. While he was watching the medium, the confederate performed the trick. There's the real secret of it. There's the real reason of it. For Ev Fay has been exposed in her moral standing, her social standing, and in all her

tricks. I have a picture of her here, and could show you exactly how she was tied and fastened at the time she fooled Prof. Crookes. Nothing but a miserable, low-down sleight-of-hand performance trick, and yet the Spiritualism of all Europe rests upon that miserable fraud.

THE QUESTION OF HISTORY.

Now, as to history. He repeats what some of these men say. I say there is not an authentic case recorded in history, outside of Divine Revelations, and there is not in Divine Revelations where the spirits of the dead came back and took possession of the organism of the living. That is Modern Spiritualism, that is, that the spirits of the dead come back and take possession of the organism of the medium. Last Sunday, one of the mediums, Madam Garrett, of Cincinnati, claimed to be controlled by a Catholic Irish priest—pretended that that priest—the spirit of a good man, came back and took possession of her organism and talked through her. When I met Madam Glading in Philadelphia, she said her mind went back to the small part of her brain, and St. Paul came in and took charge of her organism, and thus talked through her. Now, where do we find in Scripture any such doctrine as that? There is no such doctrine, that the spirit of the dead, of those who have died, come back and take possession of her organism, or that the spirits of the dead come back and performed those phenomena referred to in the New Testament.

He refers to some things that God did in the night. Yes, but what he performed in the night was worth doing. He told Nicodemus, "Verily, verily, I say unto thee, except a man be born again of the truth and of the spirit, he cannot enter into the kingdom of God." You don't receive such teachings from Modern Spiritualism.

As to the other great miracles worked by the Lord, not one miracle did he quote that was ever performed by the spirits of the dead, but were performed by the spirit of God Almighty.

As to the handwriting on the wall at the feast of Belshazzar, who wrote that handwriting on the wall? There was not a medium, there was not a magician, there was not a soothsayer in all the land that could read the handwriting on the wall. When Daniel was called, Daniel acknowledged that only the spirit of the most high God could interpret the handwriting on the wall, and so with all the miracles referred to. Not one of those miracles was ever performed by the spirits of those who had died and passed out of the form, as our Spiritualist friends would say. As for the coming of the Holy Spirit on the day of pentecost, as to that day and time when the church united and prayed so that the very place where they stood was shaken, to say that that shaking was done by the capricious spirit that came back of some poor old Indian, is a burlesque if not blasphemy upon the Holy Spirit. We are here to admit there was a spirit that came back on the day of pentecost and shook the place where the Apostles and the holy men of God stood, but that spirit was not the spirit of some poor Indian chief that had gone out of the form, but was the spirit of God Almighty, and that, too, in fulfillment of a divine prophecy, and let them have such a spirit as that. If at these seances there will come from heaven as a mighty rushing of wind a spirit that will fill with peace and joy and make the heart clean and the society so pure that the "wicked durst not join themselves thereto," then we might have some respect for Modern Spiritualism. I affirm and repeat it. Why, he undertakes to make God Almighty talk through a tin horn and to play upon the tambourine and to tumble and roll his eyes like a dying calf and to wrap himself in cloths and to tie his hand with ropes, and thus under condition seemingly very secure write some little trivial message on a slate. I affirm if the God of heaven could write nothing better, and if we have no other evidence of immortality and if that is the best that the spirits can do, I am here to say I have no respect for such spirits and you will never make a convert out of me.

I understand that the Lord worked in the night and he also worked in the day, and thus gives the lie to the spiritualistic philosophy that darkness is necessary in order to have spiritual phenomena.

As to the materializing seance spoken of, oh, let them give us the seance of Mount Sinai, let the mountains quake and tremble, let the face of the medium become so like Moses's that he will have to place a veil over it. Let the voice of thunder be so great that the people shall quake and fear and then I will begin to have a little respect, perhaps, for your seances.

INFIDELITY AND SPOOKS.

Now, he says or he undertakes to show because we duplicate the seance of the miserable mediums we are mean, base fellows, and now he compares us to Janes and Jambres, etc. Why, that is the side he is on. It is he and his mediums that are pretending to duplicate the works of God Almighty.

They say God wrote on a slate, and therefore they can write on a slate. They say God talked through a horn, therefore they can talk through a horn. They say God walked on the water, therefore they can walk on the water if they have a plank under them. They say that Moses materialized on the mountain in the light and so they can materialize. They say the Lord Jesus rose up and passed through the air and therefore Home, that miserable fraud that was detected in Europe, but swung on invisible wires, also passed through the air. It is his mediums that are the imitators. It is his mediums that are the counterfeiters, trying to counterfeit the work of God Almighty, trying to duplicate the works of the Holy Spirit, trying to outdo the works of the Lord Jesus Christ who is crowned in heaven Lord of all. Is it any wonder my friend, Professor Grimes says, "Spiritualism is nothing but infidelity with a spook in it; take out the spook and there is nothing but infidelity left, and take out the infidelity and there is nothing but a spook left." For, if he cannot make you believe that the Bible teaches what it does not, then he begins to make fun of the Bible.

IMMORTALITY TAKEN ON FAITH.

Now, as to immortality, I affirm that no man knows it. There is the difference between Christianity and Spiritualism. The child of God must walk by faith and not by sight. The Spiritualists tell us they can demonstrate immortality, that they can bring the spirits of the dead back and show them to us. Now would be a good time to bring them. Oh, he goes back, away back, some time in the past. Why, it is modern Spiritualism we are talking about. They call them up all around us. This tooter through the tin horn behind me on the platform here, will go into private families where he can cheat and commit fraud and will talk through the horns, but he doesn't dare show his powers here, for he knows I will demonstrate him to be a fraud, which he is and he knows it. And he is not only a fraud, but every other medium that pretends to do the same thing. So, then, there is the

point at issue: Here are these mediums claiming to produce the phenomena upon which Modern Spiritualism rests. Now, then, if he or any other medium can produce any phenomenon that we cannot demonstrate to be a fraud, why do they not bring it forth?

"Jesus could do nothing when he was tied." He says Jesus didn't know the man that hit him. Wait, wait till we come to judgment. Wait till the worlds pass away. Wait till the brightness of his coming. Wait till we stand before Christ to give an account of the deeds done in the body, and see if Jesus does not know who that man was that struck him before Pilate, for he shall render to every man according as he has done. To deny the knowledge of the Lord Jesus Christ is simply to class him with human beings. He knew, but he did not tell. And thus when he was put in the grave, did they not watch him and guard him and seal the grave, and yet did not the Lord Jesus Christ come forth again? Even surrounded by the guards and by the unbelievers, performing the greatest work that was ever performed in that he brought life and immortality to light through the Gospel.

HOW SPIRITS OUGHT TO COME.

Now, as to this thing of people coming back and talking to us, ask the question whether it is reasonable, as he inquires. If they do come back and if they did, would it not be more reasonable for the little child to come to its mother than to have to go around and have its little body pulled through an old tin horn at fifty cents a seance? Mother, oh, mother! If your loved ones come back, don't you think they would come to you? Husband, if your wife is true to you and has gone into the spirit land, don't you think if she would come back she would come to you? Daughter, if that mother of yours loved you, who has passed to the spirit land, don't you think if she would come back again she would come to you and not go away down to some medium that she never saw in this life, and thus have you, a poor daughter, pay fifty cents or a dollar, to get the chance to communicate with your sainted mother? If there was any reason at all in the dead coming back, it seems to me they would come direct to their friends and not circulate around between slates and through old tin horns and all that kind of paraphernalia.

HOW THE DEVIL SCARED THE PREACHER.

Now, as to modern phenomena being held in the light, to which he refers, there are certain phenomena that can be given in the light with confederates. As to the tables that were moved, it is all gammon; there was never a rock unless there was a rogue behind it. There was never a table moved unless some person or thing moved it, physical being. I remember of a minister that once went to a seance. The table moved; he got up on it and the table commenced to go up and he jumped and ran and said it was the devil that moved it. In place of that it was two mediums, or two men in the cellar had a pole and they reached up through a hole in the floor and lifted it up. That is the secret of all table moving; they are either moved by wires or physical connection of some kind, that is the way. And if there is any medium can move a table by spiritual power, here is your chance. I will let you have part of my time if you will come up and move it by any unseen power. Now, suppose you do move it with an unseen power, how do you know that unseen power is the power of a spirit? That is the question I would like to know.

As to these men, Wallace and Crookes, that we hear so much about, I want to tell you that they are simply crazy Spiritualists, just the same as Prof. Hare and others.

THE MILLIONAIRE.

The Most Inexplicable Being of the Human Race.

"Vice is a monster of such hideous mien
That to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Of all classes of human beings in this wide world, the millionaire is the most inexplicable and mysterious to solve. The motive that urges him on to pile up wealth, after having made enough to supply all the needed wants of life, should they live a century, I have in vain sought to attribute to good and honorable motives. Labor and industry to supply one's self with the comforts of life is a duty and commendable to all, but this unbounded avarice, that never is content, but cries more! more! augurs an unbalanced mind, a derangement of the brain, that makes the person a dangerous citizen, and all such should be watched and guarded as carefully as the animal stricken with the hydrophobia. The disease is not only infectious, but works evil in a thousand ways. It would seem that they have adopted the adage, "There is not an honest man. The world is a cheat and he is a fool that doesn't take a hand in it." Urged on by such demoralizing conceptions of mankind, they plunge into every scheme for acquiring riches, honorable or dishonorable, void of all sense of justice, they rob the poor as readily as the rich. Destitute of benevolence and conscientiousness, without which man is a monster, they view with indifference the thousands around them suffering for the comforts of life. What is more malignant, they plot to rob the laboring classes of their hard-earned wealth. This is graphically illustrated in our representatives in office, men who in the common walks of life were honest, but when exposed to temptation (as our heading shows) being placed in power, soon imbibe the infection, losing their manhood by becoming tools, and join hands with our enemies to overthrow our republican government. Such conduct seems more criminal in our officials than others. Elected to office by the people who confidently trusted them to frame and administer the laws for the good of all classes, men fed with liberal salaries of their own making, from the hands of toil—for such men to betray their constituents, turning traitors, is the climax of crime! Are we to sink to a level, or below the nations of Europe? Have our fond anticipations of a free government for the toiling millions become a farce? A bloated aristocracy controlling legislators and congress, making laws to enrich themselves and their abettors at the expense of suffering millions, should alarm every voter in the land.

Citizens, awake! Ring the alarm bells far and near; every man to his post, study your own interest and that of your posterity! Let the coming four years be a school of jurisprudence; let law, in which every voter shall earn a diploma fitting each one to perform his duty at the ballot box in an intelligent manner that will give justice to all and special privileges to none.

The following lines from Pope I deem appropriate to this subject:

"Fraternal love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The center moved, a circle straight succeeds,
Another still, and still another spreads.
Friend, parent, neighbor, first it doth embrace,
His country next, and next all human race;
Wide and more wide, the o'erflowings of the mind
Take every creature in of every kind;
Earth smiles around with boundless bounty blest,
And heaven beholds its image in his breast."

Palouse, Wash. HARRISON AUGIE.

Prosperity is no just scale; adversity is the only balance to weigh friends.—Plutarch.

Waste of time is the most extravagant and costly of all expenses.—Theophrastus.

He deserves small trust who is not privy counselor to himself.—Ford.

CHRISTIANS AT WORK.

Their Heartless Vivisection of a Poor Cat.

THE ANIMAL SHOWED SIGNS OF RESISTANCE WHEN BEING SKINNED BY A CHRISTIAN PROFESSOR—ALL THESE HEARTLESS, DIABOLICAL PARTICIPATORS IN THIS CRIME ARE IN PERFECT ACCORD WITH THE NATIONAL ANTI-SPIRITUALIST ASSOCIATION, AND DESIRE TO SEE SPIRITUALISM AND MEDIUMSHIP SUPPRESSED.

A cat was vivisected at 5 o'clock yesterday afternoon in the quarters of the Young Men's Christian Association in the Kittredge Building. Prof. C. E. Haskell, the physical director of the association institute, was the one who carved up the chloroformed animal alive. Those who watched and took great delight in the brutal affair were seventeen members of the junior gymnasium class ranging in age from 12 to 16 years. It was in Prof. Haskell's office adjoining the gymnasium that the vivisection took place.

Prof. Haskell was graduated in 1893 from the Young Men's Christian Association Training School for Physical Directors, located at Springfield, Mass. From 1893 to 1894 he served as physical director for the Y. M. C. A. at Cambridge, Mass., and from 1894 to 1897 he served in the same capacity at San Antonio, Tex. Since last April he has been the physical director of the Y. M. C. A. in Denver.

A physical director in the Denver association does not spend all his time in the gymnasium. At certain times he instructs a class in physiology in the Young Men's Christian Association Institute, the pupils being members of the Y. M. C. A.

MERELY A REHEARSAL.

When the class, which is composed of young men between 18 and 20 years, meets at 7 o'clock this evening it is Prof. Haskell's intention, he states, to vivisect a cat in their presence. Not having done any of that work recently, he felt that he needed practice in advance, that the real job might be done up neatly. Accordingly and without consulting the feelings of the cat family, he procured a cat which he told the junior gymnasium class he would cut up for their benefit yesterday afternoon.

Prof. Haskell was able to carry out the programme, thanks to the number of homeless and worthless cats in this city.

At 5 o'clock seventeen members of the Junior gymnasium, ranging from 12 to 16 years of age, crowded into Prof. Haskell's office to "see the cat disinfect" as some of them jokingly said. The cat, a black and white one, was placed in a gunny sack. While one of the boys helped to hold the struggling creature the professor chloroformed it sufficiently to permit him

TO CUT IT UP ALIVE.

Then the cat was laid on its back upon a small table and Prof. Haskell nailed each of its feet to the table, driving through it a large tack with the aid of a hammer. The boys watched with interest this process against which the cat was unable to struggle.

One of the tacks came out, and was driven in again, the blows being heavy enough to insure the fact that the cat's paw would not again be released.

CONSCIOUS OF TORTURE.

Then Prof. Haskell used his dissecting instruments upon the cat. With a scalpel he cut the cat's breast open the full length, and he had gotten well on with the process of skinning it when the animal began to show signs

of resistance. The professor forthwith dropped his surgical instruments and poured some more chloroform into his victim's nose. Meanwhile one of the boys had been pulling the cat's tail, thus adding to the discomfort which it probably felt on account of the process of being skinned alive, to which it was being subjected.

When the animal's feelings on the subject had been subdued by the second application of chloroform the vivisection went on and the animal was rapidly cut up. The boys watched the process with much satisfaction. When the neck was cut into one of the youngsters said to the others, "That's where they get the tin can." When the throat was penetrated Prof. Haskell called it an inspection of the "voice box." He cut out portions of the ribs and bisected one of the kidneys, that the boys might behold and grow wise. Then he inserted a tube in the severed wind pipe and inflated the lungs.

AMUSED THE BOYS.

This pleased the members of the junior class so that they wanted him to do it again. Accordingly he severed the whole thing from the rest of the cat's body and, holding the wind pipe and the lungs up in the air, inflated them again. One of the lungs leaked slightly, whereupon a junior excited much merriment by remarking, "It is punctured."

The different organs in the mutilated body were pointed out to the boys and their functions mentioned. This was given by Prof. Haskell as a sufficient excuse for the brutal exhibition, and upon which one of the youthful spectators passed the criticism, "It would be awful for a person to be cut up like that."

Several of the youngsters who had heard of appendicitis asked the professor to show them the vermiform appendix. He made diligent search for the same, but failed to find it, and those who were of such an inquiring mind had to be content with another look at the lungs and liver.

When Secretary Whitehead of the Humane Society learned of the matter last even he was very indignant over it. "Vivisection" said he "is reprehensible in any event. When it is made in the presence of boys it is brutalizing in the extreme. I shall make it as warm as possible for Prof. Haskell and any others who may be responsible for the brutal exhibition held at the rooms of the Young Men's Christian Association this afternoon. I understand that another cat is to be vivisected there at 7 o'clock to-night. Perhaps it may not come off. Certainly it will not if the Humane Society can stop it."—Denver (Col.) Republican.

Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes.—Emerson.

To accept good advice is but to increase one's own ability.—Goethe.

The devil never tempted a man whom he found judiciously employed.—Spurgeon.

Eloquence is in the assembly, not merely in the speaker.—William Pitt.

Elder Covert Bound Over to the Grand Jury.

The preliminary examination of Elder W. R. Covert, of St. Louis, on the charge of criminal libel made by Mrs. Mary Garrett, resulted in the noted anti-Spiritualist lecturer being bound over to the next grand jury under a bond of \$200. The complaining witness charged him with having, in a public address to ladies, accused her of being a common prostitute, a procuress, and with living in adultery. At the time of his arrest Elder Covert claimed he could prove the truth of his assertions by witnesses from Cincinnati, where Mrs. Garrett lives. But at the trial he changed his plan of defense and simply presented witnesses who testified that he had not referred particularly to Mrs. Garrett, but of mediums in general. A number of ladies who were present at the lecture were called to the stand and testified positively as to the use of the opprobrious epithets by Elder Covert. A couple of witnesses from Cincinnati also testified to Mrs. Garrett's good character.

The defendant was placed on the stand and denied having used the alleged libelous words and denied having any knowledge of the Mary Garrett who was the complaining witness. It was some other Mary Garrett who wrote a letter to whom he referred. He denied having called her a common prostitute, an adulteress or a procuress. Several ladies were called to the stand who testified that Mr. Covert did not use the language attributed to him.

Justice Dwiggins held that the evidence was sufficient to warrant Elder Covert in being held to the grand jury, and required him to give \$200 bond, which was furnished.—Findlay (O.) Daily Courier, November 5, 1897.

SOME DAILY.

There comes a time to many of us when poor health and sickness bring anxiety and trouble most hard to bear. Disappointments, troubles and sorrows and physicians in our behalf, remedies we try have little or no effect. In many such cases serious mistakes are made in doctoring and not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidence of danger, such as too frequent desire to pass water, scanty supply, sending irritation, pain or dull ache in the back—they all call in, in silence, that our kidneys need doctoring. If neglected now, the disease advances until the four limbs are numb and heavy, eyes puff, feet swell, and sometimes the heart fails badly. By these conditions, which are plain to be seen, nature tells us again that our kidney trouble is growing worse and that we are on dangerous ground. Should further evidence be needed to find out the cause of our ailments, we need to see a doctor. This is a sad condition of affairs, and also convincing proof that our kidneys and bladder are diseased. There is comfort in knowing that Dr. Kilmear's Swamp-Root, the great kidney remedy, fulfills every requirement and will quickly relieve pain of back, dull ache in the back, kidneys, liver, bladder and every part of the urinary system. It corrects the tendency to hold water, and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands as a sure and certain remedy for one of the most distressing cases. If you need a medicine you should have the best. At drug stores, fifty cents and our dollar bottle. Send for a sample bottle and pamphlet both sent free by mail. Mention The Progressive Thinker, and send your address to Dr. Kilmear & Co., Birmingham, N. Y. The proprietor of this paper guarantees the genuineness of this offer.

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AMUSED THE BOYS.

This pleased the members of the junior class so that they wanted him to do it again. Accordingly he severed the whole thing from the rest of the cat's body and, holding the wind pipe and the lungs up in the air, inflated them again. One of the lungs leaked slightly, whereupon a junior excited much merriment by remarking, "It is punctured."

The different organs in the mutilated body were pointed out to the boys and their functions mentioned. This was given by Prof. Haskell as a sufficient excuse for the brutal exhibition, and upon which one of the youthful spectators passed the criticism, "It would be awful for a person to be cut up like that."

Several of the youngsters who had heard of appendicitis asked the professor to show them the vermiform appendix. He made diligent search for the same, but failed to find it, and those who were of such an inquiring mind had to be content with another look at the lungs and liver.

When Secretary Whitehead of the Humane Society learned of the matter last even he was very indignant over it. "Vivisection" said he "is reprehensible in any event. When it is made in the presence of boys it is brutalizing in the extreme. I shall make it as warm as possible for Prof. Haskell and any others who may be responsible for the brutal exhibition held at the rooms of the Young Men's Christian Association this afternoon. I understand that another cat is to be vivisected there at 7 o'clock to-night. Perhaps it may not come off. Certainly it will not if the Humane Society can stop it."—Denver (Col.) Republican.

Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes.—Emerson.

To accept good advice is but to increase one's own ability.—Goethe.

The devil never tempted a man whom he found judiciously employed.—Spurgeon.

Eloquence is in the assembly, not merely in the speaker.—William Pitt.

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The Hull-Covert Debate.

Do you know a good thing when you see it? Do you ever realize the fact that to even hear of a good thing often proves advantageous? Are you aware of this grand truth that to even taste a good thing has its pleasure? If so, we wish to refer you to a pre-eminently good thing—something invaluable! We desire to introduce you to The Progressive Thinker for at least three months. We have just entered on a new cycle, and we desire you to be with us. We want your quarters, and in return therefore we propose to give you The Progressive Thinker for three months. You will find therein, reported in full, the debate held at Anderson, Ind., between Moses Hull, on the part of Spiritualists, and Elder Covert, in behalf of the various orthodox churches; the former demonstrating that Spiritualism is true, and the latter attempting to show that it is false. This debate has been reported especially for The Progressive Thinker, at great expense, in order to spread a new intellectual table for Spiritualists. If you have the least conception of a good thing, you will subscribe for the paper at once.

But that is not all you will get. We will surprise you still further, by sending you four lectures delivered in this city by Mrs. Annie Besant, one of the most brilliant minds of England. These lectures were listened to by crowded houses in this city, and though the Spiritualists will not by any means endorse all that she says in them, yet they will find them full of suggestive thought. They are submitted to our readers as specimens of the views of one of England's leading minds (and not to beget controversy), and that respect they will prove invaluable, and will keep our readers posted in the current thought of the day. The lectures embrace the following subjects:

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These lectures alone are worth more than a year's subscription. But the above is not all that we promise you for 25 cents. Realizing the fact that your intellectual stomachs may be capacious, we offer you no doubt to your great surprise—still other attractions. We give you one of Col. Ingersoll's masterly addresses on "TRUTH." It is choicest of grand, soul-elevating statements. Five thousand paid 50 cents each to hear that lecture in Chicago. You can read it monthly for one year, and enjoy it each time. But don't be startled, we offer you still more. We offer you an address by Charles Darwin, the California philosopher, who gives "Thoughts Illustrating the Status of Spiritualism, and the Dangers that Beset the Honest Investigator." It should be read by every thinking mind in the United States.

Don't become excited over the great offer we are making to every subscriber for three months. You will get still more than the above. You will have an opportunity of reading an able address by Col. Doherty, of Texas, on "The Philosophy and Phenomena of Spiritualism as shown from the Bible and History."

What we have offered in connection with every yearly or three months subscription ought to bring us 100,000 subscribers. Had you been in this city you would have had to pay \$2 to hear Mrs. Besant's four lectures, and 50 cents for hearing Col. Ingersoll, and yet you are offered this (and much more) with every three months' or yearly subscription to The Progressive Thinker. We should have on these terms 1,000,000 new subscribers to The Progressive Thinker. Every Spiritualist should now awaken, if ever, and roll in the subscriptions; roll in the quarters; roll in the dollars!

OPEN LIBRARIES ON SUNDAY.

To shut up the circulating department of a public library on Sunday, says the Washington Post, in such a wide-open city as Chicago can help no good cause. The opening of public libraries on Sunday is so manifestly in the interest of education, religion, morality and the general progress of society that it has long had the approbation of most of the wise and good of every nation. The influence of good books cannot be limited to religion or obstructive of the legitimate work of the clergy.

TRUE.

The town of Holland, in Michigan, where the clergy want the postoffice department to stop the delivery and receiving of mail matter on Sunday, has never been heard of before, and will not be heard of again if the preachers carry their point. So says the Kansas City Star.

IMPORTANT!

COLLECTION FOR THE BENEFIT OF THE NATIONAL SPIRITUALISTS' ASSOCIATION.

To the Spiritualists of America—According to Article VII of the Constitution and By-Laws of the National Spiritualists' Association, Sunday, November 23, 1897, is set apart for all societies to take up the annual collection for this benefit.

No further funds are needed in the defense of the Babe Will, as this matter has been definitely settled by arbitration, of which full explanation will be given later. But funds are needed to put a missionary in the field, as voted by the annual convention, and to defray the expense of the work of the National body.

The N. S. A., to be a success, and to do the work desired, must have the support of all Spiritualists. It is concentrated effort that wins the day. Shall we not unite at once for the work at hand? Help the N. S. A.

FRANCIS B. WOODBURY.

The road to ambition is too narrow for friendship, too crooked for love, too rugged for honesty and too dark for science.—Rousseau.

A pale cobbler is better than a sick king.—Bickerstaff.

An ounce of mother is worth a pound of clergy.—Spanish proverb.

The Present Trend of Religious Thought.

We are living in a wonderful era. The spiritual world is revealing to human consciousness its hitherto hidden treasures, concealed from mortal ken because the eyes are blinded by ignorance—living mostly in the realm of the senses, and aided, mainly, by appearances, and not recognizing the truth that whatever addresses itself to our senses is not the real, but only an index pointing to something deeper than the seen.

Phenomena, wherever recognized, are but the vestment of spiritual forces that have their home in the world invisible. This unseen world cannot be cognized by the physical senses. It forever eludes their grasp. And yet the tie that binds the visible to the invisible is a vital one. The outward could not exist but for the inward. So, to understand the mutual relation of forces inherent in a human organism? What pen can describe the lofty heights a soul may reach in the earth realm, a point that would dazzle the most vivid imagination.

Human conception has not, as yet, touched the border of spiritual realities. Such attainment is a perennial joy vibrating every nerve and tissue of our being, and beckoning us onward and upward to loftier attainments and a broader knowledge of the potential forces inherent in the infinite realm of spirit.

What a field is here opened up for our investigation. What a realm of ecstatic joy is revealed to our inner consciousness and bids us enter and freely partake of its rich treasures. The universe is man's home, and its divine law is the law of his being. Under the immutable law of progress, will not ultimately rise and lovingly grasp the lessons of wisdom thus furnished him? Do not the possibilities inherent in every human organism demand this result as an ultimate? Of what use is wisdom unless we can avail ourselves of its precious benefits? Of what service is moral power to a man who cannot turn it to the highest and best account?

Justice, mercy and truth when recognized are to be obeyed. Their demands are peremptory and obligatory. They are vital and inherently good, and are in harmony with the eternal properties, and obedience to them will yield a harvest of perennial joy. We are to build up good on good alone, and this is nature's primal law, and from this law there is no appeal. If we violate law in any degree, the result of our being, we must pay the penalty. It is a fatal mistake to expect some one else to pay for the blunders chargeable to our personal account. There is no scapegoat upon whose shoulders we can place our sins and be relieved from our responsibility. The inexorable law of nature is that every man must reap his own sowing.

A practical recognition of this truth is vital to soul growth. No true progress for man is conceivable on any other ground. Hence the marked departure (by those whose visions have become clarified and who are receptive to the higher inspirations) from the mythical, creed and religious dogmas that have fettered heart and brain for centuries past. Hence the best minds of to-day are breaking away from their old faiths and beliefs, as a sure soul anchorage and a clearer light is dawning on their mental horizon.

The greatest boon that can be conferred on humanity is a revelation of truth; and the deadliest enemy to priestcraft and dogmatic shams is a vigorous thinker. The tendency of modern thought demands a scientific basis. Science alters mere assumptions. The type dict of any name, however hoary, is no more authority. Knowledge is infinitely better for the upbuilding of humanity than faith in somebody or something we know nothing about. And so, dogmatic theology is passing away before the more rational and scientific. Rev. Robert Collyer has startled the religious world by making this statement: "I am sure that orthodox Christianity is a thing of the past. The liberal churches have had a mission. They have done their best work in leveling and modifying the creeds of the orthodox churches. Where is the doctrine of total depravity? Gone. Where is the teaching of eternal hell-torments? Gone also. The doctrine of a blood atonement and verbal inspiration of the Bible have forever passed away." And may we not add that a local heaven and a liberal hell have also gone; and a rational religion, true to the instincts of human nature and in harmony with reason is taking their place.

DAVID WILLIAMS.

SOME DAY.

Some day my spirit shall arise
Unto the heights it must attain,
And looking o'er this dreary road,
Behold life's mysteries made plain.
Some day the things I've vainly sought
Shall be my own, content at last.
When from that glory-circled height
I see the wherefore of the past.
For this I know and am assured
I yet shall do the things I would,
And all my soul's intense desire,
Shall be attained and understood.
Some day the beautiful I've loved,
The fragile flowers that fade away,
Shall bloom again for me to love
In realms beyond the earth's decay.
Some day! My soul arise and sing,
Rejoicing always in the light!
Thou yet shalt sing a perfect song
When faith and hope are changed to sight.

ASTRA.

Honest error is to be pitied, not ridiculed.—Chesfield.

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Rev. Col. Robert C. Ingersoll, the great Divine of Liberalism, will deliver in this city a THANKSGIVING SERMON. Ten thousand people will probably listen to it at netting the distasteful \$5,000. It full for The Progressive congregation, and only two cents. been ordained by Nature as a Minister of Liberalism, and not by virtue thereof, he will be moral of the Orthodox Church in the Sermon will prove the readers of this paper, and all who have not got "rooms to rent" in their brains will want to read it, and thus keep at the head of the procession. Roll in your Dollars! Send in your Quarters! Now is the time to subscribe for The Progressive Thinker, and thus aid in redeeming the world!

A REMARKABLE SERMON.

We shall publish next week a remarkable sermon by a Baptist divine of Philadelphia. It is a display of Spirit pyrotechnics. The divine stands on the confines of the two worlds and swings the Spiritual flag. He is both consistent and inconsistent, in a way dazzling to the reader. Yet his sermon is charming. Look for it!

BELVIDERE SEMINARY.

It Has Especial Claims Upon Spiritualists.

To the Editor:—We trust you will kindly grant us space in the columns of your good paper to express our sincere thanks to Mrs. Loe P. Prior, Mrs. Carrie Twing and Dr. J. M. Peabody for their earnest appeals in behalf of our school, made at the last convention of the National Spiritualists' Association, which met recently at Washington, D. C.

Our heartfelt thanks are also due the friends who responded in a substantial way to those appeals. We have their names and the sums of their good deeds, which we would be well pleased to report in full had we permission to do so, but that we have not, we can only say: Your kindness, friends, will be remembered long.

We would likewise express our appreciation of the editorial courtesy shown us by the various Spiritual papers in the publication of articles commendatory of our literary efforts and our work as teachers. There is still another matter of which we would here speak briefly. We have been requested to render a reason for the recent appeals made in behalf of Belvidere Seminary, and state the basis on which a larger patronage on the part of Spiritualists may reasonably be expected. These are pertinent and business-like questions, to which we shall reply at the earliest opportunity, but at this writing we can only say there are reasons already apparent to many minds why Spiritualists should unite in an earnest, persistent and never-faltering effort to establish educational institutions of their own in every state in the Union. Doing that for one institution, let its beginning be ever so small, they will find it a nucleus around which larger ones will cluster until the glory of them shall reach to other places and cover the earth with homes of purity and peace in the midst of which shall rise temples of labor and learning, and state and fair to see as the gates of the morn when its heralds awake to proclaim the advent of a beautiful, new day. Such institutions will have for their foundation the bed-rock of justice, and their superstructure will be reared by the wedded forces of love and wisdom.

Then will no one need to render a reason for doing any good work, or inquire as to the basis on which Truth shall establish on earth her heavenly habitation.

To this end let us all labor, and with others to inspire them with renewed courage in the conflict before them the cause of Spiritualism will have no more earnest workers than the principals of Belvidere Seminary.

Belvidere, N. J. BELLE BUSH.

Lake Helen, Florida.

Fears of yellow fever in this state or vicinity are wholly unfounded. Fevers of any kind are unknown in these parts, and a healthier location or one more naturally beautiful cannot be found for a winter home. C.H. Gregory, landlord of the Cassadaga House, has arrived and is building a more commodious dining-room. Hotel opens November 1. Several families are already on the grounds, others are expected soon. Contracts have been let for several buildings, others are in contemplation as soon as parties arrive. The general verdict is that there is no better location in the State for a Spiritualist assembly ground or for a winter home.

Parties coming from the East will do well to try the Clyde steamships—the first and middle of every month. Ex-

cursor rates have been secured on these dates. Information in regard to sailing dates and prices can be obtained by writing to Buddington & Gunn, 21 Sherman street, Springfield, Mass. Round-trip, tourist, and through tickets can be purchased after November 1, direct to Lake Helen, over all railroads. Parties arriving in Jacksonville too late for train to Lake Helen can find excellent accommodations at Hotel Bristol, corner Hay and Liberty streets, or the Armstrong House, both under the same management. Bay street car at union depot conveys passengers to the door. Fred Evans, the well-known state-writer, is to be one of the attractions of the camp this season. Parties wishing private information or circulars please send stamp. EMMMA J. HUFF, Lake Helen, Fla. Cor. Secy.

PEACE, BE STILL.

We see but dimly here God's will and purpose.
We are but children groping in the dark;
Through fogs of doubt our higher intuitions
Seeking for truth, see now and then a spark.

This magnified, distorted by a vapor
Of our own ignorance, we think the sun,
And straightaway we proclaim, "The morning dawneth!"
Truth's heralds have arisen, our task is done.

But we forget though truths we may discover,
And find a solar system in each spark,
That it will set, and leave us need for others,
Which we must seek, or wander in the dark.

Truth hath no boundaries, it is infinite,
Yet owns a glorious galaxy of stars,
That one by one arise, and from the heaven
Of brightest thought shine out like jeweled spars.

With reverent awe and careful introspection
We watch the rays that struggle through our night,
Yet never dream what myriad constellations
Of heaven-born truths ne'er greet our mental sight.

The wisest learn but little, though they wander
In quest of knowledge over all the earth;
The humblest child may puzzle and confound them—
A winged insect, or a dove's birth.

Such thoughts have come to me at twilight musing,
And filled my soul with peace and humble trust,
Till in the keener sense of human weakness,
I feel more sure that all God's ways are just.

Then let me rest in this, my murmur ever,
Nor wish to change one fraction of his will;
To every tempest in my spirit rising,
Let me in firmness whisper, "Peace, be still!" BELLE BUSH.

"Religion as Revealed by the Material and Spiritual Universe." By M. D. Babbitt, M. D., LL.D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper, 50 cents. For sale at this office.
"After the Sex Struck." By George N. Miller. Price 25 cents.

Mrs. Claman Tells About the Eleven Different Spheres.

Mrs. L. N. Claman, of Chicago, a well-known medium, delivered a lecture, with stereoscopic illustrations, at the First Spiritualist Church, corner of New York and Alabama streets last night. The purpose of the lecture was to show the progression of the soul from the first to the seventh sphere of spirit life. The claim is made that long ago Mrs. Claman, after five weeks' illness, fell into a trance condition scarcely distinguishable from death. It was while in this condition she received the experiences that enable her to describe the different stages of the soul's transit from earth. Mrs. Claman teaches that there are eleven distinct spheres of spirit existence. After passing into the seventh sphere it is impossible for the soul to hold communication with its friends who remain in the mundane sphere. Mrs. Claman's lecture was interesting if not convincing to the skeptics. Her husband operates the stereopticon and gives an interesting account of the way in which the spirit pictures were taken. There is nothing mysterious about it. Mrs. Claman simply described what she saw through what she had passed in the trance condition to an artist, who developed the ideas she conveyed to him. After much touching up she pronounced the pictures about as near like what she had seen in the trance state as it was possible to make them. The stereoscopic slides made from them. Some of the plates cost as much as \$10 each, according to Mr. Claman. Mr. Claman characterizes the ordinary so-called "spirit photographs" as sheer fakes made by clairvoyants with mercenary ideas, who pretend to be spirit mediums through nothing but base and sordid motives. Mrs. Claman, on the other hand, has a mission. It is to picture the other world so as to instill into mortals ambition to progress far enough in this world to avoid some of the initiatory horrors the wicked must endure in the next.

Mrs. Claman appears before her audiences garbed in a robe of white silk. To all appearances she is in a trance condition as she lectures. Her eyes are tightly closed and her voice assumes the deep masculine tone said to have been possessed by her "control" during his earthly life. "Control" was formerly her husband's brother, and is known to attendants of Mrs. Claman's seances as "Brother John." The lecture begins with a description of Mrs. Claman's trance transformed on the stereopticon into a deathbed scene. About the bed and around the relatives who mourn as she passes into the other world. Cold feet in the dying are explained on the hypothesis that the spirit begins leaving from that portion of the anatomy, gradually severing itself from the flesh until nothing remains in the earthly element but the spirit lines, which are torn away as the last breath passes. Then the spirit passes into a cloud, which breaks away gradually, showing the coming of three angels which are to attend it in its flight. The first sphere is that into which the undeveloped spirit passes, and corresponds to the region of the powers of darkness commonly known as hell. Here there are conditions of chaos, turmoil and confusion tinged with horrors.

Through this realm the spirit is attended by the guardian angel, which aids and helps it in every way possible to advance into the next sphere, the one in which the soul begins to crave the light. Then the soul advances gradually into different spheres. All souls do not go to hell. Some advance from this life at once into the second and third spheres. No soul from the earth can go farther than the third sphere, save those of gifted infants, which are at once translated into the fifth sphere. According to the medium there is no fire and no odor of burning brimstone in the first sphere, or hell, but there are enough horrors there to make sensitive people here they may avoid going into the unhappy place, judging from the stereoscopic pictures made from Mrs. Claman's memory of the place as she floated above and beyond it on a cloud.

A Good Suggestion.

To the Editor:—I see by a late issue of your valuable paper, that the so-called Christians are banded together to down or overthrow our grand and glorious truth. They are also raising money to carry the work on. Well, I would suggest that the Anti-Spiritualist society take the money they have collected and divide it among the poor and needy families within their immediate vicinity. It would be a good deed in that way, and if they choose to send some of it down here, I promise faithfully to see it is expended on the right parties, and they will have the satisfaction of knowing that they have performed at least one Christian-like act, which they are not doing when they persecute us.

If any friends come to Florida this winter and visit Jacksonville, I hope they will not forget to call on our medium, Mrs. Amy Buchanan, 601 East Third street. We have meetings Fridays and Sundays. Mrs. Buchanan is one of the finest trumpet mediums I ever had the pleasure of meeting. Lady-like, kind and pleasant in her manners, the friends will always find a warm welcome and what is better still, you get the truth pure and simple, and that is what we are after.

JACKSONVILLE, FLA.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as to the basis of the scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.
"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D., Price, \$1.

The Progressive Thinker.

The Progressive Thinker is the largest Spiritualist paper published on this earth to-day. It has the largest and most varied amount of reading matter. It has the best thoughts of the age. It scintillates throughout. It is exceedingly cheap at One Dollar per year. Its presence in every family is invaluable. Without it you cannot keep posted as to passing Spiritual events. It is worth ten times its price to every reflecting mind. Besides we send to each subscriber, on terms mentioned below, the valuable book, Ghost Land. We are working on the Divine Plan, thus giving our subscribers the benefit of our prosperity. Read carefully the terms on which you can get the paper and Ghost Land, and then resolve to aid us.

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After carefully looking over this paper please forward it to some Spiritualist, who certainly will be enough interested in it to subscribe.

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The Progressive Thinker one year and Ghost Land, \$1.16 each subscriber, and an extra Ghost Land to the one who gets up the club. There should be hundreds of clubs sent in. Any Spiritualist who has the least conception of a good thing will join the club. With 10,000,000 Spiritualists in the United States, as claimed, there should be no difficulty in swelling our list to one hundred thousand on these terms. When we attain that number we can give you a book as large as Ghost Land each year; yes, more than give it to you—pay the postage on it also. We are now giving you the book, you only paying the postage and expense of mailing.

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The Progressive Thinker one year and Ghost Land, \$1.10 each subscriber, and the paper and Ghost Land free to the one who gets up the club. Just think of this offer—a valuable book and The Progressive Thinker one year for \$1.10. Who will fail to bite at one of the many offers presented? Don't you really think we ought to have 1,000,000 subscribers on these terms, and thus make permanent our Divine Plan of giving a valuable book with each yearly subscription? The extra ten cents will not pay the expense of postage and mailing. On these terms you are getting the book as an absolute gift. The 10 cents will not pay the expense of mailing.

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Should you at any time receive a package of Progressive Thinkers with this notice in, you are urgently solicited to get up a club for the paper, and thus aid in the good work. If you are unable to do this, please pass the package to some other Spiritualist, if possible, who lives in your vicinity, and who has the time to go forward in the work.

We Mean You.

When you read this paragraph, if you are a Spiritualist or Free-thinker, you may know that it is directed to you, and urgently solicits your careful consideration of the statement or terms set forth above. You certainly should be a subscriber to The Progressive Thinker. You should keep posted as to current spiritual events and liberal thought. You are brought in contact with leading minds each week in the paper, and are, as a result, made richer intellectually. Besides, you can, by subscribing for The Progressive Thinker, on terms mentioned above, obtain an actual gift that wonderful book, Ghost Land. Please get up a club; if you cannot do that, your own subscription will be thankfully received.

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What We Are Trying To Do.

We are trying to reach you who take no spiritual paper. We want to bring you in contact with the leading spiritual and occult thoughts of the day. We desire to keep you in the front ranks of the procession. Without a first-class Spiritualist paper, and some spiritual and occult books, you are in the rear of the procession, and will remain there until you change your program.

Leading Minds.

Leading minds everywhere are now studying spiritual and occult subjects. You can observe this trend of thought everywhere. There is a fascination about it that will not down. In order to assist you in your investigations, we would advise you to at once subscribe for The Progressive Thinker, and thus obtain Ghost Land. In the paper you will find something new each week, while in Ghost Land you will find food for thought for years to come.

Stumbling Blocks.

There are stumbling blocks in the way of every earnest investigator or skeptic who is investigating spiritual and occult subjects. There are dangers, too, if not directed aright. The Progressive Thinker and Ghost Land will in a great measure remove these stumbling blocks and dangers, and lead each one directly into the paths of Truth. Ghost Land elucidates many occult subjects in a manner with which everyone should be familiar.

The Divine Law Illustrated.

The Divine Plan as presented by The Progressive Thinker, is the only one that can possibly place the world on a higher spiritual plane. When those who are prosperous, like the Vanderbilts, Goulds, Astors, and thousands of others, allow their vast accumulations of wealth to be used in a measure for the benefit of those less fortunate than themselves—poor struggling mortals—then they will be carrying out the Divine Plan. Any one, in any considerable degree prosperous, should assist those less fortunate. With this Divine Plan carried out to its fullest extent, there would be no suffering in this world, and the millennium era would dawn. The Progressive Thinker leads in carrying out this Divine Plan by giving a valuable book, on terms mentioned above, to each subscriber.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS:—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

D. L. Druiner writes: "The First Society of the South Side never was in more flourishing condition than at the present time. A few weeks ago we succeeded in engaging Mrs. Georgia Coleman, our present speaker and test medium. She is not only a forcible exponent of Spiritualism, but a platform test medium second to none now before the public. She will be ably assisted at our Sunday evening and Friday night socials by Max Hoffman. Our hall has been well filled every Sunday and Friday night since they came with us. On Friday evening, the 8th of October, 17 thirty-first street, the social will be held at the Temple quilt. It is of silk, painted, and very valuable. Tickets, 50 cents. A few tickets will be for sale on that evening."

Mrs. J. Bates writes from Joliet, Ill.: "The First Society of Spirit Truth meets at Clement Hall every Sunday at 10:30 a. m. We have a good attendance under the excellent management of Mr. G. F. Perkins. He has merited the good opinions formed of him by those capable of judging of good spiritual work. He has presented to them such truthful evidence that it has not left room for doubt. He gives splendid tests and is worthy of our praise in every respect. At the suggestion of the society will get a charter in the near future."

E. J. Bowtell writes from Birmingham, N. Y.: "A meeting was held in G. A. H. Hall this city on November 7, I spoke on the subject, 'Spiritual Science.' Another meeting will be held on the 14th. There had been no spiritual gatherings here for some time previously. Since then, I have been glad to hear from friends desiring my services as inspirational speaker. Address at 11 Isbell street, Birmingham, N. Y."

Owen Merritt writes from Genoa, Ill.: "We have Mr. Oscar A. Edgerly with us for the month of November, giving three lectures each week. Anyone wishing his services as test medium will do well to contact with him at Genoa, DeKalb county, Ill. All are pleased with his work."

Moses and Mattie E. Hull have temporarily moved to Cleveland, Ohio, to look after the education of their son who is in the Homeopathic Medical College, in that city. Mrs. Hull's address for a few weeks, until they get settled, is 42 Prospect street, Cleveland, Ohio. Mr. Hull can be addressed at 248 N. Division street, Buffalo, N. Y.

John P. Goodwin writes from the Indian Territory: "As the war is upon us I thought that I had better do something in the way of furnishing some of the ammunition to help to carry it on. Somehow I cannot feel that we are in much danger of annihilation from the enemy. I think that every blow that we strike at us, is one for us. The cause is looking up here. There are some of the best intellects here that are investigating and are seeking for more light and the light is sure to come."

Dr. P. Schermerhorn has just closed a successful two months' engagement with the Columbus society and will lecture for the Lima society for the next month. He will also lecture in adjoining towns wishing his services for mid-week engagements address him at 216 W. Market street.

The First Spiritual Philosophical Society of Detroit resumed meetings November 7, with Rev. Nellie S. Baude as pastor for the ensuing year. An appreciative audience greeted the speaker both afternoon and evening, especially in the evening when a very warm reception was given the speaker, after four months absence from the city.

M. L. Wilcox writes: "I feel proud of your paper, and will use my best efforts for its deserving progress in being scattered over the country."

E. Lindner writes from Florida: "I am anxious to do my feeble part of strengthening your hands as the present critical time is a favorable season for where I think it will do the most good, not only here, but at Dayton, Xenia and Marietta, Ohio."

G. W. Fowler writes from Lynn, Mass.: "The Lynn Spiritual Association has opened meetings at Cadet Hall with very favorable prospects. J. M. Kelly, president, with the aid of officers selected for the purpose, especially the Society Union, an auxiliary society, is doing a good work. Meetings every Wednesday night; Mrs. M. A. Stone, president. They serve a supper at six o'clock, followed by literary and other interesting exercises. All mediums and others are invited."

Robert Rader writes from Cincinnati, O.: "We have a society under the name of the Union Society of Spiritualists of Cincinnati, O. The following are the officers to serve until January 1, 1898: President, E. O. Hare; vice-president, and treasurer, M. G. Youmans; recording and corresponding secretary, R. Rader. Mrs. Rader will give a lecture for us during the month of November, at New Odd Fellows Hall, corner 7th and Elm streets. Our Ladies' Aid Society numbers 75 members and is increasing daily under the able management of their officers."

H. F. Coates resides at Mattoon, Ill. He is, judging from all reports we can gather, a most excellent physical medium. A report of one of his seances appears in another column. The most-quoted test is just the thing for a genuine medium, and Mr. Coates willingly submitted to it. It plays out the fraud and tricksters at once. Mr. Coates went to Springfield, Ill., last Friday. He will be in need of a medium in the north part of the state, and perhaps I can visit them while in that section."

R. R. Bratton writes from Minneapolis, Minn.: "Spiritualism in this city seems to be on the alert. The weather is fine as Minnesota weather usually is, and Spiritualists are coming out in force. Strangers coming here seem to be surprised to find so many of our people interested in the cause and phenomena of Spiritualism. Mrs. Jennie Darvell, of Boston, has been entertaining quite a large audience every Sunday evening for a month past at Labor Temple, corner 5th avenue and 1st street South, with a short lecture followed with tests, slate writing and letter writing in sealed envelopes, between sealed slates, and public materialization, all under the very strictest test conditions. Her controls will give

no manifestations under any other than test conditions."

Dr. Charles C. Henderson writes: "You can count me in the battle for humanity. The shot has been fired at the Summer of our liberties, and I for one am in the fight from first to last. I consider it an insult to the intellect, liberty-loving people, when priestcraft and blind faith stalk at large and threaten our home with expulsion. It is treason to our intelligence, if not to our nation's safety."

D. E. Youngs writes: "On the evenings of November 3, 4, and 5, J. Frank Baxter lectured at the Union City, Mich., filling the opera house, (the largest hall in town) to its utmost capacity. Subject of first lecture, 'The Standing and Tendency of Spiritualism.' Second lecture, 'Spiritualism, Is It of God or the Devil?' Third lecture, 'The Persistence, Permanence and Purpose of Spiritualism.' Each lecture was followed by tests, which, in nearly every instance, were recognized by their friends, and in a number of instances, by a large part of the audience. He has accomplished a good work here."

W. J. Barnett, of Salt Lake City, writes: "I think the war that has commenced a very good thing for Spiritualism, from the fact that it will be the means of cleansing the ranks of our cause from those who are using the name for fraud and gain. I also believe we can use the opposition to great advantage by turning over to them all the facts and frauds who are barnacles on our ship, and will be willing tools to expose what they don't know. Rev. Ravlin is here and doing a good work, and rattling the dry bones of orthodoxy until they fairly smell of brimstone."

H. P. Oliver writes: "In your issue of November 6, I notice a great many good suggestions, which I carried out, will benefit the cause of Spiritualism, but among the good things I read, the suggestion of our brother, Harry Oliphant, in his article, 'A General Review,' in which he speaks of the fake mediumship broadcast in our land, and the remedy. His suggestion is a good one."

Marguerite St. Omer Briggs has left Cincinnati, and her address now is Hamilton, Ohio.

The Oneda Lake Camp-meeting Association has purchased a tract of thirty-five acres of land, situated on the shores of Oneda Lake, for \$3,500. It has a large lake frontage, also extends quite a distance along the Verona road. Has a fine grove; a railroad crosses the tract, connecting with the New York Central at Oneda. It has fine natural advantages that will make it a good campground. Are soliciting subscriptions, at five dollars per share, payable quarterly. For information concerning stock, correspond with the secretary, Miss Jennie E. Thornton, Boonville, N. Y.

C. A. Burgess writes: "I suppose that if all mediums are frauds and Mr. J. D. Haganman is an 'expert' he must be an expert fraud. If he was fraud while giving seances as a Spiritualist, how do the people know he is not a fraud now? If he was simply mistaken then, how do we know he is not mistaken now? All the people need is to know the truth, and all they want is an opportunity to learn. The light is not between orthodoxy and Spiritualism, but between orthodoxy and materialism. Creed and dogmatic superstition on one side, humanity, Spiritualism and liberty of thought and action on the other. Let the light go on."

Mr. Shoup, of Waldron, Ind., writes: "I have been a reader of your valuable paper now two years, and must say that I have never got hold of anything that has been half so valuable to me." Enthusiastic and latest from test medium and speaker will accept engagements at any place in Southern California to speak and give tests this winter. Address 344 South Hill street, Los Angeles, Cal.

Friend writes: "The Mahoning Valley Spiritual Association, Ohio, is holding regular meetings every two weeks. A deep interest is awakened by the lectures of the following officers: Mrs. Hammond, president; Mrs. Robb, vice-president; Miss Mamie Bishop, treasurer; Mrs. Jennie Walker, secretary. There are about thirty members. The earnest workers and devoted to the cause. Last Wednesday evening they gave an entertainment which was a great success. The Union will, I think, charter with the N. S. A. in the near future. A suitable hall, easy of access by all car lines in the city has been secured. When the winter season of meetings will be held each week. Good mediums will be present at each meeting. My own parlor meetings are large and well attended. My only regret is that I will not be able to remain here all winter. My health demands a warmer climate. The Progressive Thinker gets better every week."

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Mrs. Steelman Mitchell is engaged to serve the Union Society of Cincinnati, for November. Her engagements address her at 100 Van Vleet avenue, Newport, Ky.

Secretary writes from Union City, Mich.: "Mrs. Nellie Padgham, of Allegheny, Mich., occupied our rostrum the five Sundays of October, giving two lectures each day. She is an inspirational lecturer of a high order. Her lectures are very instructive. The evening of November 3, 4, and 5, J. Frank Baxter gave us three lectures, followed by tests, giving many each evening, with descriptions and full names. We rented the Opera House for him, and it was filled every evening. A good many people have been getting interested."

Walter L. Seaman writes: "I have now taken your paper six months. It has been a source of inspiration to me, opening up a world of light that members of the orthodox church are not, or have not been able to share."

Mrs. Summers, the only delegate from Illinois to the recent National Spiritualist Convention, at Washington, D. C., returned here in due time of the report of the work done there, which was accepted by her society, the Spiritualist Church of the Students of Nature, Chicago. At the first meeting at their church hall numerous friends welcomed her return by many hearty congratulations, accompanied by fine bouquets and other designs.

The Campbell Brothers, Spirit artists, slate writers and automatic writers, will be in Chicago about the 17th of this month, for a very short time, and will give a limited number of sittings and seances. Address them in care of this office.

Chas. J. Anderson's address for the month of November is Escondido, Calif. He is lecturing there.

Fred P. Evans writes from Boston, Mass.: "I am pleased to report success in my work in Boston. I have had the members of the psychic class at my sittings. The Progressive Thinker, and its wide-awake and combative stand against the Attila is spoken of in terms of praise."

W. H. Burr, of Washington, D. C., writes: "At Pierre Keeler's light circle, November 1, a materialized hand wrote on a tablet held by me on the shoulder of the body sitter, 'This is my brother.' This is so, whether it is in the sun or under it. Chas. A. Dana."

Lyman C. Howe writes: "I closed my engagement in Pittsburg, Pa., October 31, but I stayed to hear Theodore F. Price, Thursday evening, November 4. He follows me this month, speaking for that splendid society, the First Spiritualist church, of Pittsburg, Pa., at Smithton, Pa., and spoke Friday evening and Sunday, November 5 and 7. They have a nice church, intelligent people and good mediums among them, and are after the truth and honest development. They appreciate the highest and best in the spiritual philosophy. I am better not to go there. Back to Pittsburg and hear their very good. I made a visit and heard the Kates. They are stirring the embers into a lively flame, and inspiring interest in the cause. They are faithful workers. Mrs. Kates' tests bear the impress of genuine, honest mediumship. My old-time friends, Wm. Burdall and wife, continued to be the faithful and devoted workers of their large, generous home-life. From this city I took a run to Meadville, where I am again resting in the pleasant home of President A. Gaston, whose cultured and large-souled companion is an invalid, but seems to be improving. She is an ideal type of representative womanhood and high-grade spiritualism. Next week I expect to go home."

J. W. Dennis writes: "Jesse Hull, 'Our Moses,' is lecturing to overflowing houses in Buffalo. The Anderson debate and the victorious result has placed this grand lecturer at the head of the column of our glorious list."

Mr. C. J. Barnes, the well-known trumpet medium of Anderson, Ind., has been at Canton, O., holding trumpet seances with the best of results from Cleveland, Ohio. "Since my last I have succeeded in getting the ladies of the West Side interested and as a result I have organized a Woman's Progressive Union, with the following officers: Mrs. Hammond, president; Mrs. Robb, vice-president; Miss Mamie Bishop, treasurer; Mrs. Jennie Walker, secretary. There are about thirty members. The earnest workers and devoted to the cause. Last Wednesday evening they gave an entertainment which was a great success. The Union will, I think, charter with the N. S. A. in the near future. A suitable hall, easy of access by all car lines in the city has been secured. When the winter season of meetings will be held each week. Good mediums will be present at each meeting. My own parlor meetings are large and well attended. My only regret is that I will not be able to remain here all winter. My health demands a warmer climate. The Progressive Thinker gets better every week."

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From Harbinger of Light, Melbourne, Australia.

THE SPIRITS WHO HAVE received the particular mission to watch over each of you, always endeavor to fulfil your towards good, to lift up your soul, to enable your thoughts; and they will instruct you in so far as life is permitted to do so.

HAUGHTY FREE WILL. If you lay aside your haughty free will, and look upon your guides as children, look upon them as your parents, then, like your parents, they will guide you to the right. They will open your tottering steps, they will open your blind eyes, and they will avert from you the dangers of the invisible. Many troubles, many anxieties may be avoided, your earthly life will be made smoother and for you. Patience will no longer exist. How many times, light and careless children, do you refuse to listen. You do not feel the appeal, the simple fluidic impression of your guides.

YOU ARE REBELLIOUS to every warning, because it would cause you a little delay, making you miss a ball, or a walk, or a fashionable wife, or a very rich, fatality lies in wait for you. The human soul frequently finds itself placed between two currents. Faithfully often draws it forward like a powerful magnet, and internal warnings keep it back. The spirits interpose obstacles if they are not listened to, and thus endeavor to retard the accomplishment of a fatal act, or to keep you away from a dangerous spot.

HEAVENLY WARNING. Those who have the true faith, and who have listened to the heavenly warnings, have not been the victims of that destructive fatality, i. e., the fire at the charity bazaar in Paris. Commemorative of the foregoing, insula remarks that, in the case of the fire, the fire was not the cause of the disaster, but that the events may be foreseen by millions of invisible eyes, which are those of the spirits who people space, free inhabitants of the world of Causes. "Nevertheless," he adds, "we must not confound fatality, which it is allowable to avoid, with the Destiny, whose leading lines are traced before our birth."

THE SPIRITS TEACH US that each soul has several existences, that the soul is not the flesh and bone, but a new form after a considerable lapse of time. Before its re-birth, the soul knows that it has come to the earth, for the sake of its progression. Therefore, it has accepted the position it will occupy; and it is thus that important details are regulated beforehand; and the soul, at the moment of its rebirth, although two paths are always open before it—those of good or evil according to its impulses.

IF THE SOUL FOLLOWS the path of evil, its destiny is arrested, and all has to be commenced over again; so that it is so much time lost in the evolution of the soul. For it is an inevitable law that all the evil which has been done on earth must be undone, and that a fresh beginning must be made in another existence."

Testimony of Spirits.

To the Editor:—I wish to report the spirits' testimony to a true medium. At a trumpet seance held in Higginsport, O., to which I was invited, through the mediumship of Mrs. Bayard, the following spirits spoke through the trumpet: Dr. Underhill, who said, "I am a physician, and I have been a member of the Circuit Courts of Brown, Champaign, and Adams counties, and was a popular man, and an Irish convert, giving his name as Dick O'Brien, all giving us evidence of spirit return. And they voiced the praises of a medium in Cincinnati that they wanted we should get to come here to demonstrate to the people the grand philosophy and phenomena which were waiting for proofs of immortality. They said they knew said medium to be strictly honest and one whose integrity was beyond question. Before the circle closed I asked the question if any knew her, and Dick O'Brien, who said, "I am a physician, and I have been a member of the Circuit Courts of Brown, Champaign, and Adams counties, and was a popular man, and an Irish convert, giving his name as Dick O'Brien, all giving us evidence of spirit return. And they voiced the praises of a medium in Cincinnati that they wanted we should get to come here to demonstrate to the people the grand philosophy and phenomena which were waiting for proofs of immortality. They said they knew said medium to be strictly honest and one whose integrity was beyond question. Before the circle closed I asked the question if any knew her, and Dick O'Brien, who said, "I am a physician, and I have been a member of the Circuit Courts of Brown, Champaign, and Adams counties, and was a popular man, and an Irish convert, giving his name as Dick O'Brien, all giving us evidence of spirit return. 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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

V. G. Lundquist: Q. Since the force of gravitation decreases in the proportion as the square of the distance increases, and Jupiter's distance from the sun is more than three times that of Mars, and its centrifugal force produced by the axial rotation forty times greater, how can the force of the sun, if insufficient to attract Mars to its surface, overcome the centrifugal force of Jupiter and prevent him from going in a straight line into space?

A. This correspondent confounds the motion of the planets on their axes with that of their translation in their orbits. The force which draws all bodies in space to all other bodies is called attraction. It is the force which pulls every planet toward the center of the sun. The force which holds them away is that which tends to make them depart in straight lines into space. The latter is represented by the distance traversed in a stated time in their orbits. If Jupiter moved as fast as Mars in its course around the sun it would leave that orb, or adjust itself to the new condition, if slowly applied, until the two forces were exactly balanced. Thus the mean distance of Mars from the sun is 139,900,000 miles; Jupiter's mean distance, 478,000,000. The orbit of Mars is 439,286,000 miles and that of Jupiter, 1,434,000,000 miles. To traverse this distance Mars occupies 686 days, moving at the velocity of 26,000 miles an hour, while Jupiter takes 4,332 days moving at the rate of 14,000 miles an hour.

The earth with a distance from the sun of 92,000,000 miles, has to move in its orbit 32,000 miles in an hour to overcome its attraction. The same balance of the two forces is found in all planetary bodies, as in Uranus with a mean distance of 1,753,869,000 miles, with a period of 30,687 days, with motion in orbit of 9,800 miles per hour. Wherever such a body is placed, within the remote sphere of central attraction, its orbit would become established by its arriving at the exact distance from the sun where its forward movement would be balanced by its attraction. If its velocity was increased it would fall nearer until curbed by the greater attraction. If its movement was slower, it would recede. If these forces were in constant equilibrium, the planets would move in perfect circles, but their elliptical paths show the varying strength of these forces, which by constant oscillations bring about a stable mean. How perfect the result, is shown by the constant length of the earth's year. No chronometer can be fashioned which will record the passage of time with the absolute accuracy which marks the swing of the great world-pendulum, returning at the end of each year to the starting point with absolute certainty to the infinite fraction of a second. It will thus be seen how idle the fancies of those who prophesy disaster in the collision of planets, or their final fall into the sun. The force which holds them away is always and must be, as powerful as that which draws them to the central orb. The most erratic comet as it plunges from regions far beyond the outermost planet, is repelled by the sun at its nearest approach and departs on its outward path, with a velocity equal to that with which it came.

"Inquirer": Q. What is the meaning of transfiguration?

A. Transformed, as when the medium takes on the appearance of the communicating spirit. The expression of the spirit when it transcends the body, as in clairvoyance, and sometimes at the moment of death.

M. R. C.: Q. Some time ago I saw the sentence in the question department: "Every one does the best he can." Is this not too great a charity?

A. If to this sentence be added, "with the organization he has inherited, and under the conditions which surround him," perhaps this correspondent will more readily accept the statement.

There is a motive behind every action, as there is a cause for every effect. There is an incentive to every deed, and it is a long journey from the savage ruled by instinctive promptings of selfishness, to the spiritual man who has no thought of self. Shall we blame the savage, or praise the spiritual?

Judge not. There are worlds within worlds. As each person who gazes at the rainbow sees a different bow, so no two receive the same thought alike. Each individual dwells in a world entirely his own; into which no other can enter. Our world is such as our understanding makes it. It is neither more nor less than ourselves. We fully comprehend this as applied to our own sphere, but fail in applying it to others. To make the application broad as human life, is charity, and warms our hearts with love.

L. Sallies: Q. What is meant by the ganglionic system, and are the organs in the back head a reservoir of nervous force?

A. The nerve-fibres permeating the various organs of the body, gather at certain places into enlargements, where they are supplemented by cells which supply the nervous force. The spinal cord is a connected series of such, and the brain is the coalescing of several. These are called ganglia. Each ganglion of the cord has its special office, as respiration, digestion, etc., and the brain has a secondary influence over their "involuntary" influence, of which it is unconscious, or only partially cognizant. In the cold-blooded animals, the spinal cord is sufficient to carry forward the processes of life for some time, when the true brain is removed. Every ganglion, however small, is a brain in its narrow sphere of influence. In connection with the central brain, it acts as a relay station on a long telegraph line, and messages may come and go from it without being sent to the brain at all. That organ is thus relieved of a great burden, and its chief function is to co-ordinate and utilize the numerous centers. The sympathetic ganglionic system consists of nerve masses symmetrically placed in front of the spinal cord, united with it by nerve fibres, with special organs, and by the same means with all other ganglia. The ganglia which control the heart allow no interference of the brain. Those controlling respiration allow the exercise of the will to a certain extent. We may will to breathe, but we cannot not to breathe. All the processes of excretion, secretion and assimilation are under the control of the ganglionic system.

It is only a poor sort of happiness that could ever come by caring much about our own narrow pleasures.—George Eliot.

Better a human clod that aches with the load of life than a calm Olympian god who hath never suffered strife.—Henry Austin.

FUNERAL SERVICES.

By Hudson and Emma Rood Tuttle.

We have felt the need of some service that might be read at funerals of Spiritualists, when the presence of desirable speakers could not be obtained. Our attention has been so repeatedly called to this subject that the demand seems to be generally experienced. The difficulties in the way of preparing such a service are great, for a dry and unyielding ritual is not to be thought of, and the great underlying principles of the spiritual philosophy should be defined, and belief and knowledge furnish a strong staff on which the mourning friends can lean for support. The service must have elasticity, that it may be adapted to all occasions, whether given over the tiny infant leaving this life before a leaflet has unfolded, or the most venerable age full of the deeds of lengthened years.

This service may be read continuously by the person officiating; or, better, while he reads the Leader's part, one or more assistants read the responses. As will be readily suggested, the services may be preceded or followed by the reading of appropriate selections and singing.

Leader.—We gather around the casket, containing the form once radiant with life, but now cold in death, to express our sympathy and bestow the last tokens of respect to one who was by us most dearly loved. We cannot say, as we lower this form into the bosom of Mother Earth, "Ashes to ashes and dust to dust."

Response.—Only to the physical body.

Leader.—For the spirit has arisen in beauty and power, as an eagle freed from the broken bars of the confining cage.

Response.—Not here must we seek our dead, for he [she] has arisen to a higher life, the continuity of this, but more exalted and refined.

Leader.—Whither we are all going;

Response.—But not into the darkness;

Leader.—Rather into eternal light, and the infinite unfolding of our spiritual nature.

Response.—It is human to weep, and in our selfishness we mourn our inseparable loss.

Leader.—Yet we are assured that the dark angel standing by the portal of life with inverted torch, will gently lead the departing spirit through the frowning gateway and become transformed into the angel of the resurrection;

Response.—And over that gateway whereon is written Death, in letters hung with the weeds of woe, when we pass through and look from the other side, will flame in letters of light, Immortal Life.

Leader.—Life and death complement each other. We live that we may die;

Response.—We die that we may live, and enter into the inheritance which is our birthright, where we shall have only begun the evolution of the possibilities which are ours, when this world has perished with age, the sun ceased to shine, and the stars broken in dust on the farthest coast line of time.

Leader.—[Throwing a flower into the grave, or laying it on the casket.] Shall we say farewell to—[Supply name, father, mother, child or friend, as the occasion requires.]

Response.—Only let us say farewell to the broken shard, the form of clay on which the peaceful silence and repose of death has fallen. The form which we knew we give to the arms of night, deep and fathomless;

Leader.—And the spirit,

Response.—Indestructible and deathless, lives in the light of heaven, growing more blessed and resplendent forever and forever.

Leader.—O death! forever old, forever irresistible.

Response.—One by one generations follow thee away into the land where sweet lips never turn to dust, nor dear eyes to ashes.

Leader.—Oh! beautiful, beautiful land!

Response.—Where death hath lost its sting, and the grave its victory.

Leader.—O, angel dwellers in light!

Response.—To your care we commend the spirit we could no longer keep.

Leader.—Bless it with the treasure of your stainless love,

Response.—And while we turn tearfully from this parting, it is with confidence in the life beyond these fleeting shadows,

Leader.—And the abiding of the love of our spirit friends and their continual guardianship.

Response.—After this fleeting life is over, we shall meet again in the morning on the evergreen shore, where there will be no parting forever and forever.

Leader.—With this prayer: May we be true to ourselves, and the angels guide and guard us. We say to all that was mortal of—[giving name, etc., as before], farewell.

Response.—But upon the liberated spirit we bestow our undying love, and entreat that our memories be cherished in the immortal life to which we are all hastening, where our arisen one has received a loving welcome.

All.—To the mortal, farewell; the spirit has received a joyful "Welcome Home!"

TO JAMES G. CLARK.

Of Pasadena, Cal., deceased September 17, 1897.

Yes, James G. Clark, your voice is hushed
As a bird's on the summer air;
When they take their flight to the land of flowers
Where the summer is always fair.

Your heart was tuned to the minstrel notes
That heavenly bowers did thrill;
Ere you woke to earth, and you sang the songs
That your longing soul did fill.

The world looked on, and heard the strains
That tuned your spirit's lyre;
And many that heard, re-echoed again;
The flames of their soul afire.

And so you will live adown the years,
Vibrating the shores of time;
The listening world with efforts to catch
Your musical notes sublime.

As an after-tone of an inner voice
That is loth to go, or flee,
And so in fancy we still will hear
Your music of poetry.

Or perchance you may come as the birds of spring;
And sing to the world again;
From the land of flowers, to those on the earth
That are tuned to the heavenly strain.

As angels have come to the shores of time
Since the years of the earth were new,
And gave a glimpse of heights sublime
Through the star-depths of ether blue.

Moline, Ill. L. A. S. NOURSE.

Make life a ministry of love, and it will always be worth living.—Browning.

He wears his faith but as the fashion of his hat; it ever changes with the next block.—Shakespeare.

There was a noble way, in former times of saying things simply, and yet saying them proudly.—Irving.

An able-man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesler.

As soon as we have discovered the needs for our joy or sorrow we are no longer its serfs, but its lords.—Lowell.

The Form and Location of the Spirit Realms.

Imminent clergymen have asked me, "Where is heaven?" and the question is often asked as to how the spirit realms are formed and what is their location. In my second edition of Religion I have had engravings made, giving the form and location of the realms of the spirit, which have been revealed to me in the most exact manner by some of the higher inhabitants thereof. As I deem this one of the most important parts of my work, and as my reviewers have not called any attention to it, I wish to say a few words concerning it, especially as there are so many dreamy and unreal conceptions of celestial life. Jesus said, "The kingdom of heaven is within you," referring, of course, to the spiritual nature which belongs to heavenly life, and so certain persons have concluded that heaven is not a location at all. To use a biblicalism, a thing which has no space, is not a thing at all, in fact, is a nonentity. A witty person once said, "This conception of heaven with the bottom knocked out."

I found it comparatively easy to get a conception of the spirit realms nearest the earth, or the spirit zones, as they have been mentioned by other authors, but I found some difficulty in getting a conception of the forms and locations of the higher realms which are called angelic, and not until I remembered one great method of natural formation as seen in the rings of Saturn, did my conceptions receive the approval of the dwellers of these high realms. By their aid I was able to give the average length of time required to pass through each zone and angelic circle so that we may know very nearly what grade of life has been reached by our friends gone before. A universe of insurmountable glories is revealed to the students of the higher realms, and the sublimity of many future life as thus made known, surpasses all human conception. E. D. SABBITT, M. D.

From a Prominent Lawyer.

To the Editor:—That beautiful volume, *Ghost Land*, reached me promptly, and I desire to say that I am more than pleased with the same. It is one of the very best works ever sent out, and I sincerely hope it may assist in increasing the circulation of *The Progressive Thinker* to the point to which its merits entitles it.

Boston, Mass.

ASA W. DREW.

To Ohio Spiritualists.

The Ohio Spiritualist Association is anxious to assist local societies in all parts of the state, and it has been thought best by the official board, to institute a series of meetings in such cities and towns as will agree to provide a suitable hall, entertain the speakers and mediums, and give the O. S. A. the proceeds of all collections and subscriptions.

We hope to secure the services of Ohio lecturers and platform artists by defraying their necessary expenses, and think the collections will be sufficient to do this.

These meetings must be held at such time as will enable our speakers and mediums to return in time to fill their regular Sunday engagements. We would suggest that you arrange for either morning, afternoon and evening, or possibly two evenings and one day.

By thoroughly advertising such a grand mass-meeting in your town and earnestly co-operating with the O. S. A., an interest in Modern Spiritualism can be aroused that will ultimately bring people to our ranks.

We are told that the Anti-Spiritualist Association intend to start their crusade in Ohio in a few weeks; and if our cause wishes to reap the full benefit that will probably come from such general advertising, we must be prepared to present a solid, unbroken front to our assailants.

I will gladly give full particulars to those who are interested in this important project.

DR. F. SCHERMERHORN,
Sec'y, pro tem O. S. A.
216 W. Market street, Lima, Ohio.

DO I WAKE, OR AM I DREAMING?

(Dedicated to the late Professor A. B. Severance.)

"Do I wake, or am I dreaming?
Were the words of Michael;
Is death, death, or only seeming?
But a dream that passeth by?"

'Tis a question ever present
In the mind of mortal man,
Sometimes woeful, sometimes pleasant
In its earthly working plan.

"Do I wake, or am I dreaming?
Hast the answer in thy soul?
Is the change a sweet redeeming
Of the spirit at its goal?"

Thou hast passed from mortal vision;
Thy friends and kindred know;
But there seems a deep incision
In the hearts left here below.

"Do I wake, or am I dreaming?
That thy spirit hovers near,
With its kindly smile still beaming
With unuttered thoughts of cheer?"

I know I wake; I am not dreaming;
Thy long locks of silver hair
Out in spirit still are gleaming
And thy feet still walking there.

Only in thine own sphere living—
It is there as here I know—
Ever doing, ever giving;
Of thy spirit's overflow.

The "Harmony Home" here builded
Over there will give thee peace,
With thy loving thoughts ever guided,
And thy spirit's sweet release.

"Do I wake, or am I dreaming?
Of thy fadeless presence here?
Of thy spirit ever teaching
With the fruitage of thy sphere?"

Of the home of thine own making,
Where no mortgage holds thee down;
Where thy soul its rest is taking,
'Neath a self-made flowery crown?

DR. T. WILKINS.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at the office.

"Mahomet, the Illustrations." By Geoffrey Higgins, Esq. (Library of Liberal Classics). No author was better qualified to write an impartial and honest life of Mahomet than Geoffrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price 25 cents.

NEW BOOKS.

Stirpiculture; Or the Improvement of Offspring Through Wiser Generation. By M. L. Holbrook, M. D. New York. This is a book of nearly 200 pages, by an eminent author of practical books for the people, and is a timely work well done. It is scientific in its treatment and the author avails himself of the vast resources furnished by Darwin, Haeckel, Romanes, Wallace, Spencer and others.

How to have better children is a vital question. To have better means restriction of number, and better care of those whose coming is wanted. Nature by natural selection has destroyed the weak and preserved the strong and those best qualified. Humane culture is opposed to this ruthless selection and opposes it by its sympathetic means. The church has ever held it to be crime to limit population by any means, and taught that unrestricted motherhood was the duty of woman. In the Virgin Mother it apotheosized motherhood. It was a deserved punishment because of the sins of Eve, and a glory because of the birth of a Savior.

Hence although breeders of domestic animals take greatest care in selection, mankind are above and beyond such care, and the diseased, deformed, and criminal are allowed to multiply and perpetuate their characteristics.

Various theories have been advanced by scientists and socialists, whereby selection with its great power for good might be applied, but all have been utopian and impractical.

Perhaps that of Wallace is most applicable, and consonant with the spirit of the age. He thinks that by her emasculation and independence woman will support herself, and then will make a more deliberate and correct choice of a husband, than now when she is forced to accept because of her dependence.

Then the outgrowth of the fatally mistaken idea that God sends every child into the world, and that it is an

A Remarkable Doctor Book

HAS JUST BEEN ISSUED, ENTITLED

THE NATURE CURE

BY PHYSICAL AND MENTAL METHODS, ILLUSTRATED.

A Bridge from the Old to the New; the Dawn of a New Day in Medical Practice. A Clear, Short-Cut Treatise on the Cause and Cure of Disease.

By MARVIN E. CONGER, M. D.

Assisted by ROSA C. CONGER, M. D.



The light is turned on to objectionable medical mysteries, latin prescriptions, dogmatic theories and dangerous experiments of the present expensive medical practice.

Every pains has been taken to make the leading points so plain that all, young and old, may easily understand. Condensed facts, short, clear-cut paragraphs are some of the attractive features of THE NATURE CURE.

The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English for the plain people, as in NATURE CURE.

Our Definition of Medicine.—Any method or remedy that will remove, alleviate or modify pain and restore the sick to normal condition, is practical medicine.

Stripped of mystery and deception, the study and practice of medicine can be carried to success in every intelligent home. NATURE CURE will lead the way to certain success.

The best medical practice is the one that, will cure in the least time with the least risk and expense.

Nature Cure is a true exponent of the practice of medicine as defined, and stands squarely upon truth and demonstration, rejecting theories and experiments, respecting health and life are endangered.

The book contains 375 pages, and is finely illustrated; the mechanical and artistic work are the very best. Bound in fine English cloth, marbled edges, \$2.00; common cloth \$1.50.

For Sale at The Progressive Thinker Office, 40 Loomis St., Chicago.

"THE LIGHT OF EGYPT,"

OR THE SCIENCE OF THE SOUL AND THE STARS.

Finely Illustrated With Eight Full-Page Engravings.

BY AN INITIATE IN ESOTERIC MASONRY.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secret and occult mysteries of Astrology are revealed and explained for the first time, it is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends:

To the Spiritual investigator this book is indispensable.

To the medium it reveals knowledge beyond all earthly price, and will prove in real truth "a guide, philosopher and friend."

To the Occult it will supply the mystic key for which he has been so long earnestly seeking.

To the Astrologer it will become a "divine revelation of Science."

OPINIONS OF PRESS AND PEOPLE.

"A noble, philosophical and instructive work."—Mrs. Emma Hardinge Britten.

"A work of remarkable ability and interest."—Dr. J. R. Buchanan.

"A remarkably concise, clear and forcibly interesting work. * * * It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new sect in Occultism, which will oppose the grafting on Western Occultists the subtle delusive dogmas of Karma and Re-incarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension * * * of any cultivated, scholarly reader."—The Chicago Daily Inter Ocean.

"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."—The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."—The Detroit Commercial Advertiser.

"It is an Occult work but not a Theosophical one. * * * It is a book entirely new in its scope and must excite wide attention."—The Kansas City Journal.

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding.

Price reduced to Two Dollars. For Sale at This Office.

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[SO-CALLED] WITH OTHER

PSYCHIC EXPERIENCES

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With Half-tone Portrait and Specimen Pages of the Writing.

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Our Fall and Winter Campaign has commenced in earnest. Every Spiritualist should have something to do in the struggle now pending. The members of the Anti-Spiritualist Convention are strong in number, resolute in purpose, and they are determined to suppress all phases of mediumship. The Progressive Thinker will lead in this great fight against the hordes of the church. Every Spiritualist who stands back now must be regarded as a traitor to the cause. The Progressive Thinker has already been to great expense, and the end is not yet. Send in your subscriptions. Get every Spiritualist in your neighborhood to subscribe.

SPECIAL NOTICE.

Snatched from the Jaws of Death.

AFTER HAVING BEEN GIVEN UP TO DIE BY THREE OF SPRINGFIELD'S REGULAR PHYSICIANS, MRS. F. L. GATES, LIVING AT NO. 1894 LYON STREET, IS RESTORED TO HEALTH IN THREE DAYS BY A MAGNETIC HEALER, DR. MARY J. HORTON, OF 2040 LYON STREET, SPRINGFIELD, MISSOURI.

The following is Mrs. Gates' statement: After suffering fourteen years, most of the time being obliged to stay in doors and half of the time confined to my bed. No tongue can tell what I suffered during those years.

As part of my ailments I had a large tumor in my bowels. In 1880 I went to the Hamilton Hospital in Chicago, where I had an operation performed on me and 40 pounds of pus taken from the tumor, which gave temporary relief, but the physicians and surgeons could do nothing to remove the sack which in time began to fill again, and my sufferings were renewed. The doctors that operated on me said that I could never be cured.

I have had 33 of our best doctors—both of the old and the new school—and I believed that all had been done for me that medicine and skilled physicians could do, but of no avail. But we often find that man's extremity is God's opportunity.

Last June I came near dying, but got up again. Then five weeks ago to-day (this is September 29) I was taken to my bed again with a great congestion of the bowels, stomach, kidneys and typhus fever.

For 10 days before I was taken down nothing had passed my bowels, and afterwards nothing but what the doctors took with instruments; and he despaired of ever getting a natural evacuation of the bowels at all, and on Tuesday, September 14, gave me up to die. He said he had done all that he could—and he is considered a good doctor. He thought there might be some chance if an operation could be made, but that I was too weak to stand it.

I believe he did all that any doctor of medicine could do for me, but I continued to grow worse. Still hope was not entirely dead in me, but I felt I was hoping against reason.

I had heard of Dr. Hutchison, a magnetic physician, who lives at No. 2040 Lyon street, a lady I was told had great healing power, so I went for relief (I expected nothing more) as my pain and suffering was unendurable. She came and laid her hand on me, and in a few moments all pain left me, and I sank off into a quiet sleep. In a few hours I woke up and had a natural evacuation of the bowels, the first for a month—corruption and pus at first—but in about 48 hours the tumor began to come away in strings and jumps and continued until I believe it is entirely gone. Dr. Hutchison continued to treat me twice a day, magnetically, but did not give me a dose of medicine, and in three days I was able to get up and do my own household work ever since. And, glory to God, all my aches and pains are gone and I consider myself a well woman. One physician who treated me while sick found no symptoms of the old disease and considered me completely cured. But I believe it had not been for this good lady, Dr. Hutchison, who I firmly believe is an instrument in the hands of God, I should now be in my grave, or at least the mortal part of me. F. L. GATES.

In Leader Democrat, Springfield, Mo. For particulars in reference to magnetic treatments, address Dr. Mary J. Horton, 2040 Lyon street, Springfield, Mo.

OF INTEREST TO SPIRITUALISTS. Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Calif., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of anyone who is sick, and is skeptical, show them the above add., and I may convince them of the truth of spirit return.

MAGNETIC TREATMENT FREE. Have you sore or weak eyes or falling eyelids? My Magnetized Compound and psychic treatment will cure them and improve your eyesight. 8-oz. pack, with full directions, sent postpaid, 10 cents. B. F. POOLE, Clinton, Iowa.

TESTIMONIAL. B. F. Poole, Clinton, Iowa:—Please send another package of magnetized compound. I find the compound and psychic treatment are wonderful remedies for sore and weak eyes. The spectacles you sent me are perfect—just what I wanted.

MRS. MARY J. HORTON. 183 Prospect street, Bristol, Conn. 41517

FREE TO SPIRITUALISTS. I will mail any reader of The Progressive Thinker one of my new scientific Catarrh Inhalers and medicine for one year on three dollars' trial free. If it gives satisfaction, send me one dollar; if not, return it in the original package. It is the best inhaler made for Catarrh, Asthma, Hay Fever, Colds and pains in the head. Address DR. E. J. WORTH, Dept. 26, Ashland, Ohio.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, 75c.

DR. G. E. WATKINS' NEW Health Home.

The old one was too small. He now has a larger one, and it is being all re-furnished with new furniture, new bath, new system of heating and new ventilating system. Those intending to come to this new and perfect Health Home would do well to write at once. The terms for Board, Room and Treatment will be from \$6 to \$15 a week only, depending on the size of room and the disease that the patient is suffering with.

Dr. G. E. Watkins' Almanac FOR 1898.

Sent to any one for three two-cent stamps. They will not be ready, however, until the 26th of December.

DR. G. E. WATKINS

Still diagnoses disease by letter. Send him your age, sex and leading symptom, and he will diagnose your case free.

CHRONIC DISEASE.

A Book on Chronic Disease sent free.

G. E. WATKINS, M. D., AYER, MASS.

IS THIS TRUE?

A Modern Miracle—Helps His Patients to Make Money.

Let others who are sick, write these parties and find out if it is true. Woodstock, Ore., October 15, 1897.

Dr. C. E. Watkins, Ayer, Mass.:—Dear Doctor and Friend:—As I have kept silent so far, it is no reason that I am deaf and dumb. I must unload or I shall explode. My wife, A. M. Howes, commenced treating with you about three months ago, at my earnest request, for I seemed to know that you could help her. She was a poor, sickly little woman, weighing 105 pounds, with a broken down constitution; was confirmed invalid, with hardly life enough to drag herself around, and she has been in that condition most of the time for years, and we have tried all the M. Ds. in this city—or not all, but many of them. We have paid symptoms of the old disease and considered me completely cured. But I believe it had not been for this good lady, Dr. Hutchison, who I firmly believe is an instrument in the hands of God, I should now be in my grave, or at least the mortal part of me. F. L. GATES.

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"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, 75c.

"Encyclopedia of Biblical Spiritualism: or a Concurrence of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism;" together with a brief history of the origin of many of the important books of the Bible. By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As this denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Origin and Antiquity of Man." by Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

Spiritualists should bear in mind that they are confronted by a vast army of church members and ministers of the gospel who are determined to abridge their rights. They have organized. They are strong. They are determined men and women, and they met at Anderson, Ind., and commenced proceedings by calling themselves "The Anti-Spiritualist Convention." Spiritualists must meet in battle array that vast army in order to maintain their rights. The Progressive Thinker will lead in this conflict. Send in your subscriptions at once. See to it that every Spiritualist in your vicinity subscribes for the paper. They should read the Hull and Covert debate. Roll in your dollars to assist in the struggle.

Sunday Spiritualist Meetings in Chicago.

The Lake View Spiritual Union has resumed its regular 3 o'clock Sunday afternoon meetings at Hillingdale Hall, corner Sheffield and Belmont avenues. Meetings will be conducted by Mr. and Mrs. Carl A. Wickland, assisted by Mr. Walter Finch, from England, and a true worker in the cause of Spiritualism.

The Beacon Light Spiritual Church, 617 N. Clark street. Meetings, Sunday evenings at 7:30 and Thursdays at 2:30 p. m. Conducted by Geo. F. Perkins.

First Spiritualist Hall, No. 1111 Aa street. Services at 2:30 and 7:45 p. m. Mrs. Lucille Deloux, pastor, assisted by Warren C. Banes, test medium.

Liberal Spiritualists, No. 107 South Paulina street, corner of West Madison street. Conference, 2:30 p. m. Five or ten minutes allowed each speaker or medium from audience. At 7:30, Dr. and Mrs. Noyes, assisted by able speakers and mediums.

Church of the Spirit Communion, Arlington Hall, northwest corner 31st and Indiana avenues. Dr. Arthur lectures and demonstrates magnetic healing and hypnotism. Tests by Mrs. Foster. Physical manifestations in full light by Benj. Foster, Sundays, at 2:30 and 8 p. m.

Irene M. Dobson, lecturer and test medium, will hold meetings every Sunday at 8 p. m., at her parlors, 351 Indiana avenue, for investigations of Spiritualism; also will hold meetings every Sunday at 8 p. m., at Newman Hall, 63d street and Stewart avenue.

The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p. m. Mrs. Georgia G. Cooley, of California, will lecture and give spirit messages at 7:30 p. m.

Spiritual Trinity Church. Dr. J. M. Temple, pastor, will lecture and give spirit messages at Forrest avenue temple, at 2:30 and 7:30 p. m. All welcome. Seats free.

The Progressive Spiritual Church, G. V. Coughlin, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wabash. (Take elevator.) Services at 2:30 and 7:30 p. m.

The Church of Malachi, under the pastorate of Dr. C. C. Henderson, holds regular Sunday services in Kenwood Hall, 4808 Cottage Grove avenue. Mr. Clark, test medium, will assist the pastor. Services at 2:30 and 8 p. m. All are welcome.

The First Spiritualist Society will hold regular meetings at Bock's Hall, No. 1125 Michigan avenue, Kensington, every Sunday evening. Mrs. Lee Norie Claman, pastor.

The Spiritualists' Church of Students of Nature meets every Sunday evening at Monson's Hall, 1052 Milwaukee avenue. Mrs. M. Summers, pastor.

Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 8 p. m. Sarah E. Brownell, pastor.

West Side Spiritual Society meets at No. 46 South Aa street at 8 p. m. Universal Spiritual Society, Hopkins' Hall, No. 528 West Sixty-third street, Englewood (over postoffice). W. M. Parker, pastor. Conference at 8 p. m. Lecture and spirit messages at 7:30.

Christian Spiritual Society holds meetings in Hygela hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

Church of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 o'clock.

The Psychic Phenomena Church will open Sunday evening, November 21, at Lakeside Hall, corner 31st street and Indiana avenues. Mrs. L. A. Roberts will be the general conductor of exercises of the fall and winter. Various mediums will take part at each meeting, at 8 o'clock p. m.

Please send in your place of meeting and it will appear in the above list.

PASSED TO SPIRIT-LIFE. [Obituaries to the extent of ten lines only will be inserted free.]

Passed to the higher life, October 29, 1897. Brother Christian Helmreich, aged 78 years and 4 months, on his farm, near Sandville, Tennessee county, Ohio. He was born in the city of Worms, in Germany, June 19, 1819. Came to the United States with his parents in 1838. Soon after becoming of age he engaged in merchandise business in Canal Dover. He belonged in his youth to the German Lutheran church, but the narrow creeds of the orthodox churches did not suit his bright intellect and he early affiliated with the Spiritualists. He was an honest, conscientious man. His body was laid in the earth, but "his soul goes marching on." It will not be long until the writer will join him in another and better world. C. H. LAWRENCE.

Mrs. Chamberlain, sister-in-law of Dr. Nicklin, passed to spirit-life last week at the Doctor's residence in the city of Portland, Oregon. She passed into the realm as she had lived, an earnest advocate of the cause of truth. X.

Passed to Spirit-life, October 31, 1897, from the home of his grandmother, Mrs. Anna H. Gardner, in Ooliff, Indiana, Alfred B. Hayden, aged 22 years, 1 month and 18 days. He was taken with palmar's colic which developed into typhoid fever to which he succumbed after seventeen days' struggle. He had a knowledge of the higher life, and for him death had no terrors. "Beyond all toil and weeping."

Beyond the mists and shadows Into the glorious light. B.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Rabbitt, M. D., LL.D. A most excellent and reliable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

Spiritualists should unite now in defending themselves against the horde of ministers and church members who have united to destroy Spiritualism and suppress mediumship. The war has already commenced. The enemy is active, ever on the alert, and determined to pursue to the end their deadly work. Moses Hull, in meeting Elder Covert in debate, has done much to encourage Spiritualists. He is the hero of many hard-fought battles; no one is more valiant or better equipped than he is to enter the arena of debate. The Progressive Thinker will publish the Hull-Covert debate, and bring its readers in touch with what is going on. Send in your subscriptions! Roll in your dollars! Scatter the important news!

DRS. PEEBLES & BURROUGHS

Depend on their remarkable cures upon the knowledge of disease and their proper remedies—upon science and nature. Having carefully studied all the therapeutic agencies, in connection with their long medical experience, they use these and adapted to each case with unvarying success. They are specialists who are successful in treating

CHRONIC DISEASES. They give special attention, however, to asthmatic catarrh to either sex, to kidneys, liver and stomach; peculiarly, asthma, blood, skin and nervous diseases.

METHODS ADOPTED. DRS. PEEBLES & BURROUGHS adopt only the most scientific and approved methods to effect cures. They stand abreast of their profession, having made researches in every part of the known world. They have left no stone unturned to give to their patients all that science, experience and deep research can afford. They use these and adapted to each case with unvarying success. They are specialists who are successful in treating

AFFLICTED FRIEND. If you have a friend who is afflicted with some chronic trouble, request them to send their name, age, sex, and one leading symptom, and have their case

DIAGNOSED FREE. Address all communications

Drs. Peebles & Burroughs, 722, 726, 727, 728 Lemock Building, INDIANAPOLIS, - - INDIANA.

NOTICE. All mail of a personal character or pertaining to literary matters should be addressed to Dr. J. M. Peebles, Indianapolis, Ind. All mail concerning medical business, address Drs. Peebles & Burroughs, Box 177, Indianapolis, Ind. 41317

He Forgot the Lines A colored Georgia, while holding a meeting in Georgia, says the Atlanta Constitution, solicited a special collection to defray the expenses of the meeting. "We'll pass round de hat," he said, "endurin' de singin' ob de hymn." And then he proceeded to "line out" the hymn, but so intent was he on the collection that he forgot whole lines of it, and supplied others, with the following result:

On Jordan's stony banks I stan' En cas' er wishful eye To Canaan's land on happy lan'— (Don't let dat hat pass by!)

O de transportation, rapturous scene Dat rises ter my sight! (Drop in dat nickel, Brudder Green!) En ribbons ob delight!

Could I but stan' whar Moses stood En view de lan'scape o'er, Not Jordan's stream, or Death's col' (We wants ten dollars mo'!)

Doctor A. W. Birkholz, the Healer. Dr. Birkholz, the healer, has concluded to settle and practice the gift of healing in Chicago. He was in Detroit a year or more before the warm weather last summer, where he treated and healed many, treating as high as a hundred patients daily many times. The Doctor comes from that field with the very highest recommendations both from the press and from those whom he has healed, including all manner of diseases.

The Doctor gives no medicines and says, like one of old: "Of myself I can do nothing; it is a spirit that doeth the works." And, believing what the Christ said to be true, "He that believeth on me the things I say, he shall do also and greater," he knows that there is nothing impossible with a right organism for the work and right conditions.

Before Dr. Birkholz went to Detroit he lived in Grand Rapids, Mich., for many years, exercising his gift of healing, causing the lame to walk, the deaf to hear, and the blind to see.

He comes to Chicago that he may have a larger field for operation, for Chicago is really the pivotal point about which the United States revolves, and the facilities for transportation in and to and from Chicago are superior to all other cities.

After coming here the Doctor carefully looked up the law as to whether he could exercise the gift of healing without being liable to prosecution, and, finding no statute law to prohibit such healing, he has established offices in the People's Institute, corner Van Buren and Leavitt streets, where he is ready to meet all who need a physician.

DR. SYKES SURE CURE FOR CATARRH has been before the people for over a quarter of a century, and is still going. It is both a local and constitutional treatment and gives almost universal satisfaction. For the benefit of the readers of The Progressive Thinker will say there never has been a person connected with the ownership of this laboratory who could not, in a single day, procure and assistance. Send for 64 page book on "True Theory of Catarrh," free. Address Dr. Sykes' Sure Cure Co., 843 W. Madison street, Chicago. 417

Religious and Theological Works of Thomas Paine. Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is highly commended to students of the science of religion, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

Perhaps you are a Spiritualist, but you are not fully alive to the issues of the day unless you read The Progressive Thinker. It is now trying to arouse Spiritualists from their Rip Van Winkle sleep to warn them of the dangers confronting them. Thousands upon thousands take no Spiritualist paper; hundreds upon hundreds of mediums never read one. They are all in danger, particularly the latter. We are doing our duty. We have been to great expense in preparing for this war, and now each Spiritualist and each medium should respond to our call, and assist in the struggle now at hand. Roll in your dollars at once for a year's subscription to The Progressive Thinker, which is taking such an active part in the fierce struggle.

ASTONISHING! DOCTOR A. B. DOBSON

Still Heals the Sick Through the Mediumship of Mrs. Dr. Dobson-Barker.

If you wish Good Health you should apply to her.

As a Spiritual Healer She Has No Equal.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex, lock of hair and one leading symptom, with full name and plain address, and be convinced of the wonders of spirit power by having her

DIAGNOSE YOUR CASE FREE. Address all Mail to

Mrs. Dr. Dobson-Barker, Box 132. SAN JOSE, CAL.

DR. W. OAKLEY COFFEY, OCULIST AND AURIST. Of Joliet, Ill.

Who is creating such a sensation with his new cure for

DEAFNESS AND NOISES in the head, which state that if persons are not cured in receiving answers to their letters, not to be impatient, that he examines and prescribes for every case personally, and the treatment is so simple, that it is hard to keep up each day. He guarantees a description to relieve every case of deafness and noises. One among the remarkable cures made by him last week, was that of W. H. Hamilton, of Joliet, who had been in constant suffering for the past 20 years. He had constant noises in the ears and catarrh. In two weeks treatment he was cured and the noises are gone. There is not a day that such cures are made, and they can be cured at home as well as at his office. He sends these prescriptions to anyone. They can be filled at any drug store. Write him indicating stamp for particulars. Address Dr. W. O. Coffey, Joliet, Ill. 41317

Arthur Houghton, Ph. D., M. D. (DR. ARTHUR.)

SPIRITUAL DEVELOPMENT. Occult Phenomena: Candles Monday and Friday evenings at 8 p. m. Magnetically heals the sick. If you need truthful mediumship come and get advice, and comfort. No trappings or humbug. Dr. Arthur is an Advisory Councilor to the Psychological Congress and the American Society of Psychical Research. He is the O. O. M., 3127 Walnut ave. 417

HATFIELD PETTIBONE, BUSINESS AND TEST MEDIUM. Sittings daily: Phenomenal Senses Tuesday and Friday evenings; all in light, 59 Sansbury st., Allegheny, Pa. 418

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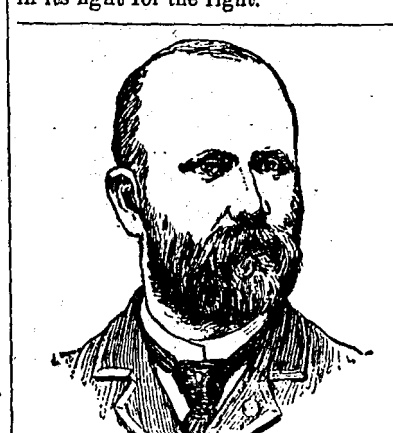
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UNSOLICITED TESTIMONIAL. Ellington, N. Y., June 8, 1897.

Dr. J. S. Loucks—Sir:—I received your box of remedies in due time and am very happy to return heartfelt thanks for the good they have done me. I had endured 35 days and nights of indescribable suffering from tightness of breath and terrible straggling cough, on which account I could not get down, consequently was worn out for want of natural sleep and rest, was very weak indeed. I set aside all other remedies, depending alone on yours. In three days time my friends and neighbors manifested surprise at the change for the better. I have had a strange feeling since I took ten days to go to recover that I could lie down—my sleep becoming more and more natural till I am able to walk half a mile very comfortably. I cannot express too strongly my gratitude to you for the long company with you in your glorious and invisible workers, to relieve suffering humanity, is my fervent prayer to the All God of life eternal.

Very sincerely yours, MRS. THEOPHENA C. PARDEE.

Let it be known every-where that Spiritualists, as a mass, are the most moral people on this earth to-day. They stand head and shoulders above the vast horde of ministers and church members who have united to crush them. They are nearer God; they are nearer the angels, and the furthest away from the "Devil," and when they shut off their physical bodies, their spirits will be found standing close to the throne—if one while the members of the Anti-Spiritualist Convention will be in the distance taking an invoice of their mistakes in trying to crush them. All Spiritualists who read this item should roll in their dollars to aid The Progressive Thinker in its fight for the right.



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S. | Wheatland, Mich.

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As there are thousands who will at first receive only twenty-five cents of The Progressive Thinker, we would suggest to those who receive a sample copy, to let it be sent to a club. This will make a large sum, and thus the cost of the paper will be reduced. The same amount will apply to the cost of the paper. You will experience no difficulty in finding a club. You will find it to be a very profitable thing to do. For one of them can afford to be without the value of the information in each copy, and at the price of only about two cents per week.

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At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for arrears.

If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and missing copies supplied gratis.

Whenever you desire the address of your paper changed, always give the address of the place to which it is to be sent, or the change cannot be made.

SATURDAY, NOVEMBER 27, 1897.

A SUGGESTIVE QUESTION.

Rev. Madison C. Peters, in a New York pulpit a while ago, tried to frighten the bicyclists who attend upon his ministrations. He said "the bicycle is the most active agent in depleting church congregations; that the beauty and glory of the Sabbath is fast passing away." But his lament must be told in his own words:

"The bicycle has come to stay. I could hear this fact with joy were it not that it also comes to act as the chief agent against the church. And I say to you who spend your Sundays a wheel now, that the day will come when Sundays will cease to be a day of rest. Instead, it will be the most of you as any other day. Stores and shops will be open, and you who toll will be compelled to work seven instead of six days. It is the day set aside by the Almighty as a day for his worship. And if the Sabbath goes forever to Protestantism, then the everyday bicycle costume is indecorous on the Lord's day. It is irreverent. It detracts from self-respect."

If the Sabbath was God-appointed our Saturday was that day, and it was so separated and named by the Assyrians, and adopted by the Assyrians, and ages before there was an Abraham or a Jew in Canaan. The wise preacher has confounded the day and name created to have been set aside by God Almighty for his worship, to that other day which Constantine set aside for pagan worship to the sun, known to us as Sunday. The fraud of the centuries in regard to a holy day is being exposed, and the deities are being deposed because scholars have revealed the fact.

And why not a word on costumes, which seem to distress the priests? Man in his native state was nude, like all the other animal tribes. His needs for protection led to his clothing himself, not from the fear of shame. Covering himself for long millenniums from the gaze of each other made him "ashamed" when naked. It was not because of the fact of any God other than that of custom. Fashion decrees the kind of clothes we wear, and determines what is decent and what is indecent. The clergy don't the clergy, and their reasoning faculties, throw their fabled teachings aside, and teach practical common sense when in their pulpits?

GRATEFUL.

Said the good Milton: "Let Truth and Error grapple. Whoever knew Truth put to the worse in a free and open encounter?" Our friends at Rockford, Ill., took the same view with Milton, and have determined to "grapple" with Falsehood in good earnest. Starting with a membership of about forty, and confident of a hundred within a month, they voiced the sentiment of Spiritualists everywhere in a couple of resolutions which follow:

"Resolved, That the thanks of this, the First Progressive Spiritual Society of Rockford, Ill., just organized, are due, and are hereby tendered to Elder W. R. Covert, of St. Louis, and his associates, in the organization of their Anti-Spiritualist Association, and in their avowed purpose to 'wipe Spiritualism from the face of the earth,' because that organization and threat has called this society into being in self-defense."

"Resolved, That when any organization attempts to suppress Truth, it is but just, and in fact it is the duty for those in possession or in pursuit of Truth, to organize and stand shoulder to shoulder to resist aggression and destruction."

We shall expect a bountiful addition to our subscription list from this old spiritual town, where for twenty-five years has been warring the actors in "Donnybrook Fair," in trying to "down" those whose heads were more prominent than others.

BLOTTED OUT.

The Australian "Review of Reviews" says: "In Victoria even the name of Christ was blotted out [of the school books] as an evil thing." Why not? The State should not teach religion. It is an imposition to foster any system of religion by government. All creeds are attempts to fetter the mind, to tie it back to the days of ignorance when they were made. As the race advances in knowledge its creed needs revising to accommodate it to that greater knowledge.

THE WAY TO DO IT.

Well, the Public Library of Chicago has been wide open all day for three successive Sundays, and the order for its continuance the same way is perpetual. Now, good preachers, play Joshua, and stop the sun in its course on Sundays, and you will head off the Library Commissioners.

Living is a certain mark of cowardice.

A BUGLE CALL

Let Us Make the War Aggressive, as Well as Defensive!

The commencement of a new volume of The Progressive Thinker finds us in the heat of the conflict. Begun as a war of defense against the attack of bitter and unscrupulous enemies, we intend and expect to not only defend our cause successfully, but we shall

CARRY THE WAR INTO THE ENEMY'S CAMP.

In the battle of argument we have men like Moses Hull and many others, able to vanquish the opposing forces, with a serried array of solid facts and invincible logic, reinforced with Bible texts and statements, and matters of history. As they have had the temerity to commence this unjustifiable and ill-advised war upon Spiritualism, we are justified in making it not only a war of defense but a war of vigorous invasion of the camps, intrenchments, and country occupied by our foe.

As Sherman's march to the sea demonstrated the weakness of the Confederacy, so will the inherent weakness of the orthodox hierarchy be made visible and manifest to all thinking minds before this war shall cease. And the men who have started out with such a brave show of shouting and trumpets, as at Anderson, Ind., ere the battle is ended will be ashamed of themselves for their exhibition of bigotry, intolerance and ignorance, and the members of their own churches will be ashamed of them, for their foolish and utterly ineffectual attempt to overthrow the greatest, grandest, loftiest and most soul-inspiring truth in the world's history, pertaining to man's spiritual knowledge and hope of immortality.

The falsity of their claims, and the futility and folly of their efforts, will be demonstrated to the conspirators themselves, so clearly that, to continue their warfare against Spiritualism, they will stand convicted before the great jury of the public, as willful, headstrong opposers of that which they know is the truth.

Some of these men—the more honorable and judicial-minded—will be converted to Spiritualism by the strength of the evidence presented by the spirit-world through its chosen mediums.

Saul in his mental and spiritual blindness, full of orthodox prejudice, hate and bigotry went from city to city persecuting and

"TALKING MEN AND WOMEN TO PRISON,"

just as these modern Sauls propose to do; but the powers of the spirit-world took hold upon him and humbled his pride, and transformed him into a helper and defender of those whom he had before bitterly persecuted. We confidently expect to see similar conversions of some who now, because of their ignorance and because of being misled by the false statements of others, are eager and zealous to exterminate Spiritualism, root and branch.

Yet further: By the interest that will be excited in the general public mind through this vicious attack on Spiritualism, there will result increasing inquiry and investigation, and thus many who have hitherto paid no special attention to Spiritualism—thinking it, perhaps, worthy of no close examination, or a mere humbug or fancy of a lot of deluded cranks and visionaries—will, on closer inspection, discover that it embodies a momentous fact, and furnishes the substantial groundwork and material for a superstructure of the most noble, wise, humane and spiritually beautiful philosophy the world has ever known—a philosophy consonant with the highest, purest reason, instincts and sentiments dwelling in the great heart of humanity.

And thus will it be that, as was said by one of old, "He caused the wrath of man to praise him; the remainder of wrath will He restrain."

It will not be the first time in the history of the world that the wrath and malice of intolerant and persecuting men have led them to overreach themselves, in their blind rage to destroy the objects of their hatred.

GOLDEN OPPORTUNITY OF SPIRITUALISTS.

Really, if Spiritualists will but see this matter aright, now is the day and now the hour, "now is the accepted time," to do effective work, to gain such an addition of strength, such an advance in the spread of knowledge and truth of Spiritualism, among the people, such a vantage of accession to our ranks and our cause, as has hitherto accrued since the raps at Hydesville vibrated around the world. Now is a time for sowing the pure grain and reaping a great harvest that shall for all time be a blessing garnered in the grand spiritual granary of humanity.

Now is the time—a special time—to do effective work for the cause of Spiritualism; it is the time for Spiritualists—genuine Spiritualists of all shades and phases of minor views, yet agreeing in the one great fact of the knowledge that spirits do return and do in various ways demonstrate their presence and continuity of life here and now to their mortal brothers and sisters, and thus give to man the only tangible and verifiable proof of immortality—now is the chosen time to work, to extend this knowledge, to spread this glorious light, and bring joy and rejoicing to human hearts, aching and sad, enveloped in the gloom begotten of false teachings, yet longing and hoping that the truth, at last, will be better than their creeds and their fears. This wondrous hope, in the wrongly taught human heart—it is a surer index to the

GREAT EVERLASTING TRUTH

than are all the orthodox sermons and books and labored disquisitions—whose weight of terror has rested upon and depressed the minds of multitudes into mental agony, raving madness, suicide and death!

Spiritualists—you who love and prize the cause which is to you a beacon of glorious light whose rays shed gladness in your hearts—bestir yourselves now and see what you can do to help in the upbuilding and strengthening of our cause. Talk Spiritualism as you have good opportunity; tell in candor and truth, and with kindly feeling, what you know—what has convinced you of the truth of spirit return. And do all you can to increase the circulation of Spiritual literature.

THE PROGRESSIVE THINKER

is alive with news and matters of Spiritual import and interest. Its pages teem with thoughtful essays, lectures, discussions, spiritual lessons, and whatsoever tends to impart knowledge and build up true Spiritualism. It stands for truth—it has no use for fraud—it abominates cheats and counterfeiters—it has confidence in the truth and strength of Spiritualism, pure and genuine.

It stands as an exponent and defender of this greatest, best truth the world has ever known. Convinced that no better means to advance and strengthen our cause exists, we confidently ask all readers, all lovers of our great truth, all who would see Spiritualism spread and flourish and increase in strength and vigor, to assist in the good work of extending its circulation. Roll in your subscriptions—each subscriber will receive more than his or her money's worth, and will help a good cause. We are glad to say, to cheer the hearts of all friends, that subscriptions are rapidly coming in. It augurs well for the cause, which must and will be benefited thereby. Think what an accession of strength to our cause it would be, if a hundred thousand names were enrolled on the roll of The Progressive Thinker's grand army of subscribers, with several hundred thousand more readers! Think of it! Think—and act!

KING JAMES' BIBLE.

How very different the facts from what is generally supposed! We read and talk about King James' Translation of the Bible into English, as if it was an actual occurrence. To deny there was an English rendering of the Hebrew and Greek Scriptures by a commission of scholars, under the direction of King James I., would meet with general denial from scholars, and from nearly every preacher. When Prof. Johnson declared there was such a translation the writer induced several scholars in Greek, Latin and French to make special search in that direction, while he and other friends ransacked English history for the same purpose.

The French scholar had access to a very voluminous history of England, by a Frenchman, written in French some one hundred and seventy-five years ago. He wrote he had read with great care everything pertaining to the Tudor period, and immediately following it, from 1485 down to 1625, embracing the reign of six sovereigns, including that of Elizabeth and James I., and the only reference he found to a translation of the Scriptures by those kings, or their order, was the mention that the Queen herself translated the Latin Vulgate into Greek. Dr. Cowles, in his report that there was no mention of a King James' translation, inquired:

"Why did Queen Elizabeth translate the Latin New Testament into Greek? If the Greek was the original tongue of the New Testament, why waste precious time in making what professes to be a Latin rendering from the Greek back into its native tongue? Why did she not make an English translation from the Greek text?"

The query of Dr. Cowles becomes more important when we learn that the pretended King James' translation, notwithstanding it is claimed on the title page, and is constantly reiterated from a hundred thousand pulpits in America, to the contrary, was really a rendering from the Latin. The pretended translation from the Greek at the time alleged, is probably a priestly fraud, to give greater character to the book. Hume, in his History of England, makes no allusion to such a translation, though he covered the subject in his history. Prof. Johnson found no reference in any pretended history of the event until forty years had elapsed.

Says the Encyclopedia Britannica, vol. 8, p. 385:

"The first of all printed English Bibles (by Miles Coverdale) is a small folio volume measuring 11 1/2 by 8 1/2 inches, and bearing the title 'Bible.' The Bible, that is, the Holy Scripture of the Old and New Testament, faithfully and truly translated out of Douche and Latin into English, M.D.XXXV." This means 1535.

No allusion or hint was conveyed in that first printed edition of the Holy Scriptures that it was translated out of Greek, but this publication "translated out of Dutch and Latin" seems to have served as a guide to all future translations.

BIGOTS, LEARN FROM THE PAST.

Each revolving moon brings some noted church leader to the front who is no longer in harmony with orthodox teaching. This condition has lasted so long the fossils have resolved to remain silent no longer. They hold the Spiritualists responsible for their lack of progress, so they have worked themselves into fever heat in a determination to suppress them. They say:

"We confidently expect to see 1,000,000 active members in our association of Anti-Spiritualists within a year. Funds? Yes, we have plenty of funds. Lost under an avalanche of mail matter. Will be able to get our stalled by the first of the year. Money is being piled up in bank. Spiritualists on the go. Orthodox and Catholic churches joining in the movement, and their pastors are at the front. We will show that Spiritualism is a lie and a fraud. We are prepared to wipe the lam from the face of the earth." Cock-a-doodle-do!

Such is substantially the exact language of President Becker in regard to the organized movement to wipe the earth with Spiritualism. What a pity the bragbarts have not an enemy worthy their steel!

But we apprehend these modern Crusaders have given Spiritualism too much credit for the revolution that is being wrought in the world. They are doing a world of it, and creeds go down with thought. If it were possible to crush Spiritualism to-day, a more relentless critic on the surface of the earth would be in the field tomorrow. Agnosticism does not hesitate to bash any and all dogmas. It is here to stay, as is Spiritualism, and the two united are very much stronger than the church. Bigots, do you hear that? Believe it, and be careful how you trench on the rights of others, and you will be wise. Remember that slavery was crushed by its fruitless effort to make itself stronger.

PREDICTION AND FULFILLMENT.

Instead of "Nature's Divine Revelations" inaugurating Spiritualism, as alleged by Rev. Becker, President of the Anti-Spiritualist Association, it made the wonderful prediction that spirits would ultimately devise some method by which they would be able to accomplish that end. In A. J. Davis' words, dictated by the spirits of his blood, we think in 1845, published and read to the world in 1847, he said: "This fact [that of spirit communication] will soon break upon the world in the form of a living demonstration." Here is prophecy and fulfillment within the memory of the writer, who often turned to Davis' book in the summer of 1848, to show accepted that spirit communication was in harmony with clairvoyant revelation.

THE DEVIL? OR JIM JAMES?

A telegram from Milford, Del., says a snake gained access to an organ in Shiloh church a few days ago, and so wound itself around the interior as to shut off the music. The preacher, familiar with the pranks of the wily serpent before compelled to crawl on the ground as a penalty for troubling Eve, seemed to comprehend the trouble at once. He opened the apartment where his majesty had ensconced himself, probably to take notes of the cleric's discourse, routed him, and then, with his audience fleeing in fright, the sisters screaming, he crushed the life out of the vile intruder. In another place, and with kinder class of spectators, it is probable the whole affair would have been mistaken for a bad case of Jim James.

Too much gravity argues a shallow mind.—Lavater.

MIXED.

The Progressive Thinker is of the opinion that learning, genius and eloquence are wasted when proving the teachings of Spiritualism are in harmony with the Book of Errors, usually known as the Bible. Truth is truth, whether written in books, or in the sands by the sea-shore which the next wave washes away. Age gives no value to falsehood. As antiquity cannot change a fact into falsehood, so the blood of ages in support of a belief founded in error cannot change it into a truth.

Quoted to infidels of the orthodox faith, in proof of spirit communion, the Bible evidence is valuable, incontrovertible in fact; for they cannot impeach their own witness though perjured. Brother Hull used the book to good purpose, in his contention with ex-Brother Covert.

The Bible does teach Spiritualism all who have read it well know. It does not matter by whom or when written, or for what intent, whether in the pretended early ages of Christianity, in the preceding barbaric past, or in the Dark Ages when ignorance covered the race as with a pall, those who made the book, or collection of books, believed in visitations from the spirit-world. And there are indications that they confounded those visiting spirits with the Gods, and, regrettable, deified demons, otherwise wicked spirits and worshipped them under the name of God.

PRIESTLY ERROR.

One of our city clergy took occasion in his recent Sunday discourse, to congratulate his orthodox hearers, that Deism, so very prevalent a hundred years ago and upwards, had died out and the breed was mostly extinct. Does not that story of itself furnish all the information needed that that preacher is an agnostic? He has received a smattering of knowledge at some theological seminary, is wholly uninformed on general subjects, and labors to make his auditors as ignorant as himself.

The terms Deist and Theist have the same meaning, the former from the Latin, the latter from the Greek. Each designates a believer in one God and no more. The Jews and Mohammedans are Deists, as are all who reject Jesus as God, which includes Unitarians, Universalists, Quakers, and most of all Spiritualists. The ministers, Jefferson, the Adamses, nearly all the signers of the Declaration of Independence, with Thomas Paine, the author-hero of the revolution, were Deists.

In later years the term was not broad enough, so others have been adopted to supply the need; and such the reason for the disappearance of the term. Deists—those who deny a multitude of Gods—are more numerous now than at any other time in history. They will increase in numbers as the world grows wiser. All Agnostics the world over, and they are more numerous than preachers suppose, are Deists, acknowledging but one God, the universal Law, which governs the world by inexorable mandate, necessarily clothing it by some title not so unbecoming and inexpressive as is that of God which is indefinable.

WANT GOD TO RUN NEW YORK.

The ministers of "Greater New York" have sent out letters to the churches all over the country, asking prayers and special blessings upon the consolidated metropolis. Defeated at the late election, they now want to enlist God in their service, and want him to run the government. As all our municipal, state and national governments are man-made, for the special benefit of man, why not let the elect and representative of the people manage their own affairs, and allow God to look after the general outside good, just as he has been doing ever since he got rid of the Jewish government and people, who gave him such a world of trouble? A division of labor is desirable, instead of allowing one party to do everything.

FRAUDS OF HISTORY.

Our Brother W. H. Burr, of Washington, writes that "Librarian Spofford, of the Congressional Library, has discovered that Ethan Allen did not order the English officer at Ticonderoga, to surrender in the name of the Great Jehovah and the Continental Congress," as the historians allege, but he said: "Get out of here, you damned old rat! Allen was not a believer in the Jewish deity."

It has always been easier for a reporter to put crisp things in the mouth of an actor, than for that actor to express them in the midst of great excitement. History, profane and sacred alike, is full of good things credited to heroes that had their origin in the historian's fruitful brain.

FROM ABROAD.

The "Two Worlds," London, was correct when it said of the Anti-Spiritualists:

"We are glad to see this active hostility on the part of the bigots. It shows they fear the [spiritual] movement, and are unable to try to crush it. Such efforts will only set it moving faster than ever."

CONVALESCENT.

Mrs. Annie L. Woodbury, wife of Secretary Woodbury of the N. S. A., has been very ill since the convention. Her hosts of friends will be pleased to learn of her improved condition.

Business Meeting.

The officers and members of the Illinois State Spiritualist Association are requested to meet at the office of Dr. White, 754 W. Van Buren street, Chicago, at 7:45 p. m., sharp, Wednesday, November 24.

Business of importance will be brought before the meeting.

Spiritualists of Illinois, awake! Let your loyalty be felt. Shake off the scales from your eyes and see the "signs of the times."

All societies are requested to send in applications for charters at once, to D. G. Hill, secretary of the board of directors, 404 Ogden avenue, Chicago, or to G. L. S. Jenifer, 553 W. Congress street.

A mass meeting in the near future is under contemplation.

G. L. S. JENIFER, President.

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Use "Garland" Stoves and Ranges.

"After Her Death." The Story of a Summer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of the higher life. For sale at this office. Price, cloth, \$1.

AT THEIR WORK!

Trying to Demolish Spiritualism.

The Anti-Spiritualist Association Sends its Representatives to Portland, Mich.

THEY MEET WITH A WARM RECEPTION FROM SPIRITUALISTS, AND ACCOMPLISH NOTHING.

J. D. Hagaman and his assistants drew large audiences at the M. E. church Friday and Saturday evenings and performed several sleight-of-hand tricks which they say are practiced by Spiritualist mediums.

Local believers in this science had arranged for a stenographer from Lansing to take notes and expected to be able to have the lecture replied to by some prominent Spiritualist either from Grand Rapids or Lansing. They were disappointed in getting a stenographic report but many of them were there in person and they will have a lecturer here as soon as arrangements can be made for a hall.

Hagaman's lectures have stirred up considerable feeling on the part of those who have a leaning toward Spiritualism. They say they are honest in their belief and that Hagaman was engaged for 20 years in deceiving the people it merely proves that individually he is a fraud and that his testimony ought not to be considered. It relates entirely to himself and does not prove that there are others who are not honest in their work. They say he is not called upon to travel about for the purpose of breaking down the theories of others who happen to believe differently than he, and that they are entitled to their free belief, inasmuch as this is a free country.

During the course of his remarks on Saturday evening the speaker made an assertion which was construed by N. J. Sutherland as a hint that mediums were in the business for personal gain only. Mr. Sutherland was on his feet in an instant.

"Will you state to the audience," he said, "that there is a medium in this town who has been giving readings for three years, without charge? She is fairly intelligent and is considered honest, and I ask you to explain her motive to the audience." This met with an evasive answer, the speaker construing it as an invitation for the audience to come over and investigate. Toward the close of the lecture Mr. Sutherland again asked permission to speak. He said: "Are you willing at any time to meet a Spiritualist lecturer in debate?"

The speaker agreed to drop everything and come to Portland at any time he might be summoned for such a purpose.

"Spiritualism has been lied about and grossly misrepresented," went on Mr. Sutherland, and things were getting warm. The lecturer interrupted but Mr. Sutherland came back by telling him not to get funny.

At this point Rev. Bray stood up and was given a respectful hearing. Mr. Bray called attention to the fact that while the Spiritualists had a series of meetings, the Universalist church they were not interrupted and asked that the same consideration be now shown. This quieted matters.

Mr. Sutherland said to the Review yesterday: "I went up to the platform after the services were over, Saturday evening, and told them that they had made the assertion that mediums had refused them an open investigation, I would, at any time they might designate, procure a medium, and put him under their own personal supervision, and give them a trumpet sentence on their own rostrum. The pastor, Rev. Bray, said as far as he was concerned he would agree to have a debate, but feared the trustees would object to the further use of the church. I then suggested that we have one in the parlors of the parsonage of his church. The pastor said he would see other members of his family about that, but agreed to attend a séance if one was given."

Rev. Bray has told those who came up to the platform after the lecture that he would not agree to the use of the church for another meeting, but that he would consent to have the opera house in readiness for a debate at any time it was found convenient to get speakers here.

A. D. Southard says the speaker claimed to be able to do any of the feats performed by slate-writers, such as fastening two slates together or putting a slate in a box and then producing writing. After Friday night's performance Mr. Southard, who was once in the show business and well up in sleight-of-hand work, approached the speaker and agreed to have a séance at Saturday night's lecture. He says the lecturer confessed to him that he could not do what he had claimed to be able to do, and notwithstanding this confession, he repeated his willingness, from the platform on the following evening, to do what he had privately confessed was impossible.

The Review knows nothing about the merits of the discussion. It only knows that there are many good people in this town who are willing to believe that there is much about Spiritualism which appeals to common sense and that because they take this position they do not necessarily swallow all that is said in the way of slate-writing and sleight-of-hand work. There are instructors in this faith the same as in others.—Portland (Mich.) Review.

THE HULL-COVERT DEBATE will be furnished in full to new subscribers. Send in your names and swell the list of the paper that fights your battles for you, Spiritualists.

"Progression, or How a Spirit Advances in Spirit-life." The Evolution of Man. Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Konigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

WISDOM--LOVE--UNITY.

A Trinity of Divine Factors for Highest Good.

To the Editor:—That gifted seer, Selden J. Finney, said: "The spiritual philosophy has facts by the million—facts which appeal to every possible condition of mind, from the most sensitive to the most spiritual-minded; while for the deep intuitive thinker it has the most transcendent and spiritual ideas. The unlettered can be surprised by the movement of a table without contact of visible power; while, under the inspiration of the gifted seer and poet, the great fields of eternal day break on our rapt vision. It opens on the one hand the great questions of physiological psychology, and on the other the profound questions of transcendental theology. Hence it promises to reach all the world and every soul thereof. It is the democracy of religion and of philosophy combined. It is the catholicism of Rationalist, with a fact, an idea, a reason, and a symbol, for every possible mood of man."

"In bridging over the grave, it connects the poorest, barefoot, ragged child of earth—whose kindred watch him from the home of the pure and the free, weeping when he strays, and rejoicing when he returns to the true path—with the highest archangel of the Summer Land."

This paragraph is given entire that we may realize its clear statement of the inclusive breadth of the spiritual movement. We see why all classes of thoughtful people have been interested in it. First plain people of the middle class, and of those we call poor, "heard the truth gladly," as they did in Judea in the days of Jesus, and have in many lands and ages. Soon came a few at first and the number increasing, of spiritual-minded truth-seekers, accomplished, learned, reverent and free, religious, materialists, scientists and reformers, men and women whose lives

"adorn
The world wherein they were born."

Of course there came the alloy of human imperfection, the counterfeit pointing to the gold, but the broad statement given is true. These open souls, seeking for light within and from the spirit-world are "the winning of the nation" and of the world, its needed light-bringers when wisely true to their great work.

How can these "many men of many minds"—widely unlike in tastes, habits and experiences—do most and best in that unity of spirit which is the bond of peace?

In August last a letter came to me from Mrs. Elvira Howe Bigelow, of Bismarck, North Dakota, (a stranger) enclosing a spirit message from Gail Hamilton, received by her in Portland, Maine, last December. The force and beauty of style, the clearness of thought of the message are strong intrinsic proofs of its genuineness. After a vivid description of a great public meeting in a celestial city, in which Gail Hamilton took part with many celestial men and women, clad in their spiritual bodies around her, she says:

"When we have reached the state where we can give and receive from the great fountain of universal love, it fills you to overflowing and all humanity are lovers. . . . About us are all souls of all kinds, but all actuated by the one desire to be filled with love, to be filled with God—no high, no low, no rich, no poor, no black, no white, no cultured nor ignorant one debarrd from the presence of those who love their fellow men."

This spirit of love will end all jealousy or contempt between those held low or high, ignorant or accomplished by our earthly standards—poor, external and conventional as they too often are.

In our lives wisdom should guide, and love light up the way. Without love, wisdom wanders in the dark, and becomes blind folly and selfish pride and wickedness. With both the upward path is clear and we give fraternal welcome to all who seek to walk in it. Spiritualists may sometimes differ so widely in methods as to see little of each other, but, in sincere souls the unity of spirit must not therefore be broken. Criticism, plain but fraternal, will be used; its aim being to uplift the

.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

We are again indebted to Dr. A. A. Kimball for another large club of subscribers from Massachusetts, where our list is rapidly enlarging. The Doctor resides at Northampton.

Mrs. J. W. Kratz, after a successful engagement in Ohio, is now at her home in Evansville, Ind., where she may be addressed for engagements. Address her at No. 224 Church street.

Secretary writes: "A new meeting has been opened at Lakeside Hall, southeast corner of 31st street and Indiana avenue. Will C. Hodge, well known for many years as secretary of the Mississippi Valley Association, is the present pastor. He will be assisted by Ben F. Foster, the marvelous physician medium, whose light seances afford unusual opportunity for investigators; and by Mrs. W. L. Brown and other test mediums. We are short on doctors, professors and reverends, but propose to conduct an interesting meeting free from all objectionable features, and speakers and mediums bespeak the co-operation of all who are interested. Lecture and demonstrations every Sunday at 2:30 and 7:30 p. m."

Mrs. John Lindsay will attend the Lake Helen Camp. She can be addressed for engagements at No. 63 Fourth street, Grand Rapids, Mich.

S. J. Brownson writes from Fort Worth, Texas: "Fort Worth may congratulate herself on having one of the best Spiritualistic centers. These words were uttered concerning Mrs. Jennie Hagan Jackson, of Michigan, who is lecturing for our society, and they expressed the spontaneous and unhesitating opinion of a gentleman—not a Spiritualist—who has heard the best liberal and Spiritualistic speakers from New York to California. It is no wonder, therefore, that our cause is prosperous and very promising in Fort Worth. We have one of the finest halls in the city and although Mrs. Jackson has just begun work here it is well filled with the best people. She has purchased a pleasant little home and will lecture for us during the next six days or more."

B. B. Hill, of Philadelphia writes: Dr. Peebles has been speaking to the First Society here for nearly two months to large audiences. We are doing what we can for The Progressive Thinker."

Mrs. M. A. Reed, formerly of this city, now at Newburyport, Mass., has been visiting numerous places and scenes of note and interest in that part of New England. She has been doing some work, teaching on occult and metaphysical lines. Her classes are much interested. She is going to Haverhill to do some work.

S. D. Greene, of Brooklyn, writes: "Through the unselfish kind-heartedness of our good Samaritan sister, Mrs. M. Robinson, a testimonial benefit was arranged and tendered to the blind, deaf and dumb, Miss Anna J. Chaplin, which took place on Monday evening, November 8, 1897, proving a genuine success, netting \$28 for the beneficiary."

Mrs. J. Simpson writes: "Will some one kindly furnish me with the addresses of Dr. B. F. Brown, who at one time wrote an article on 'Obsession,' and Jesse Shepherd, the musical medium, and oh, and oh, and oh, at 819 13th street, Washington, D. C."

Fred Welmar, of Cleveland, Ohio, writes his high appreciation of Mrs. J. W. Kratz, of Evansville, Ind.

L. W. Van Dyke, secretary, writes from Denver, Col.: "Mrs. Dr. Wells-Bedell, the newly-appointed missionary of the N. S. A. for Colorado, in connection with the well-known speaker, Mrs. Mary Lyman; Mr. L. W. Van Dyke, an astrologer, who is organizing Temple No. 2 of the Order of the Magi, in Denver; Prof. Smith, the healer, and Mr. Larkin, a well-known speaker and reformer have opened the winter's work for Spiritualism in Denver. Vendome Hall has been rented and active work will be carried on all winter. A free session will be held in the forenoon, at 10 o'clock, and in the afternoon, at 7 o'clock, in the evening. Headquarters for Spiritualism will be maintained at 1333 Champa street, where information of all kinds will be furnished. Arrangements will be made to hold meetings in outside towns during the week and societies will be organized in different parts of the state. The first meeting was held last night in Chosen Friends Hall which was well attended and much interest evinced in the new movement."

Sarah A. Zloter writes from Anderson, Ind.: "Eva Plunkett is now serving the Muncie Society. She returns here for December. Our speakers for this month are Mrs. Greenwood of Cincinnati, Mrs. Dr. Hilligoss, (a home medium) who recently closed a long and successful engagement in New Orleans, is serving the friends at Kenton, O. Mr. Charles Barnes, trumpet medium, is also in Ohio."

Farmer H. F. Coates, the medium for physical manifestations, is now holding circles at Sinton, N. Y.

Spirit Home Temple, of Truth, Conference, 10:30 a. m.; short talks and tests, 7:30 p. m.; Babcock Sisters will be present and sing a number of their beautiful selections. All are cordially invited. Mediums are requested to be present and take part in the exercises and leave cards. 618 32d street, between Broadway and Wallace streets. Short lecture by Montezuma, both forenoon and afternoon. C. E. de Ricci, pastor.

Mrs. D. L. Drulliner, of Chicago, writes: "During the last two years the South Side Spiritualists have been making some effort to build a Spiritualistic temple. The times have been hard, and the effort, though meeting with a degree of success, has not been sufficiently encouraging to warrant its continuance at present. In place of this, another effort is now being made by all of the Chicago Spiritualists, to start a Chicago mediums' home, to be located in Chicago, and it is proposed, if the donors to the temple approve of it, to use the temple funds to build a home about \$150 for the purpose and benefit of this mediums' home. The home is not so weighty a matter and can be handled easier, at the same time its worth, character and importance is fully equal to the temple movement. Will all those who have made temple

contributions please report to Mrs. D. L. Drulliner, No. 93 Bowen avenue, and state whether they approve of such diversion of the funds?"

W. H. Liddigh writes from Villa Ridge, Ill.: "The Progressive Thinker is doing good here. Quite a number who are not Spiritualists are reading it, and they cannot read it without getting some new food for thought. Our little society here is still alive, and the best of all, we are now about out of debt; then we will be able to do more for the cause we love. If we devote the same amount of energy to push the cause, we will surely win some good."

W. W. McClain writes: "The ball is rolling; hit it hard. People are thinking as they never have before; and if the victory of Hull over Covert is persistently followed up, the 'enemy is ours.'"

A. W. Martin writes of the good work at Fond du Lac, Wis.: "We have with us now Mrs. J. A. Wilson Kayner. She came here Saturday from Oakfield, where she has been doing a good work, and they are anxious to have her come back again. She is now doing a good work here, and has given two lectures with tests in our house, and will give two more on Friday and Saturday. The people are beginning to wake up here, as she has given the best of satisfaction. She will remain with us for several days. The attendance is composed of the thinking class of people. We hope to again revive Spiritualism in this place."

J. C. P. Grumblin returns to Chicago after a very successful mission in New York, N. Y., Conn., and the First Spiritual Temple at Boston. He opens up his Western engagements in St. Louis, Mo., where he will be for December and January. He lectures in Geneseo, Ill., the first Tuesday evening in December. He will lecture also in Indiana and Illinois, and southern cities en route to Florida in February.

Thomas Lee writes from Springfield, Ill.: "Through invitation Mr. H. F. Coates, the farmer medium, of Mattoon, Ill., has come to our city, and has held three seances which have given general satisfaction. The first meeting was held at Dr. Elliott's home, which was a trumpet seance, and followed by trumpet and materializing at the residence of Mr. Chas. Freitag. Mr. Coates comes to us well recommended and his work speaks for itself. We are in hopes to retain him another week for some time, as we are satisfied that he is well worth our confidence, and can cheerfully recommend him to others."

Mrs. Steelman-Mitchell is attracting large audiences with the Union Society of Cincinnati, O. This society holds its meetings in Odd Fellows' Temple, the new and magnificent structure at the northwest corner of Seventh and Elm streets. Strangers visiting the city are cordially invited to attend Sunday night services. Interesting meetings at 2:30 p. m. by the Ladies' Aid, Wednesday at 2:30 p. m.

Mrs. Hamilton Gill has begun a Sunday meeting at her residence, 19 Bishop Court. A short lecture will be given to be followed by tests. Sleepers and investigators are cordially invited to these meetings.

Lyman B. Melton writes: "It must strain Strong Hull terribly to give such strong kicks against nothing. Candidly, I did expect something from Covert, but it's the same old story—the ass was terrible until he began to bray."

A correspondent writes: "Mr. J. Frank Baxter held very interesting meetings several evenings the past week in Indianapolis, and received the encomiums of both press and people. One evening was stormy, and very few ladies ventured out, but it was a remarkable audience, made up mostly, as it was, of professional men—judges, several attorneys, teachers, two of the clergy, and the mayor of the city. From them, excepting one of the clergymen, a Lutheran, a most unqualified praise and favor. The last evening's seance was especially noteworthy, and made a marked impression. Mr. Baxter was the guest, while there, of the noted linguist and attorney at law, B. B. Kingsbury. On Sunday evening, November 14, Mr. Baxter gave, before a large audience in Fort Wayne, Ind., a telling lecture on 'Spirits in Everyday Affairs.' At the close he gave one of his unique seances, and it seemed as if the aim of the spirits purporting to manifest was to reach certain notable churchists in attendance. Suffice it to say, several fine tests were given, and not a few to test the audience to speak every evening except Saturday, in South Bend, Ind. He will continue his Sunday work in Fort Wayne until 1898. Any desiring week evening work can address him for terms and dates at 156 East Wayne street, Fort Wayne, Ind."

C. W. Stewart is speaking for the society at Springfield, Mo., will answer calls for lectures at all places in South-west Missouri, Southeast Kansas. Address 2040 N. Lyon street.

H. A. Budington writes from Springfield, Mass.: "Mrs. Carrie E. S. Twine is winning great success at the large meetings of the Church of the Spirit. Large attendance, able addresses and excellent tests, all combine to make the meetings the popular attraction among the Spiritualists of this city."

G. F. Perkins writes: "The meetings at Joliet are progressing finely. The audiences are increasing and appear to be very much interested. Socials are held weekly by the members, who are showing their loyalty by liberal contributions. I hold a circle every Saturday at 3 p. m., with successful results, and on that city—besides the home work. The Debate is a good campaign weapon."

M. M. Ray who sends a club of subscribers writes: "I want to say to those who could if they would get up clubs, that nothing is easier when attending a meeting, than to read from the Progressive Thinker your offer to trial subscribers; also extracts from your premium offer. If you are able to make a few comments on the paper and its aims, so much the better, and I will warrant success in a greater or less degree. It seems only fair to me that when others are in the forefront of the fight the rank and file should do all they can to hold up their hands."

Prof. Lockwood is meeting with excellent success at Norwich, Ct. The Evening Record of that city speaks of him as follows: "Prof. W. M. Lockwood, the eminent scientific lecturer, upon physical and psychic science, opened a course of Sunday lectures in the Spiritual Academy on Park street, Sunday, giving two eloquent and logi-

cal discourses before good audiences. The afternoon subject treated upon 'The Philosophy of Spiritualism,' the speaker showing that it was identical with the philosophy of nature and evolution. The evening discourse dealt with the 'Faith and Beliefs of Our Fathers.' Mr. Lockwood showed the line of scientific discovery to be the great factor, which has led up to our present civilization, although every advanced thinker had been met with opposition and persecution. Lockwood is a gentleman of pleasing address, a reasoner, a thinker, and a close student of nature's invisible forces, a speaker who is able to demonstrate any statement he may present." The professor may be addressed there at 21 Fremont street.

The Thanksgiving Band of Harmony of the Church of the Soul will be held at the home of Mr. and Mrs. Gieselman, 7725 Union avenue, south, an evening session only. The Sunday-school of the Church of the Soul meets every Sunday at 10:30 a. m., in Handel hall building, 40 Randolph street, room 518. Take elevator.

Paul Eddy writes from Buffalo, N. Y.: "Moses Hull is serving the First Spiritual Church of Buffalo, corner of Prospect avenue and Jersey street, for the month of November. The temple is crowded, every available seat being occupied, and as sure as the light of day follows the night, so the light that enlightens every man, which makes plain the truth of eternal progress, is being clearly demonstrated by the logic, arguments and explanations of one who has the knowledge and knows what he is talking about; and the inspiration is powerful, given in a clear, concise and comprehensive manner, which captivates the audience who listen in want of attention and wonderment, and he is surely opening the eyes of the blind for they had eyes and saw not the spirit or hidden meaning of truth. He is also unshackling the fetters which have bound the minds of many to the false theories of the past. His subject to the comparison of the old and modern Spiritualism was ably handled by the master mind, who gave such clear illustrations that no one with a rational mind could help seeing the point of truth, and no doubt but that some found a lodgment in the heart and soul of many who listened to his scholarly address."

Dr. G. W. Powley writes from Lynn, Mass.: "Mr. J. A. Watson (pupil of Old Bull) and his daughter occupied the platform of the Lynn Spiritualist Association, on Sunday evening, November 14, rendering many choice selections upon violin with piano accompaniment; also violin and guitar duets, to the delight of a large and cultivated audience. They gave a varied program of music, and refined entertainment, and many expressed a desire that another engagement with the talented artists might be made soon."

Mr. and Mrs. H. Steinberg, of Washington, D. C., were surprised at their residence on the recent anniversary of their marriage. It was the silver anniversary, and Mrs. Cora L. V. Richmond, after a long absence, had returned to the city, and presented in behalf of the Spiritualist society of which she is pastor, to Mr. and Mrs. Steinberg, a very handsome silver token of the sincere friendship of their associates in the society.

We learn that the home of Victor Vogel, Spiritualist and Mystic, at 5034 Cottage Grove avenue, was thrummed and glowed Wednesday last by the advent of a brand new baby boy. The youngster is a shapely, black-eyed darling, and although only a few days old, is already installed as "boss of the ranch."

C. L. Elliott, of Springfield, Ill., writes: "H. F. Coates, the farmer medium, of Mattoon, Ill., has closed his meetings with us, and goes to Streator to serve the society there. Mr. Coates has given entire satisfaction to all who have visited him, and we part with him only with regrets and a promise that he soon will return."

H. L. Penfield, of Lockport, N. Y., writes: "I have taken 'The Progressive Thinker' ever since it started, and still like it, and I will do all I can for a poor man. I am 80 years old, and work every day when I can get it, and I am not getting any younger. Here I have a man of eighty, subscribing for The Progressive Thinker and working to make an honest living, while there are thousands, rolling in wealth, who take no Spiritualist paper."

The Washington Ladies' Aid Society, connected with the First Association of Washington, D. C., gave a New England dinner at the residence of Mrs. A. Chapman, November 18, which was a great success. A Thanksgiving dinner will be given by the ladies on Thanksgiving Day, at the same place.

J. C. Abbott writes: "Mr. and Mrs. Parker, of Elgin, Ill., are at the residence of Mr. Clinton Bozarth, Cedar Falls, Iowa, holding circles for automatic writing and trumpet speaking, and also spirit raps. Mr. Parker gives the automatic writing, and Mrs. Parker is a trumpet medium. We consider both of them first-class in their respective lines of manifestations. They will go from here to Waterloo, where they will spend a week. After that they may be secured at other places en route to Elgin, Ill., their home. Address them at 803 Tremont street, Cedar Falls, Ia."

Mrs. Lee F. Prior writes from Atlanta, Ga.: "I am one of the many who like to read like through the medium of your paper to thank my many friends here for their kindly welcome on my return. I arrived here from Chattanooga, November 6, and my first lecture was given the following Sunday to a packed hall. Our friends had in readiness a full and complete program, and as I stepped into the hall they commenced playing that beautiful song, 'Home, Sweet Home.' To say that I was overcome by this greeting is putting it mildly. I felt somewhat like a child. I would have liked to have had more near me, so I could place my head upon her shoulder and give way to the tears that would flow in spite of the most strenuous efforts which I put forth to hold them back. The intellectual people of the South are becoming very much interested in Spiritualism. The audience which greeted me was a representative one, composed of some of the leading prominent citizens of the city. Letters were brought to me from many points here in the South asking that workers might be sent into their communities. I am very anxious to see some of our speakers and mediums come this way. My work in Chattanooga, Nashville, Tenn., and other points is dropped because there is no one to take up the reins where I have left them down. I wish that the National Spiritualists' Association could see the need of having more workers in the field. My letter is getting too long, so I will close with sending my best wishes to my many friends through your paper. Give my address, which will be for the next three months, 48 Simpson street."

Carlisle Peterson writes from Los Angeles, Cal.: "Please permit to say a word about the excellent test medium and speaker, Frank T. Ripley, of Boston. He has been filling an engagement here to the complete satisfaction of our large community of exceptionally intelligent Spiritualists. Mrs. M.

T. Longley, at the head of the Ladies' Aid Society, is leaving the mass of our leading people to a wonderful degree, and their meetings are more largely attended than any others. Los Angeles is indeed a city where the cause of its unequalled climate and exquisite cuisine have attracted the gifted Longley couple sufficiently to make it their home."

James M. Peet writes: "The Spiritual Society of Allentown, Pa., has engaged Mrs. M. T. Gilly, the noted test medium, for the months of November and December, who so far is meeting with great success."

Mrs. Dr. Hilligoss is serving the First Spiritual, and Religious Association of Akron, O., for November and December. Her address is No. 119 Exchange street.

E. W. Sprague has December and January open for engagements. Tests and communications follow all his lectures. Address him at Rochester, Ind., for November. Home address 416 Newland avenue, Jamestown, N. Y.

Farmer Riley has just returned from Wisconsin where he held several successful seances. He is now in this city at 3007 Indiana avenue, where he will hold several seances.

Dr. Dean Clarke, eloquent as a speaker and attraction, not to say threats, can be addressed at Wellesley Hills, Mass., for engagements.

Note from J. Frank Baxter,

To the Editor:—A great effort is made here by the churches by means of revivals and attractions, not to say threats, to keep their people from the Spiritual meetings, but we hold our own remarkably well. An imported evangelist instituted a question box, and invited any and all of the public to submit their questions and he would endeavor to answer and clear their perplexities. Samuel J. May, Jr., Congregationalist, Rauch and others, Spiritualists and Liberalists, availed themselves and were careful the box was well supplied. It was noted he avoided them purposely. An open charge of this unfairness was made through the press. It brought forth an article from one of the clergy men and over two others, saying they were answered. I have seen the question box would be given up. Elucidation of many of these questions goes on at our hall every Sunday and not a few from the churches are listening to their consideration; and further, some church members already, while their names are still on the books, desire to leave the church, and are attending our spiritual meetings the past two months, than in all their years in the church. J. FRANK BAXTER, Fort Wayne, Ind.

Thinks the Reasons are too Weak.

I have seen what I have heretofore credited as genuine materializations, given before promiscuous audiences by Mrs. Williams, in New York City; also startling tests given by mediums in distant parts, but I do not believe in the credulity of believers to see these mediums remain silent, one and all of them, when charged as frauds from Elder Covert. Why did they not silence him at once by producing their proofs for him to duplicate, as he promised to do? Can a reasonable soul be given proof over convulsions? I have seen the explanation through your paper, as I am a subscriber, why they do not accept the large money challenges by skeptics, but consider the reasons too weak for the masses to accept. Give us some good reasons if there are any why these things are so, or admit that the challenges are not groundless. G. L. REYNOLDS, Auburn, N. Y.

"Right Living," by Susan H. Wixon.

The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted to the use of children, in the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"Mediumship and Its Development, and How to Measure to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 60 cents; paper, 25 cents.

"The Bridge Between Two Worlds." By Abby Adams. This book is dedicated to all earnest souls who desire by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the language of the uninitiated, and is especially adapted to the use of all Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price \$1. For sale at this office.

"Who Are These Spiritualists and What Do They Believe?" By J. M. Peet, well known author. Price 15 cents. For sale at this office.

"The Fountain of Life, or The Threefold Power of Sex." By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 60 cents.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the series of "Lectures on the History of the World." It is a condensed and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"The Wonders." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "Double Writing," "Name Writing," "Lectures by Dr. J. M. Peet, the well known author. Price 15 cents. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has done and has not done for woman. It is a work of information on the subject, and should be read by every one. Price \$2, postpaid.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By B. D. Babbitt, LL. D., M.D. This comprises the last part of the "Culture and Cure." Paper cover, 15 cents. For sale at this office.

From Borderland, London, England.

THE QUEEN OF ENGLAND.

It is generally known, although seldom stated, that the Queen is much in advance of the majority of her subjects in matters psychic as well as in more mundane affairs. Mrs. Crawford, in an article on "The Queen and Her Ministers" in the Contemporary Review for July, makes a guarded allusion to this subject. While the Blood and Iron policy was being applied in the Indies the Queen's thoughts had turned to life, death and eternity. A civil war was raging on the other side of the Atlantic. It had broken out as the Prince Consort died. A spirit of violence seemed to sway the world, but Great Britain was fortunate in keeping out of the strife. The Queen had deemed herself more wretched than the most miserable beggar, but she found comfort in Zolotko's book on the threefold subject that filled her thoughts, and in Lady Augusta Stanley's friendship. That lady was with the Duchess of Kent in her last hours. The Queen vaguely felt that the spirit of the promotion of life, her in her perplexities. She often sat before the portrait of him that gave her most satisfaction. When discussing affairs of foreign policy she sometimes retired to meditate on his words and memoranda. Lord Palmerston did not like this. He had never, he said, understood the Prince when he was living, and could not be expected to understand him now that he was dead. This was very Palmerstonian—that is to say, flippant and unfeeling under an air of good sense."

WHY IT IS NOT AVOIDED.

The reason why the Queen does not definitely avow her belief in the doctrine of spirit return, I have thus described in my studies of the Sovereign of the Realm: "The position of the Sovereign precludes any very active participation in the movement of ideas or of doctrines which are in advance of the moral standard of the mass of the community. The action of Royalty is a kind of accepted register of national or local unanimity. When causes are in their fighting stage, however keenly the Queen may sympathize and wish them success, if it is held necessary for her to identify herself with any movement to which even a minority of her subjects are conscientiously opposed."

DOCTRINE OF SPIRIT RETURN.

No one can read the way in which the Queen constantly refers to the consolation of her widowhood without feeling that Her Majesty not only believes but knows the truth of the doctrine of spirit return. As she wrote on one occasion, speaking of the Prince Consort after his death: "The only sort of consolation she has is in the constant sense of his unseen presence, and the blessed thought of the eternal union hereafter which will make the anguish of the present appear as naught." But no one, on the strength of the Queen's own personal experiences, would have had her scandalize the prejudices of her subjects by becoming, let us say, a patron of the Spiritualist Alliance. On the other hand, in taking part in the Jubilee of the Prince of Wales or for the Jubilee of her reign, the Queen is able to discharge her natural and proper role of her central position; for she then is in accord with the unanimous sentiment of all her subjects.

MADAME BLAVATSKY REINCARNATE.

The story is going the round of the press that Mrs. Besant, who is now lecturing in the United States upon the true faith which all theosophists should hold, declares that H. P. B. has been reincarnated already. "Madame Blavatsky has been reincarnated in the person of a young Brahmin, now about nineteen years old, whose soul had departed. The reincarnation took place five years ago, and the lad, who previously knew only Sanskrit and Hindustani, now speaks Russian, French, German and Hebrew," he said, "his identity must be held secret for some time to come. I knew from Madame Blavatsky that this reincarnation before it was consummated. There can be no doubt of it, and the fact can be established without difficulty, when the right time comes."

THIS YOUNG BRAHMIN.

whose thirteen-year-old body was thus selected as the vehicle for the spirit of H. P. B., seems to have acquired languages with astonishing ease. It will be interesting to discover when the secret is revealed whether, together with true faith which all theosophists should hold, declares that H. P. B. has been reincarnated already. "Madame Blavatsky has been reincarnated in the person of a young Brahmin, now about nineteen years old, whose soul had departed. The reincarnation took place five years ago, and the lad, who previously knew only Sanskrit and Hindustani, now speaks Russian, French, German and Hebrew," he said, "his identity must be held secret for some time to come. I knew from Madame Blavatsky that this reincarnation before it was consummated. There can be no doubt of it, and the fact can be established without difficulty, when the right time comes."

CANON WILBEFORCE.

who is a psychic born of a psychic family, has been preaching about Spiritualism and theosophy. As becomes a psychic he does not deny the reality of the phenomena called Spiritualistic, but strongly deprecates profane dabbling in the mysteries for the sake of amusement. Therein all the experienced will agree with him. But in view of the deadness and apathy of the majority of men to all invisible things, there is something to be said in favor even of the experimental seance held to pass away the time of the uninitiated, and that the Gospel should be preached even of contention, and while fully recognizing the risk of rash experimentalizing, it is well not to forget that there are many who have learnt the truth of the other world by this means which would otherwise have remained a sealed book to them. It is only in churches that some who come to scoff remain to pray. And after all it does not let us exaggerate. There are many cases no doubt of obsession or demoniacal possession, but they occur quite as often as not among those who deny all spiritistic phenomena as among those who haunt tables.

"THE BISHOP."

says the American Church News, "closed a somewhat lengthy and detailed letter as follows: 'I think it is your duty kindly to firmly, to give them notice that until they abandon such practices they may not receive the holy communion. Their names, of course, would still appear upon your record, but the fact that they have been suspended ought to be noted there. The church loses nothing when she enforces her discipline if she does it kindly.' How kindly a spirit is this! It recalls the tender scruples of the ecclesiastics against the shedding of blood which led them 'kindly but firmly' to burn the heretics at the stake."

SIR WILLIAM CROOKES.

The knighted bestowed upon Professor Crookes was one of the few items in the list of Jubilee honors which met with general approval. There were few—outside the colonies—who figured in the list whose names were recognized as public benefactors. But everyone knew Professor Crookes,

and everyone endorsed the royal certificate of merit. For that is what the title of Sir amounts to—when it is not bestowed upon political partisans. Knighthood and baronetries are the same change of political corruption. But when they are given to a man more than they attest merit that has succeeded in impressing exalted judges with his genuineness. As Borderlander Professor Crookes was 'not knighted, but as Chemist. Yet there was more of the chivalrous spirit of the knight in his exploration of the Borderland than in the researches into the laws of Radiant Heat."

"HAFED" AND HIS TWO MEDIUMS.

David Duguid and Dr. Buchanan each profess to have communications from one Hafed, Prince of Persia, who is alleged to have been a contemporary of Jesus of Nazareth. Unfortunately the Californian seer reports that Hafed's alleged communications to David Duguid are a tissue of fables. He does not, indeed, deny that he was communicated to by Mr. Duguid. But he was not direct. There were no mediums and these intermediaries, instead of truthfully transmitting what Hafed told them, garbled it at their own sweet will and fancy, and how Hafed repudiated the statement made in his name. The game of Russian scandal would appear to flourish beyond the Border. Who can guarantee the genuineness of communication from Hafed; this time let us say to a Hindu fakir, repudiating Dr. Buchanan's message as presumptuous as that of Mr. Duguid. These things illustrate the difficulties which encompass the investigation of the Borderland.

From Harbinger of Light, Melbourne, Australia.

THE INFLUENCE OF THOUGHT

on mind and matter is being largely recognized by thinking people, and commanding the attention of the more advanced in the scientific world; few, however, realize its potency as a factor in the health, happiness, and development of the human race.

IT HAS BEEN SAID

that "thoughts are things," and this is measurably correct; they are forces, and take forms that have more or less potency and persistence according to the amount of vital truth they contain. Over a quarter of a century ago we were told by a spirit that thoughts evolved by the human mind persisted just as long as the idea which they expressed was useful to humanity; they were stored up as it were in the "thought world" where they could be read and assimilated with much greater facility than books by all those whose aspirations lifted their minds to the level of the thought.

THOUGHTS WERE CLASSIFIED

and grouped together as sections in a library, and the mind of the truth-seeker dwelling upon a particular theme, involuntarily reached out to the plane or section in harmony with his aspiration, drawing from it material which could be formulated in language for the public use. Any suggestion or purpose, worldly or selfish thoughts have no inherent vitality, and rapidly disintegrate like mist in the bright sunlight.

THE EXPERIMENTS

of Professor Elmer Gates go some way toward corroborating the spirit teaching referred to, but they point more directly to the malefic or beneficent influence exercised by thought on individuals and here comes in the sanative value of thought.

AS ANGRY, MALICIOUS

thoughts are deleterious and even poisonous, as shown by D. Gates' experiments, in like manner are healthy and kindly thoughts, health-giving and harmonizing to both body and mind. Hence it is that those who cultivate a kindly and genial disposition are in a world or selfish thoughts have no inherent vitality, and rapidly disintegrate like mist in the bright sunlight.

INFLUENCE PROJECTED.

Not only this, but the influence can be projected to a distance such an individual, by their thinking kindly and helpfully of any absent friend in distress. In our own experience this phenomena was seen and described by a magnetized lucid before we were conscious of the fact, or had formed any idea in reference to it.

TELEPATHY.

which has almost established itself as a scientific fact, shows how readily not only ideas, but concrete thoughts and sentences, may be transmitted from one mind to another without the intervention of the physical senses.

MESMERISM.

or animal magnetism has demonstrated over and over again that a refined fluid or effluvia can be precipitated on cloth and imparted to water or solids, which, on being brought in contact with the diseased or magnetically sensitive, will produce distinctly marked effects, even though they are unaware of the cause. This is merely a more positive illustration of the action of the individual aura that we have been alluding to.

IMMORAL TENDENCIES.

A definite scientific application of the power of thought is suggested by Professor Gates, who claims to have experimentally demonstrated it in the accumulation of "moral" brain cells which crowd out immoral tendencies. The possibilities involved in this are immense; so great indeed that the humanitarian and social reformer through the adept in these matters, would be justified in experimenting just for the barest chance of success.

WITH THE SPIRITUALIST

it is different; his reading and experiences prepare him for the realization of such revelations as this which illustrate the superior potency of the mind or spirit, and though he may not be in a position to take up the matter from a scientific standpoint, he can, if a pure liver, very soon convince himself by simple experiments that he is the repository of a moral and sanative influence which he can dispense amongst his fellows to their physical and mental welfare, whilst the weak in body but strong in sympathy can be kindly thoughts dissipate the

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

H. F. Church. In your department, some time this summer, in answer to the query as to whether the circle could be squared, you expressed yourself in the negative very emphatically. The ancients have always informed me that it was done in their time, and I never doubted them. I was agreeably surprised to find the article I enclose in the New York Sunday Sun, confirming my position.

A. The squaring of the circle is to find a square which shall be exactly the area of a given circle. For all practical purposes this is done, and was done by Anaxagoras, according to Plutarch. That is approximately. In performing the problem the figures run into decimals, making an infinite series, and although mathematicians have extended these to 607 figures, there is yet a value not expressed. It is inappreciable, but nevertheless is there, and so long as such decimal remains the problem has not been solved. The settlement of the question was made centuries ago by mathematicians, but constantly it is brought up by those who have a smattering of learning, and do not apparently know that the problem has been answered. They make their claims with assurance and determination akin to that of those who would discover a perpetual motion, which science declares an impossibility. No educated person makes attempts for the latter discovery, and none for the former. It remains for those ignorant of the laws of force, and the science of numbers, and it is said that the works of the "demonstrators" of the "squaring of the circle" would far exceed that of all the true mathematicians.

The article sent as evidence to show that the problem had been solved, says that a Dr. Goodwin is the successful man, and he went so far as to have the Legislature of Indiana by an enactment, recognize his solution!

His rule will not stand the simplest test. Thus a circle having a circumference of 100 feet, what is its area, and what are the dimensions of a square having the same area? He says "to get the dimensions of a circle," we "have simply to divide the circumference by 4 and square the quotient." Let us see. According to this rule, 100 divided by 4 gives 25, the square of which is 625, and a square having equal area would have sides 25 feet in length. The old rule is to multiply the diameter by one-fourth the circumference. That is 25 by 31.4159, giving 779.85 plus as the area. The Doctor's rule is in error 154.85 square feet. A square equal in area would have sides 27.92 plus feet in length. There is an error of the decimals represented by plus in this calculation which may be minimized by extending them, but can never be absolutely accurate, because they run to infinity.

Probably, this is the first instance in the history of the world, where any sought to establish a mathematical proposition as true by a body of politicians! The speaker referred to the committee on swamp-lands, but it was brought up and passed. This does not make the solution true, but is a disgrace to the legislature. For in this article, where the so-called solution is explained, Dr. Goodwin allows the decimal series to four figures followed by that sign of the infinite extension, "plus!" He is as unconscious, as a child in a, b, c, that no one disputes this "squaring" approximately, and ignorant of all that has preceded him, gets his "ideas" copyrighted.

This is a subject without general interest, and requires a mathematically inclined mind for its appreciation. It is again introduced because its too brief preceding answer has led to misunderstanding. Dr. Goodwin should know that the thing sought for is not a series of decimals to infinity; this is just what is to be overcome, and that kind of an answer has been given for three thousand years.

What he must find is an exact number which shall represent the area of a square equal to a given circle. This he self-confessedly has not found. Self-confessedly he does not know what the problem he asserts he has solved, really is. When he really has found the rule by which he can do this, he will not have to beg the members of a state legislature, who, as a rule, know more about "healing" and packing a caucus than mathematics, to pass a bill making his claim good.

T. H. Peck. Q. How do you reconcile Mark's account of Jesus' being at John's baptism, and immediately the spirit driveth him away into the wilderness, where for forty days he was tempted, with that of John's, who says on the second day after John's baptism, he went to Galilee, collecting his disciples, and the third day at the marriage at Cana, making wine?

A. If we depended on the Bible as an infallible inspiration from God, we might attempt to gloss over such passages, and to reconcile the glaring contradictions in fact and narration. The New Testament was created to meet the demands of an ambitious church leadership, and fragmentarily brought together, revised, changed and corrected, until no one claims to know when its various parts were written or by whom. Life is too important in its imperative duties to waste in discussion of biblical contradictions. It is of not the least consequence to us whether Jesus went out into the wilderness and was tempted by the Devil, or to Cana and made wine so strong and so good, and in such vast amount that the guests complained that he had reversed the old custom of giving the poorest wine last, that the people might not be tempted to indulge too freely. In neither instance was his conduct anything like we would expect in a God, come to save mankind. In the first case he set the fashion for that despicable desertion of the affairs of this life, so faithfully followed by millions of fanatic anchorites, flagellants, hermits and devotees, who sought the desert, the mountains and wilderness to escape temptation, instead of bravely combating it. In the other he gave no word of rebuke to intemperance, but aided and abetted debauchery.

IS THERE A GOD?

Is there a God? All nature shows there is, And yet no mortal knows
The mind that can this truth conceive,
Which brute sensation never taught
No longer to the earth would cleave,
But grow immortal with the thought.
But whether goes the soul? Let such relate
As search the secrets of the future state.
Divines can only say what they believe
Strong proofs have they but not demonstrative
For were all plain then all sides must agree
And faith be lost in certainty.
To live uprightly, then, is sure the best
To save ourselves and not to damn the rest.
Oldtown, Me. G. E. N.

Birthday Musings.

To the Editor:—If your many thousands of readers have queried what has become of me, and why I have been so long silent, possibly the printing of this lugubrious verse will reveal to them a state of body and mind, that will be sufficient excuse for heretofore sparing them an infliction from my painful "inwardness." It may be evidence of approaching dotage to offer a matter so purely personal for publication, but I have been so many times misunderstood, and blamed for appearing demure, reticent, and stupid, by those who expected me always to be cheerful, and to bear their burdens, that in sheer self-defense, I am now tempted to unveil, what for years I have perhaps vainly attempted to hide—"a thorn in the flesh," making me a martyr of dis-ease. Don't insult me with bosh about "errors of belief," nor with nonsense about "Karma," for mine is a clear case of heredity—the sins of some ancestor "visited upon the third and fourth generation." I'll end it.

BIRTHDAY MUSINGS.

'Tis sixty years, the dials say,
Which mark the lapse of time on earth,
Since dawned a chill October day
That bears the record of my birth.

No great event it was, I trow,
For men or angels to proclaim,
And why I came I know not now,
Hence no good reason can I name.

Somehow or other it had to be—
By accident, or by design,
By freak of fate or destiny—
I'm sure it was no choice of mine.

So, just as soon as wide-awake—
As near as I can now recall,
I thought it was a great mistake,
And, mad with grief, began to squall.

But lamentation was no use,
For here I was, and had to stay,
So, then, with Fate I made a truce,
And let her have her own sweet way.

So here I've been for three-score years,
In battle with the ills of life,
A life of hardships, griefs and tears,
For one unequal to its strife.

Contending oft against great odds,
Discouraged, too, by sore defeat,
I own I've sometimes charged the gods
With giving life just for a cheat.

For blight of hope, and foil of plan,
Which seemed for me the lot ordained,
The stoutest heart might well unman;
Then marvel not that I complained.

Besides, I've suffered so much pain
As oft for death has made me long,
'Twas then but human to complain,
I could not "suffer and be strong."

Yet hours of sunshine have I seen,
That cheered me in my sad career,
And days of joy have come between
The weeks and months when life was drear.

E'en now 'tis hard to think I'm old,
Though sixty years have passed away,
I do not look so, I am told—
My head is neither bald nor gray.

But well I know my heyday's past,
And that I'm going down the hill;
Though slowly now, each day more fast
Shall mortal life its measure fill.

It matters not how soon 'tis o'er
That some nepenthe I may find,
For pain and meekness are a bore
'Twill give me joy to leave behind.

I know 'tis but a coward's part,
To make such senile, vain complaint;
I ought to have a braver heart,
But lack of strength makes courage faint.

I hope and trust the worst is past,
And that my future'll be more fair,
And as I hasten towards the last,
This life will bring less pain to bear.

But come what may, I'll try to make
The most and best of what remains,
And strive no duty to forsake,
Though tortured still with aches and pains.

I know some day that death will bring
A quick release from life's dread foes;
In joyous freedom then I'll sing
Glad songs of triumph o'er its woes!
Wellesley Hills, Mass. DEAN CLARKE.

Past, Present and Future.

All along the line of the ages, the cry of humanity has been, "Tell me, O tell me, where are those that have gone out from mortal sight?"

And with hearts throbbing with anguish, they have turned reverently to the man of God, the so-called divinely appointed one, for an answer to the question: "Tell me, O, tell me, where are my dead?" But alas! the answer has been, "They have gone to that bourne from which no traveler returns; have faith in God." And thus humanity has come and gone; hoping and waiting for an answer to the question.

A little less than a half century ago, that question was answered in unmistakable language; and because of it, millions of men and women bow at its shrine and worship at her altars. While the mission of Spiritualism may not be a factor in building costly temples, we do know, and we affirm, that it is permeating all classes and conditions of society; and it will continue until the coming of that period, now hidden in the darkness of time, and to which we as Spiritualists look forward with perfect hope and trust, when the chains of darkness and superstition shall have been broken, and in the light of a cloudless day, humanity shall see eye to eye, heart beat to heart, with the responsive chord of brotherly and sisterly love unbroken. All things are ours, if we will but attain unto them. Nothing can separate us from them; neither height, nor depth, nor things present, nor things to come, can separate us, from them, because of their ever-abiding truth.

But, say some, how are these things to be attained? My answer is, be true to yourself, never forgetting, that for the violation of every law, the penalty is attached, and must be paid some time, somewhere. Again, the question is asked, what is to be the penalty? My answer is, sin or wrong-doing must expiate itself in the mind, and oh, the days and nights of that expiation!

Then let us be true to ourselves, and leave this priceless legacy to those that shall come after; and with this thought in view, may we not hope for that better day, when the lion shall lie down with the lamb, the calf and the fattening together, and a little child shall lead them?

JOHN W. HAINES.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

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A GHOSTBOAT SEEN ON THE CHICAGO RIVER.

IT IS SAID IT HAUNTS THE SOUTH BRANCH OF THE RIVER.

A ghostboat, as set forth in the Chicago Chronicle of late date, that blows whistles and rings bells, and is seen in a ghostboat that moves the headlight, sidelights and engine-room lights of a working tug. That is the kind of a visitor from the other world this ghostboat is. It sounds rankly unorthodox to say that such things be, but who doubts has only to ask anyone living in the neighborhood of Deering street bridge, on the south branch, as to the truth of the story.

Dozens of persons can be produced who will affirm that they have seen eyes on the whistling, brightly-lighted apparition; that it is an actual, cold fact, and not an illusion. Affidavits to this effect will be given for the asking. All that is necessary to confirm the seemingly preposterous tale is a visit to the Deering street bridge. The bridge-keepers, John and James McCarty, are loath to talk of the affair, but if pressed they will tell of their weird experiences with the specter tug. They have found it a shadowy, brightly-lighted thing that yet has a whistle like the toot of a foghorn and shows the regulation lights of steam vessels. They do not explain the thing; they simply tell you of it. Operator John Martin, of the Deering street police station, has also had experience with the spirit vessel, and he will tell you the same story that the bridgekeepers tell. A week ago some dozen of the workmen about the gas plant of the People's Gas company fled their work in terror of the uncanny navigator of the river. Phillip Cullen, John Mack and Jack Myers, all living close by the bridge, saw the spirit vessel when it last appeared. Ask them about it. Or if their several assurances do not convince, go to Deering street bridge about 11:30 on the evening of November 20 next. That is the scheduled time for the next appearance of the ghostboat. You may have to wait ten or fifteen minutes, but on the word of the men mentioned it will appear and frighten you.

IT APPEARS REGULARLY.

The ghostboat works in regular periods, from 11:30 to 12:00, and at twenty minutes before midnight, on the twentieth day of each month, it comes to Deering street bridge. Why this moment is selected none can tell, as none yet have had an answer to any hall of the supernatural skipper of the transparent craft. There is no known cause for the appearance of the thing at all, and the regularity with which it bores up at the twenty-minute mark before midnight on each month's twentieth day is one of the greatest mysteries of the case. Three times it has done this thing, and John and James McCarty, who operate the bridge, are satisfied that it will follow the same time-table this coming month. One thing, though they say will not be repeated—they will not swing their bridge again for the mysterious visitor from that bourne which is supposed to allow no return. They have sweated the big bridge around three times and they will not do it again, that they vow. They have also chased the mysterious visitor with boats and guns, but unavailingly. The McCarty's are the only people about the neighborhood who remain unconvinced of the supernatural character of the manifestations.

The McCarty's have been bridge-keepers at Deering street since the present administration came into power, but it is only in the last three months that they have been troubled by the ghostboat. Its first appearance was on the evening of August 20, at forty minutes after 11, or thereabouts. The McCarty's were in their little booth at the south end of the bridge, from which they watch for the approach of vessels.

There came a hoarse, howling whistle from up the river where the gas works are; a second and then a third. It was the regular signal to open the bridge, fixed unalterably by city ordinance. The men went out on the bridge, and, looking upstream, they could plainly see the lights of the tug. The tug, also, the port side reflected a brilliant scarlet on the dark water, the green of the starboard was faint and glimmering. As usual the pilot-house was dark, but a lantern sat above. They could see behind it all the fanlike expanse of light from the engine-room. They could not see any other vessels behind the tug, and they wondered why the captain wanted the bridge opened. But the signal had been imperative, and they turned the heavy bridge. The Deering street bridge has not the new stream and electric appliances of the lower river bridges. It is turned by hand in the old-fashioned way, and it was to this work that the bridge-men addressed themselves. Intent on their occupation, neither lifted his eyes until the 205-foot trussed structure was two-thirds of the way around. Then one of them noticed that there came no sound of puffing and blowing from the approaching tug. He looked up and only blank darkness lay in front of him. With a call to his partner, he ran to the end of the bridge and looked under. The vessel was not there. The pair got out a pair of marine glasses and strained their eyes looking up and down the river for the missing boat. The tug had ceased to exist about it. In their report blank, however, the evening of the bridge was duly recorded, although without explanation. Matters went peacefully at Deering street after that. At 11:40 the night of September 20 one of the men was asleep when a deep bass whistle, sounded upstream, giving the signal for the opening of the bridge. It was a little thick that night, and the brothers could barely see the triangle of lights at the front of the tug as they looked up the river. They went perfunctorily to work and brought the bridge to its place in midriver. Then they sat down to await the passage of the boat—but nothing came out of the mist. They scanned the approaching river carefully after a few minutes, but there was no sign of a light. Suddenly the thought of their previous experience came to them and their hair grew bristly. Hurrying the bridge down to a closure they ran off and around the slips. After fifteen minutes they returned breathless, neither one having found any trace of a tug that had steamed up. Then the pair sat down to discuss the supernatural visitation. Both are very practical men, and they refused to believe anything except a real tug had whistled and shown the lights. When it came to recording the sighting of the bridge they found the date to be just one month later than that of the previous trouble. Next the coincidence of the times was discovered. That set them thinking, and they were two very sober men indeed that night.

Gradually the eerie effect of their experience wore off, and they became as gay as other men. They said nothing of their adventures with the ghost tug, as they thought they should but lose

their reputations for truthfulness if they should speak of them. Even their families heard nothing of the strange events of the two nights. Their reticence was in large measure due to their own non-belief that anything beyond the natural was behind the two strange appearances. But a little over a week ago they told several of their friends to be around the bridge about 11:30 p. m. on October 20.

WITNESSED BY OTHERS.

Among those present, as the society columns say, were two policemen. Operator Martin of the Deering street station and the men Cullen, Mack and Myers, previously mentioned. Nothing was said to the company to prepare it for an extraordinary event. When the three whistles sounded—it was twenty minutes before 12, within ten seconds—the party went out on the bridge to assist the McCarty's in turning it. All looked up the river, and close beside the big cylinder tank of the gas company could be seen the lights of the tug. The fore light on the pilot-house top was extraordinarily brilliant, and several of the men spoke of the fact. It looked like a locomotive's headlight, and its reflection upon the water was like that of the full moon. The bridge swung slowly, while two of the party waited from the west end the lights of the tug. The ghostboat changed its course on this occasion. It passed rapidly across the river, seemingly in a diagonal direction, into Arnold's slip, which is on the north side of the "black-water." The whole effect of the passage of the stream was that of a brightly-lighted train moving across the country in the distance. It was evident that the tug was moving very rapidly, yet the distance made the speed seem a mere creeping. The lights vanished at the mouth of the slip.

But one of the men at the rail had noticed something. "Jimmy!" he exclaimed, "there wasn't any cabin or smokestack on that boat. I could see the water all the time. There wasn't anything but the lights."

The other observer swore that all his partner had said was right. He looked dazed. Operator Martin had been watching the lights from the bridge and his report was precisely the same. The elder McCarty, with the two others, climbed quickly down into the skiff that is kept at the bridge and the three went on a cruise after the ghostly visitant. They rowed with pistols in their hands, and made as little noise as possible. The tug rowed into Arnold's slip and moved the boat slowly around its dock axis. Nothing that would in the least wise account for the phenomenon of the lights, much less the whistle, was seen, and one of the policemen was unable to row as they went back.

WORKMEN FLEE IN TERROR.

Later that evening it was found that a gang of workmen about the big gas tanks had fled in terror from work at the sight of the strange lights that floated across the river without apparently having any support. They had watched the set of lights for two minutes in the belief that they were on a tug and had then suddenly discovered that the moon's reflection on the water could be seen between, about and even under the queer lights. At that the laborers decamped in fear, and there was no allaying their panic for an hour or more. To this day they aver that they saw the ghost of some departed tug. They saw the glare that comes from fire-drum doors standing open; they saw the green light on their side, and, more important, the bright headlight on the pilot-house, or, more properly speaking, atop of where the pilot-house should be. These things they will swear to.

Much speculation as to the character of the strange phenomenon at Deering street has been current all along the water front since the last appearance of the ghost tug. Some men call it a Chicago Flying Dutchman, and think it is manned by those who were blown to death when the tug Morford exploded her boiler at Seventeenth street two years ago. As the Morford is still in service, however, that theory is scouted by those who profess knowledge of the supernatural. The appearance of the specter tug at precisely twenty minutes before the midnight hour on the twentieth of each month puzzles the tug men no less than the ghost's ability to whistle. The superstitious sailors have no trouble in accounting for the lights, but the whistle is a poser. They never heard before of a spirit that could give a blast of a steam whistle, and they say this ghost boat has established a record. Why it should show itself at the odd moment it does is another matter of grave consideration. The oldest men about the lakes can remember no drowning or accident to tugmen that occurred at any such period of the night.

There is only one man who accounts for the thing satisfactorily, even to himself, and that is the night watchman of the gas company. He knows that some ten years ago a canal boatman was murdered at the dock of the gas works, and he is morally certain that the ghostboat is under the command of the dead canalman. No money will induce the watchman to visit the dock after dark, and that is why the locality from which the ghost has seemingly come on two occasions has not been examined.

A Jubilee Suggestion.

It has been charged so much that the Spiritualists are a queer-appearing lot of people, that we often call attention to the personnel of our public audiences—and the disproval is made apparent. Everywhere the public gatherings of Spiritualists show up as a representative body of the intelligent and respectable citizens.

There is no doubt that the International Jubilee of Spiritualists, to be held in Rochester, N. Y., in June, 1898, will be a body of people that will destroy the possibility of any further charges of gabble and quackery. We plan to enlarge this idea and to be made a means of special observation, has occurred to me.

It is to exhibit the photograph in the Jubilee Museum, of every Spiritualist. I will assume the care and arrangement, also the preservation for future use, of every Spiritualist will send me his or her photograph. Write on the back: "I am a Spiritualist," and sign your name and address.

This will cost you very little, and be a great addition to the Jubilee museum. There is plenty of time to comply with this, but the sooner you do so, the better it will be. Let us have a million photographs.

I promise that they shall be well-arranged by states, for exhibit, and preserved for the future student of Modern Spiritualism, and as a relic of the Jubilee Celebration of the Semi-Centennial of Modern Spiritualism.

Mail the photographs to me at once, and let me receive a thousand in my next letter. Send a photograph of each man, woman or child. Fraternally,

G. W. KATES.

234 Monroe avenue, Rochester, N. Y.

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Our Fall and Winter Campaign has commenced in earnest. Every Spiritualist should have something to do in the struggle now pending. The members of the Anti-Spiritualist Convention are strong in number, resolute in purpose, and they are determined to suppress all phases of mediumship. The Progressive Thinker will lead in this great fight against the forces of the church. Every Spiritualist who stands back now must be regarded as a traitor to the cause. The Progressive Thinker has already been to great expense, and the end is not yet. Send in your subscriptions. Get every Spiritualist in your neighborhood to subscribe.

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PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

From the home of her son, H. B. Camp, at Akron, O., on November 3, to the beautiful home of the soul, went our beloved sister Auntie Camp, aged 84. She with her companion, Hezekiah Camp, who preceded her over twenty years, were pioneer Spiritualists. The many friends who met and loved her at Lake Brady, as well as her life-long friends, will rejoice with her at her release, as she had a stroke of paralysis two years ago while at the camp, and never regained all her forces.

SARAH STONE ROCKHILL.

Mr. A. C. Cotton, of Vineland, N. J., a veteran Spiritualist, editor and preacher, passed to spirit life in his 60th year, at Harlem, Illinois, at the home of his son, H. A. Cotton, of heart disease. Wife, children and grand-children were with him to the last. Mr. Cotton was loved and respected by many friends east and west, and was well known as a faithful, able and earnest worker in the cause of Spiritualism. His body will be cremated.

We have just been called to lay away the body of Clara Cressler, who had lived in this town to attain the age of 24 years, and had suffered many weary months with rheumatism until life ceased to be a pleasure. He had no fears of meeting the change called death where he would be free from bodily suffering. Mrs. Marian Carpenter, of Detroit, officiated at the funeral, to a crowded home, where the different sects were represented to hear the philosophy and consolation which Spiritualism gives to the sorrowing hearts when death crosses our threshold and takes one from the family circle.

DR. A. D. HOWARD,
Sturgis, Mich.

Passed to the higher life, November 9, 1897, from Detroit, Mich., Mrs. Amelia Clark, aged 60 years. She leaves one son and daughter, who most fully realize that their loss is her spiritual gain. She was a consistent Spiritualist, and an honor to the cause. Just before her transition she called her son in spirit life by name, and seemed willing and anxious to go with him, and we know that as a spirit she will return and bless us with her loving presence. Mrs. Nellie S. Baude officiated at the funeral.

COR.

Passed to spirit-life, at Anderson, Ind., Fredric Bloom, in his 19th year. Another home has been visited by that unrelenting reaper termed death, and brought gloom to a happy household, by carrying off a noble son, true friend and brother. Mrs. C. D. Greenmeyer gave the funeral discourse.

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Woodstock, Ore., October 15, 1897.

Dr. C. E. Watkins, Ayer, Mass.—

Dear Doctor and Friend:—As I have kept silent so far, it is no reason that I am deaf and dumb. I must unload or to kill a horse, and we have tried all the M. D.s in this city—not all, but many of them. We have paid many a doctor \$2.50 for a prescription, and \$2.50 more for getting it filled; then we have poured it into her stomach, in doses large enough and strong enough to succeed in killing her (for a wonder). Of course, she was a little doubtful, when I proposed to her to try your method—for my income is only \$20 a month; but I insisted, and now she weighs 125 pounds, checks red, step elastic, appetite the best it has been for fifteen years, and she is standing behind the counter in a large department store, earning \$25 a month, and feeling better if possible every day. She says, too, that she never gets tired any more, and she is doing work that would have been utterly impossible for her to do four months ago, and doing it easy. Now, I am a believer in miracles, but this is the first time, I have ever had the pleasure of seeing one performed, and believe me, when I tell you that when I took \$5 of my very small income, and sent it to you each month, I never, so help me God, spent money that did me so much good, or brought me such returns. I shall send, or give away the books you sent us, and shall endeavor to send you all the sick people I can. The night that we received the first medicine from you, I brought it home from the express office, and my wife was feeling miserable, with a terrible pain in the back of the head, at base of the brain, and in the side near the heart. I rubbed the ointment thoroughly, and she went to sleep, and woke in the morning feeling better, and now she has lost all her aches and pains—and such an appetite. Oh, Lord! you ought to see her eat. Talk about diet! The question is to get enough for her to eat. And now, my Great first cause, or whatever you may term it, the spirit world, bless you and yours, is the earnest and constant prayer of a father and husband of a healthy and happy family, and your friend until death.

415tf

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"After the Sex Struck." By George N. Miller. Price 25 cents.

Spiritualists should bear in mind that they are confronted by a vast army of church members and ministers of the gospel who are determined to abolish their rights. They have organized. They are strong. They are determined men and women, and they met at Anderson, Ind., and commenced proceedings by calling themselves "The Anti-Spiritualist Convention." Spiritualists must meet in battle array that vast army in order to maintain their rights. The Progressive Thinker will lead in this conflict. Send in your subscriptions at once. See to it that every Spiritualist in your vicinity subscribes for the paper. They should read the Hull and Covert debate. Roll in your dollars at once to assist in the struggle.

Sunday Spiritualist Meetings in Chicago.

The Lake View Spiritual Union has resumed its regular 8 o'clock Sunday afternoon meetings at Hillinger's Hall, corner Sheffield and Belmont avenues. Meetings will be conducted by Mr. and Mrs. Carl A. Wickland, assisted by Mr. Walter Finch, from England, and a true worker in the cause of Spiritualism.

Spiritual Investigators, at Lakeside Hall, southeast corner 31st street and Indiana avenue. Services at 2:30 and 7:30 p. m. Will C. Hodge, speaker. Ben F. Foster, the noted medium, will give physical demonstrations "In the Light," every Sunday. Tests by Mrs. W. L. Brown and others.

Spirit Home Temple of Truth. Conference at 10:30 a. m.; short talks and tests at 7:30 p. m. No. 618 Thirty-second street. C. B. de Ricard, pastor.

The Beacon Light Spiritual Church, 517 N. Clark street. Meetings Sunday evenings at 7:30 and Thursdays at 2:30 p. m. Conducted by Geo. F. Perkins.

Spiritualists—Sunday school, every Sunday morning, at 10:30 sharp, room 518 Handel Hall building, 40 Randolph street. All are welcome.

First Spiritual Hall, No. 11 Ada street. Services at 2:30 and 7:45 p. m. Mrs. Lucille DeLoux, pastor.

Liberal Spiritualists, No. 107 South Paulina street, corner of West Madison street. Conference, 2:30 p. m. Five or ten minutes allowed each speaker or medium from audience. At 7:30, Dr. and Mrs. Noyes, assisted by able speakers and mediums.

Church of the Spirit Communion, Arlington Hall, northwest corner 21st and Indiana avenue. Dr. Arthur lectures and demonstrates magnetic healing and hypnotism.

Irene M. Dobson, lecturer and test medium, will hold meetings every Sunday at 3 p. m., at her parlors, 3517 Indiana avenue, for investigators of Spiritualism; also will hold meetings every Sunday at 8 p. m., at Newman Hall, 63d street and Stewart avenue.

The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p. m. Mrs. Georgia G. Cooley, of California, will lecture and give spirit messages at 7:30 p. m.

Spiritual Trinity Church. Dr. J. M. Temple, pastor, will lecture and give spirit messages at Parsonage avenue temple, at 2:30 and 7:30 p. m. All welcome. Seats free.

The Progressive Spiritual Church, V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wabash. (Take elevator.) Services at 2:30 and 7:30 p. m.

The Church of Malachi, under the pastorate of Dr. C. C. Henderson, holds regular Sunday services in Kenwood Hall, 4808 Cottage Grove avenue. Mr. Clark, test medium, will assist the pastor. Services at 8 and 9 p. m. All are welcome.

The Spiritualists' Church of Students of Nature meets every Sunday evening at Monsen's Hall, 1052 Milwaukee avenue. Mrs. M. Summers, pastor.

Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 8 p. m. Sarah E. Brownell, pastor.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m.

Universal Spiritual Society, Hopkins hall, No. 528 West Sixty-third street, Englewood (over postoffice). W. T. Parker, pastor. Conference at 3 p. m. Lecture and spirit messages at 7:30.

Christian Spiritual Society holds meetings in Hygela hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 o'clock.

The Spiritual Harmony Circle holds a meeting at 19 Bishop Court, at 7:30 p. m. Mrs. Hamilton Gill will speak and give tests.

Speakers and mediums who do not inform us at once when their meetings stop, will not be allowed thereafter to have their names appear in this list.

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All Spiritualists should unite in defending themselves against the horde of ministers and church members who have united to destroy Spiritualism and suppress mediumship. The war has already commenced. The enemy is active, ever on the alert, and determined to pursue to the end their deadly work. Moses Hull, in meeting Elder Covert in debate, has done much to encourage Spiritualists. He is the hero of many hard-fought battles; no one is more valiant or better equipped than he to enter the arena of debate. The Progressive Thinker will publish the Hull-Covert debate, and bring its readers in touch with what is going on. Send in your subscriptions! Roll in your dollars! Scatter the important news!



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DEAFNESS AND NOISES

In the case, where it is stated that if persons are two days late in receiving answers to their letters, not to be impatient, that he examines and prescribes for every case, personally, and as he treats each case, he gives people a cure. It is hard to keep up each day. He gives his prescription to relieve every case of deafness and noises. Among the remarkable cures made by him lately was that of W. E. Hamilton, of Joliet, who had been deaf since one of his ears and in the other for 2 years. He had constant noises in the ears and catarrh. In two weeks treated by Dr. Coffey, his new medicine, his hearing is perfectly restored and the noises are gone. There is not a day that he has not been cured, and he is now cured at home as well as at his office. Send these prescriptions to anyone. They are not filled at any druggist's shop. Write him for the full stamp for particulars. Address Dr. W. O. Coffey, Joliet, Ill.

"RENDER UNTO CAESAR THE THINGS WHICH ARE CAESAR'S." A WORD IN PLACE—HIS DUE—T. RILEY, OF ROCK ISLAND, HAPPY BECAUSE HIS CATARRH HAS BEEN CURED.

There are moments in the life of a newspaper man that are attended with pleasure. One of these is when he sees a dollar coming his way, and this kind of joy he seldom experiences. But there is another pleasure that comes to him in his work, and that lies in being able to commend to the world good work, well done, by whomsoever it happens to be.

In these degenerate days this joy, too, is seldom allotted him in any distinguished sense, and he seizes an opportunity along this line with eager avidity. Such an one is afforded the News, commending the wonderful work that the great eye and ear specialist, Dr. W. O. Coffey, has accomplished in our city and country during the past four months.

Through him, cross eyes have been straightened, blind eyes given sight, the dumb and deaf restored their wandering powers, and all sorts of other cures of greater or less importance made in never-ending succession.

Another case of "remarkable cure" started this thought in the mind of the reporter by meeting S. T. Riley, of Rock Island, on the street yesterday and he said, "I just came to see your big ear doctor. I am almost well now and I tell you I am happy. Dr. Coffey commenced treating me three months ago and I improved slowly at first, but now I can hear ordinary conversation." Mr. Riley described his case as follows:

"I had noticed deafness and noises coming for ten years. The left ear rapidly grew worse four years ago and was treated by an oculist and aurist in Chicago for three months and then declared to be incurable, and I have been to no doctor since." He described the noises as a rushing of water about to overwhelm him, and then followed by a hissing like the escape of steam; could not hear a watch, only loud voices; deafened trumpet. Ever very bad catarrh, nose, throat and tubes and middle ear drum membranes lying flat. The tubes almost completely closed. From the Joliet (Ill.) Daily News, Nov. 11.

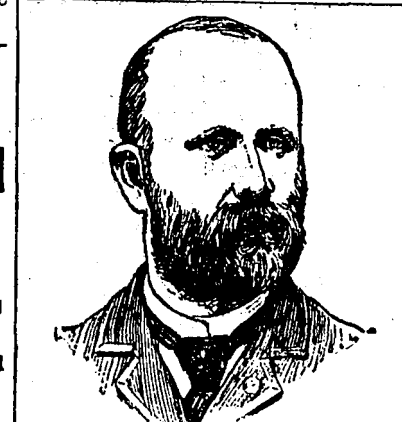
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Let it be known every-where that Spiritualists, as a mass, are the most moral people on this earth to-day. They stand head and shoulders above the vast horde of ministers and church members who have united to crush them. They are nearer God; they are nearer the angels, and the furthest away from the "Devil," and when they shuffle off their physical bodies, their spirits will be found standing close to the throne—if one—while the members of the Anti-Spiritualist Convention will be in the distance taking an invoice of their mistakes in trying to crush them. All Spiritualists who read this item should roll in their dollars to aid The Progressive Thinker in its fight for the right.



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A DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

MR. COVERT REPLIES TO MR. HULL'S THIRD SPEECH.

Ladies and Gentlemen:—I am glad that my worthy opponent concedes that you are the jury. That will give me a chance then. But according to his way of debating, he assumes to be judge, jury and everything else that goes to make up the court. I am glad that you are the jury, and I shall appeal to your judgment, and try and clear away the sophistry of our opponent on the other side, who is considerable of a scuffle-fish. A scuffle-fish is one that when it finds out that it is going to be followed throws out a sort of inky substance, and makes the water murky, so that no one can see it. And so by his assumptions, and his bombast, and his apparently wonderful learning, and then "the mighty minds of Europe" that he comes and shakes over your poor little heads, he would drive you into such deep reverence for Modern Spiritualism that you would almost have to consult a medium before you would dare breathe. I am glad you are the jury. Now let's try the case.

He is talking about a great many things, and I haven't asked him to be confined to the question, for if he does not stick to the question at issue it is not my fault. He can ramble around like a jack rabbit as long as he pleases, but I will occasionally take a shot at him that will keep him on the points, you can just guarantee, or rest assured of that.

OPINION AND HISTORY.

Now, he starts off with the argument that I do not answer his arguments. Well, if I don't answer them, why did he spend his half hour trying to answer me? Why did he not go on and produce some arguments to sustain the proposition that he affirms here, viz: That the phenomena of Modern Spiritualism is in harmony with history, reason and the Bible? Now, he undertakes to say that he did not quote the opinion of men, but history. I emphatically deny his assertion. He gives the opinion of certain men. I have called upon him, and I repeat the call again, to name one standard authority, one history to be found in any library in this country or Europe, that states as a fact that the spirits of the dead have come back, and do come back and manifest themselves, as taught by Modern Spiritualism. Now, let him name the histories. I call for those histories. If they exist, let us know something about them.

As to the point of certain learned men who would not contradict, or say that the spirits have not returned, or did not, because people have believed it, what has that to do with this case? I referred to all nations believing in idols. Why? Because he assumed—and that is all he has been doing—he assumed because in all ages of the world people have believed, as he states, that the spirits of the dead return, therefore he assumed that Spiritualism was true, that it was a fact. Now, if it proves Spiritualism a fact because the ancient world believed—all nations believed that spirits did come back, the same mode of reasoning leads us logically to the conclusion that idolatry is right, and that idols have power, that idols do see and hear and perform wonderful miracles, for such has been stated in the mythology of all nations, and believed even at the present time by those who bow down and worship them. Therefore, he cannot draw me away.

He talked about I was thrashing over old straw. Well, bless his soul, this is all he gave me. I am on the negative of this question. I am not supposed to advance arguments. All that I am in duty bound to do according to the rules of logic governing this discussion is to answer the arguments of my opponent, not to argue. He has told us, now, twice that he is not a man of straw. Well, I have seen men of straw greater than he is in size, and he puts me a little in mind of them. He is a sort of bugaboo. That is what a man of straw is. He comes around here and tries to scare me by saying like most people say to their children if they are bad, "If you don't behave, I will put you in a room and let the hobgoblins bite you." So he threatens me with hobgoblins. If I am not careful he is going to bring up the spirits, and he will have them convert me to his faith. Oh, he wants me to understand he is not a man of straw. Well, who said he was? If he wants me to handle grain on the negative, let him give me some grain to handle. If he wants me to answer arguments, let him produce arguments to answer. If he wants me to follow him logically, let him lead out logically in his arguments.

Now, he said because people believed in facts, or believed things to be facts, that made the history of the past. Well, if that is true, then people believed as a fact that idols accomplished certain things. Therefore, logically we must accept the doctrine of idols, the same as the doctrine of Modern Spiritualism, as true, according to his mode of logic and reasoning.

As to his correction of St. Paul. Paul said an idol was nothing, and goes on to define it. Then he finds fault with that, and then turns around and says, an idol is nothing in this world. Well, I am talking about this world now, and if an idol is nothing in this world, I don't think it will be very much in the next, for I think he intimated that you couldn't get something out of nothing. That's why I can't get much out of him.

ELEVATING GOD'S WORD.

Now he comes with the marvelous proposition that seems to me like the ant in that old story about Noah's ark, where the ant said to the elephant, "Stop your shoving." Why here he comes and he denies that he dragged the word of God, the Bible down to Modern Spiritualism. No, he didn't drag the word of God, the Bible, down to Modern Spiritualism, but according to his understanding and statement, he elevated the Bible to Modern Spiritualism. Oh, what a comparison! I heard of an impudent boy who once said, "Dad, you look like me." It would have been much better for that boy to have said, "Father, I look like you." Here he comes with his miserable clap-trap, a few old slates and tin horns, and though he says the Lord used tin horns, I didn't know they had tin then. I thought it was a ram's horn they used, the prophets of old. He puts me in mind of the fellow that told me once about the men—the soldiers, standing around the cross of Christ, with their bayonets fixed and their muskets ready to shoot him if he had come down. Why, they had no muskets then.

But mark the fellow. He elevates God's word, he elevates the prophecy of the past, he elevates the poetry of Job and of David, he elevates the high and lofty thoughts of Isaiah, he elevates the thoughts of the weeping prophet Jeremiah, he elevates the knowledge of the book of Proverbs, and the sweet Psalms, he elevates the beautiful gospel narratives, he elevates the great problem of life solved by the Son of God, by elevating it to a sphere and plane with that old freeloader, Andrew Jackson Davis, the father of modern mediums, and that drunken old Kate Fox. I am not here to use his kind of language. I know what kind of people I am talking about, but with

all seriousness I must, according to the rules of logic assume that he is honest. I must not, according to logic, impugn his motives; but I must confess that a man of his ability and opportunities for getting knowledge, I must confess he can hardly believe he is elevating the word of God when he puts it on a plane with the miserable fakism of Modern Spiritualism. God deliver us from such an elevation as that.

Then he had something to say about me. He prophesied. Now, he might be mistaken. He said I was going to die. Oh, that is awful funny! And if he had told the truth, he wished I was dead long ago. But I don't want to "give" out yet; as old Andrew Jackson Davis used to put it, "I still want to stay in the form" to worry the mediums; and he says "When Brother Covert goes out he will come back again." Will I? Well, I will be the biggest man that has ever passed over, then, and the smartest. "Thank God! he gives me credit for a little sense after all. He admits, then, I can do more than any other man has ever yet been able to do that we have any knowledge of since Modern Spiritualism originated, and that is, come back again. We had a very wealthy man in Mercer county, Pennsylvania, who believed he could come back, Dr. Egbert. I suppose my worthy opponent knows him, a very worthy man. He died a strong believer in Spiritualism. He said he wouldn't settle up his financial affairs, for he was going to come back in two years from that date and fix everything up. Well, that was twenty years ago and he has not gotten back yet, and the courts of Mercer county, Pennsylvania, had to settle up his estate. Now, I have been threatened with these fake mediums—he calls them fakes—my life has been threatened. Now mind, if you kill me I am going to come back and I will look at you this way (illustrating) if I do. You will know me. He said you would know me by my eccentricities, whatever that is; well, that is my "facial" expression. You will know me hereafter in the flesh, so when you go to a seance and you see me as I now look you will know it is me.

THE LAW ON MT. SINAI.

Now, then, he goes back again to the giving of the law on Mount Sinai, the most wonderful manifestation of glory and power ever revealed in this world according to the history of the Old and New Testaments. He undertook to say that no person but Moses was present. Very true, up in the holy place; but when the voice spake the mountains trembled and the lightning flashed and the thunder rolled and many people were so dumbfounded and, in fact, overcome by the power that was manifested, they desired a mediator. Now he compares that to a seance. He calls that a seance. Now, let me try to make this point clear to your minds: What is a seance? According to Modern Spiritualism it is a place or circle, or a place where a number of people are assembled together and are supposed to have a medium present who has the power, or through whom the spirits of our loved ones come and manifest in one way or another to those who may be present. Now, he calls that—that is a seance in Modern Spiritualism—and then he turns to the law, the giving of the law on Mount Sinai, and calls that a seance. It was not the spirit of the dead that came on Mount Sinai and wrote on that stone. It was the finger of God Almighty, and thus he simply would have begged the question by such a mode of reasoning; and furthermore, he assumes that wherever God has spoken in the past it is the same as the miserable fakism that you find in your seance-rooms. Why do I call it fakism? Because last night when I told him that no two mediums would agree upon any one fact, he then, to avoid the force of that argument said the mediums knew nothing about the philosophy of Spiritualism. Well, if the mediums know nothing about it, then why under the heavens are you always quoting them and consulting them? Why, that is an insult to your mediums. You will make them out bigger jackasses than I ever claimed they were. You are making their ears longer than I ever did. He here says that the mediums know nothing about the philosophy of Modern Spiritualism, and yet at the National Convention at Washington, Madame Glading says, "The mediums are the gateways to heaven, through them comes the knowledge of the future life, through them comes the science of Spiritualism, through them comes the knowledge of the world beyond, through them comes the communications of our loved ones," and therefore if the mediums know nothing about the philosophy of Spiritualism, who, I ask, can know anything about it? More than that. He says I didn't object to slate-writing. Now, let me state that proposition fairly and squarely. I said if the modern slate-writers could get communications equal in dignity, in morals, in logic, to that which was received on Mount Sinai, I would have some respect for the message written, if I had none for the writer. That message, that law given on Mount Sinai is the best of all civil and criminal jurisprudence in every enlightened land. It is the principle; it is the essence of equity and of right, of morality, and the laws that were to be perpetuated through all ages to come; but where did that message originate? Who is the author of that law? Who wrote the ten commandments? Who suggested that high morality? Who solved the question of civil and criminal jurisprudence? I answer, it was that mind that had been coexistent and eternal with eternity itself. "It is the eternal Jehovah, or he who said to Moses: 'I am that I am.' And thus to humiliate and to bring down such a wonderful scene to the common, miserable slate-writing science of Modern Spiritualism, is shocking barbarity to say the least.

THE SNAKE WAS THE FIRST MEDIUM.

As to the donkey question, I let him settle that himself. He was the first medium that he introduced, but he has got to squirming since, perhaps. He intimates I am a mule. Well, I guess I have kicked him pretty well, if I am. I suppose he will consider the source. Yes, but there was another medium before that, and that crawled into the garden; that is the genuine medium; for that one was a liar and all others are like him among modern Spiritualists. Every one is like that one that contradicted God, misquoted what God said. You will find every modern medium doing the same thing that that old snake did in the garden, and hence, well could Christ say: "Ye are of your father, the Devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." That is the way Jesus talked about the father of mediums of modern and ancient Spiritualism. Well, I will leave them with their father, the Devil, to give the next speech.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

STILL AT HER HOME.

The Anti-Spiritualists Cannot Drive Her Away--Threats of No Avail.

To the Editor:—Last week my business called me to Minerva, Ohio, the home of Mrs. Mattie Tiffany, who is a worthy woman and a good medium, of whom mention was made in *The Progressive Thinker*, November 13, in reference to the persecutions she is meeting with there by some of the ignorant inhabitants, backed up by Rev. Hershman, a bigoted preacher of the M. E. church of that village. This reverend divine, as was told your correspondent by good people both within and outside the ranks, has waged war against this lady ever since she moved to that village. Yet he has repeatedly insisted upon a worthy citizen there, and who has but recently been converted to the cause we love, to get him (Rev. Hershman) into a circle. The Spiritualists knowing full well his evil intentions, his true object, barred the door against him. Finding the Spiritualists not so big fools as he took them for, and seeing they had no use for him either in or out of the seance-room, and finding his little scheme wouldn't work, he quite recently showed his true hypocrisy by going to the door of Mrs. Tiffany's home, and in the name of Covert and the Anti-Spiritualist Association, demanded of her to leave Minerva forthwith. It is safe to say Mrs. Tiffany is still there and likely to stay for some time to come. She is backed by many of the best and most substantial citizens of that village and of the country surrounding, where she has held her grand phenomenal seances, and in which, many have learned for the first time the truth of spirit return and communion with dear ones of earth. In addition to Mrs. Tiffany's phenomenal work, she is an excellent healing medium, and disease that has failed to yield to medicine and medical science, has succumbed to her magnetic touch—her healing powers.

On Sunday, November 28, the Spiritualists of Minerva and vicinity will organize a society, among whom will be some of the best people in that section. Threats have repeatedly been made to egg the Tiffany family since they moved to Minerva, but were never executed. While Moses and Mattie Hull were there, about October 1, he, too, was threatened with a shower of hen fruit that had been sat upon more than once.

This is but a beginning of the dastardly deeds the Spiritualists there and elsewhere may look for from the ignorant and the bigots, unless they organize and put their shoulders to the wheel and meet them as the Greeks met the foe. The Spiritualists will be repeatedly insulted, and the mediums—the public mediums, will be wiped from the face of the earth. E. R. KIDD. Canton, O.

A SIGNIFICANT DREAM.

I had a dream the other night,
While everything was still,
I dreamt I saw "Our Moses" Hull
Roll Covert down a hill.
He bumped, and bounced, and tumbled on
Until he reached a stream;
I heard a crash and saw a splash
And then there came a scream.
I saw him sink and rise again,
Then sink to rise once more,
And no one there but Moses Hull
To help him to the shore.
But Moses stood upon the hill—
Too far to reach the place—
And watched the form of Covert till
The waves met o'er his face.
Then quickly to the stream he ran
With naught to aid but hope,
For Moses knew much better than
To throw him any rope.
He threw the Bible out to him;
He grasped it in his hand,
And with his feet began to swim
In toward a point of land.
And as he climbed upon the shore
All death-like and forlorn,
He looked at Moses Hull once more
And asked him for a horn.
No horn had Moses by him then,
But handed him a slate,
When Covert tumbled back again
Into his wat'ry fate.
The Bible loosened from his hand
And floated by his side,
While Moses stood upon the land
In sweet heroic pride.
Then upward to the summit climbed
"Our Moses" with a flag,
And ere the Christian bells had chimed
Had torn away their rag.
I watched the flag unfurl and wave;
The float in the stream;
There stood "Our Moses," true and brave—
I wakened from my dream.

DR. T. WILKINS.

THE RUM-SELLER'S SATURDAY NIGHT.

The rum-seller stood by the side of his desk
With a satisfied smile on his cheek;
He had sold out his poison with little to risk
And had counted his cash for the week.
A cold smile of triumph played over his face,
His eyes shone with fiendish delight,
As he thought how the money flowed into his place,
No matter 'twas Saturday night.
He cared not for those in the officers' grasp
Or in the cold prison that night,
His bag of bright dollars he tightly would clasp
And whistle an air of delight.
What cared he for misery, destruction or shame
He had brought to the homes of the poor,
Or the poor starving children who suppliant came
To beg a cold crust at his door?
He could go to his rest and heed not the tears
That poor suffering women had shed;
The wails and the woes, the griefs and the fears
Of the little ones crying for bread.
What cared he for furniture smashed in a spree,
Or the blood that was spilled in a row?
He can fiddle his money and laugh in his glee
At the poor drunkard's family now.
He can flout off his bottles and fix up his den,
And care not what others may think;
He can hire once decent, respectable men
To wash out his spittoons for drink.
He can smile at his work and at misery's scowl;
He is making new drunkards the while;
He can witness the old ones in horrors die off,
And meet the young brood with a smile.
He can drive trotting horses and dress in the style,
And vie with the merchants in trade;
His wife can look down with a dignified smile
On the poor, ragged dupes he has made.
He can put in bay-windows and live like a lord,
And laugh at the drunkard's distress,

Whose wife and whose little ones cannot afford
To buy a new calico dress,
Whose business is ruined, whose prospects are wrecked;
His hope and ambition are gone;
He has lost all his friends, and his own self-respect
To suicide hurries him on.
Ah! rum-seller, murderer, laugh as you may
At the misery, destruction and blight;
To you there is coming a reckoning day,
And a horrible Saturday night.
Oldtown, Me. G. E. NEWCOMB, M. D.

STORIES OF HELL.

The "Valley of Hinnom," "Tophet" and "Gehenna."

"In hell they raise and eat grapes!" Please do not be shocked or surprised at this statement; for when the truth about "hell" is known, the fact is not at all surprising. In explanation, then, I will say that in Mark ix:43-47, it says that "it is better to enter life maimed than having two hands—or two eyes—to be cast into hell fire, where the worm dieth not and the fire is never quenched."—Without stopping to find the moral of this symbolism, I will assert that every scholar who is fit to teach knows very well that the orthodox idea of hell is not found either in the Jewish or Christian Scriptures. To express "that which is in darkness, hidden or invisible, or in the grave," a learned writer says, "the Hebrew writers of the Old Testament used the Hebrew word 'sheol'; and to express the same idea, the writers of the Greek New Testament, used the Greek word 'hades,' which is an exact equivalent of the word 'sheol.'" On the word "hades" the scholarly author of the interlinear translation of Griesbach's Greek Testament says: "The word 'hades' occurs 11 times in the Greek Testament, and is very improperly translated in the common version ten times by the word, 'hell.' It is used in the Greek Testament as a translation of the Hebrew word 'sheol,' which denotes the abode or world of the dead. To translate 'hades' by the word 'hell,' as is done 10 times out of 11 in the New Testament, is very improper, unless it has the Saxon meaning of 'hole'—to cover—attached to it."

He further says: "The primitive significance of 'hell,' which only denoted what was secret or concealed, perfectly corresponds with the Greek term 'hades' and its Hebrew equivalent 'sheol,' but the theological meaning attached to it now by no means expresses it." But the word used in Mark ix:43-47, as above quoted, is neither 'sheol' nor 'hades,' but is the Greek word 'gehenna'; and in a note the translator says: "Gehenna, the Greek word here translated 'hell,' occurs 12 times in the New Testament. It is the Grecian mode of spelling the Hebrew words which are translated 'the valley of Hinnom.' This valley was also called 'tophet,' a detestation, an abomination, for into this place were cast all kinds of filth with the carcasses of beasts, and the bodies of criminals who had been executed, and continual fires were kept to consume them. As a natural result, the putrefying carcasses were always alive with worms, or maggots. Sennacherib's army of 185,000 men was slain here in one night. Here children were also burned to death in sacrifice to Moloch."

EVERYONE SHOULD READ
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Gehenna, then, as occurring in the New Testament, symbolizes only the death and destruction of the body, but in no place signifies a place of eternal torment."

Such being the testimony of every Greek and Hebrew scholar, it is evident that the "undying worm" the "quenchless fire" and the "hell" of the New Testament have its only location in "Gehenna," or "the valley of Hinnom," which was the dumping ground and crematory of the city. But the "fires of hell" have long since been quenched and every worm has died.

In proof of the statement heading this article, I will quote from a reverend doctor, who recently visited the valley of Hinnom, Gehenna or "hell," and writes: "I saw vegetation and vines growing luxuriantly in this valley called 'hell' in the New Testament, and I plucked and ate most delicious grapes in Gehenna, the 'hell' mentioned in Mark's gospel. Now let the children sing, 'Oh, what would it be to be there,' in grape time."

But to the thoughtful mind, these boggy stories of a Devil, and of God's torture-house of fire and agony, has two of the most infamous and damnable features. First, the character it gives God, is fiendish and cruel beyond expression, and is more blasphemous than any utterance man ever made. An earthly father who would cast his erring child into a blazing fire and keep it there for half an hour even, would be regarded as a heartless, cruel fiend, who should be forced to take his own medicine. And to charge such an inhuman and devilish act to that great father whose offspring we are, is an intensified and aggravated blasphemy which admits of no parallel.

But the worst and most practical feature of all such boggy and ghost stories, is the highly pernicious influence they exert upon our young children and the feeble-minded. They very naturally beget a constitutional state of fear, that is a grievous bondage and a lifelong torment which often ends in insanity. One case in point will illustrate that of millions. A sweet little girl of 6 awoke in terror one night and ran crying and trembling to her mother's bed. When she was quieted she explained that she had dreamed that both of them had died, and the Devil was dragging them away down into his house of fire!

Can anything be more reprehensible, wicked and pernicious than to send little children to any church or Sunday-school where their minds and lives are poisoned and polluted with such fetid relics of the lowest barbarism? A thoughtful writer says that "early training is responsible for the vagaries of terror that often lead to insanity." The papers are filled with the sad results of such heathen teaching. A special from Wayne, Neb., recently said: "C. K. Walsh returned home last night from a revival meeting, where his mind had become unbalanced through fear, and murdered his wife and three children." And the Oregonian has just reported that three persons have been sent to the insane asylum in Washington as the result of attending a revival meeting. Every one knows that without the devil boggy and the fires and worms of hell and their hysterical effects there could be no "revivals." Neither could there be one through the preaching of principle and a life of righteousness and love. The poisoning of the minds of innocent children and causing murder and insanity by teaching such fetid relics of barbarism as witches, devils, goblins and hells are such undemocratic and outrageous evils as should no longer be patronized or tolerated. And the war cry should be sounded at once for their immediate abatement. Salem, Ore. S. T. ADAMS.

A MONEY MAKER. A HOME...
The following is a list of the books published by the Bureau of American Indians, between Moses Hull and Elder W. R. Covert.

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SATURDAY, DECEMBER 4, 1897.

AN INERRANT BIBLE.

The "Central Christian Advocate," as a church organ, gave publicity to the following statement of Prof. Wilbur F. Steele, a distinguished Christian scholar, in which he showed up the character of the inspired Bible, "every sentence, word and letter of which is of God." He says:

"In 1848 there was such confusion in the office of the American Bible Society, and such impossibility of telling what should be the reading in many places, that a man was set to work to bring order out of chaos. He took four Bibles from as many leading Bible houses of England, a copy of the American Bible Society, and a copy of the original edition of 1611, all claiming to be the same. These were carefully compared throughout; every variation, no matter how minute, was noted. The number of these variations was about 24,000."

Suppose an honest comparison had been made with the "Doulton and Latyn" from which the Coverdale translation was made, how many additional thousands of errors in this inerrant Bible would have been found?

If "about 24,000" discrepancies were made by printers from 1611 to 1848, a period of 237 years, probably how many occurred in making the Latin translation into Dutch? and how many were made by copyists, intentional and unintentional, of that Latin original, claiming to have been translated from the Greek in the beginning of the 5th century by Jerome?

Oh, there is a curious history of that earlier Latin edition, which, says the Encyclopaedia Britannica, "originated in Africa." And it will surprise the world sometime, to learn, as they will, that the "original Greek" is only a translation of that old Latin.

"We know how the Bible was made," said the good Father McGovern, in a sermon to a Catholic audience twenty-seven years ago, "and that is why we are opposed to placing it in the hands of the people." Ah, and there are others who have learned how it was made, and they are not disposed to always remain silent.

ADVANCING.

The Baptist Annual Congress was late in session in Chicago, with clergy-men of that denomination in attendance from all parts of the country. It was a surprise to hear advanced ideas expressed in such a body of conservatives. First we hear old moss-backs expressing dissatisfaction with close communion and insisting it was anti-Christian. Then baptism by immersion was attacked, and it was denied that salvation was contingent on the peculiar form that ordinance was administered. Ten out of the twenty-two speakers have been instructors in the Chicago University, and they were the most advanced in their liberal ideas. The secretary of the congress, a Mr. Gessler, an elder, we suppose, in the closing hours of the congress, said:

"I regret that the long, bony fingers of a thousand years ago have been allowed to clutch the living faith of the present. Let no man come to me with a definition of one or all the articles of faith. One of the speakers in this conference has undertaken to recite to us the articles of faith to which we are supposed to owe allegiance. I repudiate his right to dictate to me. Our creed is after all nothing but the result of philosophizing about divine things. We shall probably continue to philosophize for some years to come."

The brother was right. The churches of to-day are all built on the theorizing and philosophizing of barbarians, and "the long and bony fingers of a thousand years ago" are clutching at the throats of every convert to hold him back to the past, and prevent the least advance in thought. When the staid old Baptists dare think of an advance to more tenable opinions, rest assured the other churches are far in the lead.

PULPIT ADVERTISING.

A theatrical manager in one of Chicago's outlying cities, took measures last week to induce the preachers of his locality to advertise from their pulpits the fact that a veriscope exhibition of the Corbett-Fitzsimmons prize fight would be given at the opera house on the following Monday and Tuesday evenings. He knew he could reach a class of patrons who would enjoy that kind of entertainment, by getting the preachers to whoop up the great moral outrage. The more violent the denunciation the fuller the seats to witness the spectacular exhibition. Hunters used to be the cause of their dogs to run them angry so they would pursue the game with more energy. What method the theatrical manager employed to arouse the choler of the divines we don't know, but it was effectual and each chair was occupied during the two evenings to the delight of the manager, and with little cost for advertising.

ATTENTION! FORWARD, MARCH!

The battle between light and darkness is older than history. It has assumed many phases during the long ages of the historical past. Every progressive step of man has been gained by and after conflict with the opposing forces of non-progressive conservatism, clinging with deathly grip to the darkling ideas having their foundation and incipience in the quagmires of ignorance and moral undevelopment.

Ever has the saying been true: "The light shineth in darkness, and the darkness comprehendeth it not." And in all ages the bitterest foes to human progress in mental, moral and spiritual advancement have been the orthodox bigots of their time.

Not with thumbscrew, rack and stake; not with gibbet and dungeon; not with implements of torture and death, do Spiritualists purpose to wage this warfare. We recognize higher and more potent forces than these—more potent than sabers, bayonets, shot and shell.

The invincible force of demonstrated and verifiable truth is more potent than all the implements of carnage and slaughter ever invented by the inhuman ingenuity of the misled tools of bigotry and hate, masquerading as disciples of "The Prince of Peace."

THE WEAPONS OF SPIRITUALISM

are not and never will be the weapons of destruction, so often and so fiendishly used by an apostate church, as indelibly recorded in its black and damning history. Oh, no, these enemies of Spiritualism need have no fears that Spiritualism when it triumphantly emerges from the war, as it will, will ever copy the example set by its persecutors. Never! Never! Eternally Never!

Our revenge will be the sweet revenge of bringing them to a knowledge and acceptance of our great, divine truth. We shall conquer them by the invincible might of light, education, and the knowledge especially that comes from phenomenal demonstrations—irresistible facts set before mankind by the power of the spirit-world. Spiritualism has no use for

THE ENGINEERY OF HELL.

Persecution is foreign to its spirit; it seeks not to coerce the will or belief of any man, woman or child, save by the gentle persuasion of reason, and facts of experience and observation. Things seen, verily known, and the fair deductions of reason therefrom—logic based upon historic events of the past and actual occurrences of the present—these are the munitions with which Spiritualism carries on its warfare. It accords freely, as an indefeasible and inherent right, freedom of thought to all; and asks only for fair play, the recognition of justice in the consideration of evidence, and the true and proper fulfillment of the injunction, Come let us reason together.

"OUR FRIENDS, THE ENEMY."

It may be well for "our friends, the enemy" to understand that the use by Spiritualists of the chosen weapons of reason, facts and logic, does not preclude the use of strictly legal weapons in defense of our cause and our rights. This course will be in strict fulfillment of that reputed saying of one of old: "That they take the sword shall perish by the sword"—so far as the persecuting enemies of Spiritualism are concerned. According to the statements of the daily press, the Rev. Mr. Covert is experiencing the beginnings of its fulfillment, in his own personal case.

"Self preservation is the first law of nature," and mediums and Spiritualists who are menaced in their rights are fully justified in defending themselves even to the extent of dealing vigorous counter-blows sufficient to disarm and disable the aggressors on their rights, and place them thoroughly hors du combat. If our enemies come to grief in this encounter, "their blood be upon their own heads"—they will have brought it upon themselves.

Never in the history of any movement or of the data of claimed facts of evidence, has there been presented such a

STRONG ARRAY OF WITNESSES,

as in the case of Spiritualism. From humble and uncultured individuals, through all grades of intellectual culture, acumen and development, up to the highest and most learned scientists in the world—Spiritualism receives the concurrent evidence establishing its foundation on the solid rock of truth.

How vain, then, the puny, pettifogging and persecuting efforts of prejudiced bigots to invalidate the testimony of these tens of thousands of witnesses, and to uproot and destroy the cause thus sustained by unimpeachable evidence. Wiser and better, and far more discreet were it for them to follow the course marked out by some of old and, and cease their opposition "lest haply they be found fighting against God." For whose wars against truth, wars against the highest and best—wars against God.

A WORD OF EXHORTATION.

And now we repeat again that in this battle there is no weapon so effective for victory as the spread of light, education in truth, the clear presentation of the facts of the phenomena and philosophy of Spiritualism. Every Spiritualist can aid in this war, and share in the honor and glory and all the fruits of victory. To that end, every Spiritualist should now put forth effort to increase the knowledge of the people concerning Spiritualism. And to effect this desirable result, let special effort be made to increase the subscription list of

THE PROGRESSIVE THINKER,

which stands as the free and fearless exponent, advocate and defender of Spiritualism. Send in the names by ones, twos, dozens and thousands—roll them in like a flood of Atlantic waters—submerge us if you can beneath an avalanche of subscriptions. Every one will count in the grand army—and by this means our cause will receive such an impetus, acquire such momentum, that, henceforth no invidious enemy will dare to uplift his hand in the vain attempt to destroy it.

THE DAWN.

The gray mists hang along the sky
And o'er the tranquil sea;
The past in vision lingers nigh,
And once more speaks to me.
Loved faces of the dead days,
As from the sad waves deep,
Come whispering words of love and praise,
Till I in sadness weep.

I hear the far-off mountain streams
In murmuring music rise,
And o'er my path there softly beams
From blue enameled skies
An angel fair, with golden hair,
As radiant as the day,
Ere the dark years of earthly care
Had clouded my pathway.

My sun goes down the golden west,
Where dimly I can see
Fair isles of rest among the blest
And loved ones waiting me.
I know not when my bark will glide
Within the sun-kissed bay,
But patiently my time I bide—
The dawn of endless May.

Summerland, Cal. BISHOP A. BEALS.

NOT ALLOWED TO THINK.

In another article in this issue, headed "Advancing," a quotation is made from a brief address by Rev. Gessler, secretary of the Baptist Congress, late in session in this city, wherein he is reported in the Chronicle to have said: "I regret that the long bony fingers of a thousand years ago have been allowed to clutch the living faith of the present."

All thinkers will recognize this statement as an epigrammatic truth, forcibly expressed; but Rev. Dr. Roberts, of Kansas City, now of the People's Church of this World, shows how he was clutching by those bony fingers. He was interviewed by a Star reporter, a few days ago, during which he said he was born and raised by Baptist parents, and was sent to Sherrill college, Upper Alton, Ill., where Baptist ministers are made. He spent eight years in qualifying himself to fill a pulpit, and then came out a full-fledged D. D. Then he filled various pastorates. To the inquiry "whether his religious convictions had been at all shaken during his long years of study," he said:

"No, we were not allowed to think. Our thinking was done for us. It was when I left this Calvinistic atmosphere that I began to question some of the things I had been taught, and to shrink from the terrible doctrines thundered from the Baptist pulpits."

"The horrible and unthinkable doctrine of eternal pain, the utter impossibility of reconciling parts of the Bible with scientific facts and other parts with the moral sense were the points on which I stumbled first. This mental awakening began soon after I left college. The Baptist church has a well-defined body of doctrine of which no modification is possible. A man occupying a Baptist pulpit is supposed to believe these doctrines, even if he does preach more liberal sermons. This implies dishonesty. Toward the end of my pastorate in Kansas City there were suspicions that I was not strictly orthodox. I proposed, therefore, that I should put my resignation in the hands of the trustees, then preach a series of doctrinal sermons from the point of view. It was left optional with the church to accept my resignation. After the third sermon, they accepted my resignation."

"My first discourse was on my idea and conception of God. I tried to give him a human face, and the trustees usually given him. It was a kind of apology. The second sermon was in regard to the inspiration of the Bible. I tried to introduce an element of doubt to escape some of the miracles. The third sermon was on the eternity of hell. I simply presented the passages and types that there was an end to future torment. That settled it. My resignation was accepted. The Baptist church did not want a modified hell."

The Doctor does not say that the idea of a virgin-born God made too heavy a draft on his credulity, but he must have followed in his efforts to reconcile the teachings of the Bible with scientific facts.

What is true of Dr. Roberts in the premises, and is hinted at by Rev. Gessler, is unquestionably true of thousands still ministering in orthodox pulpits. The intolerant and tyrannous threatened action of the Anti-Spiritualists will drive many of them from the church, and make them active workers for a nobler, a better, and a more reasonable faith.

WHAT IS THE TRUTH?

The intelligent reader wants to know the truth when he reads, and he feels outraged when he is conscious he has been imposed upon. The vexation is greater if the book he reads professes to be inspired by the God he worships, has been written by holy men at divine dictation, and has been transmitted to these times by those pure in thought and free from guile.

Luke 23: 32, 33 describes events while Jesus was hanging on the cross. One of the two thieves who were crucified with him, addressed the Master: "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day thou shalt be with me in paradise."

Matthew, chapter 27, reciting the same story, says, "Two thieves were crucified with him [Jesus]; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads,.... the chief priests mocking him, with the scribes and elders.... The thieves also who were crucified with him, cast the same in his teeth."

It was not one thief but both thieves who repeated the words of hate, and nothing is said about a believing thief and paradise.

Mark tells of the crucifixion of the thieves, but has not one word about a believing or repentant one. He makes no mention of Jesus promising to meet the thief that day, or any other day, in paradise. And John is equally silent. With these omissions and discrepancies what shall we believe? Did both thieves, as Matthew states, insist, "our Lord," as did the priests, elders and scribes, wagging their heads at him, and saying mean things, as is conveyed by that word "also" or was one of those thieves repentant, as alleged by Luke? We have consulted our Greek Testament, and have found no trace, without one particle of satisfaction.

Was this statement of Luke an afterthought, to show that criminals dying on the cross were sure of heaven and eternal rewards for simply believing at the last moment that Jesus was the Christ? If so, our deeds are nothing, belief is everything. And this is the reason the penitentiaries are flooded with preachers who have been indoctrinated into this pernicious faith by reading the holy scriptures, and have been instrumental by converting others to the same faith, who they have met in these sacred retreats, the State prisons?

A STALWART.

Rev. R. A. Torrey, of the Avenue church, put himself squarely on his back in a late Sunday evening discourse. He said it was claimed "AD modern preachers, or scholarly ones, have given up the belief in the orthodox hell." I have not.

The assertion of Rev. Torrey is not to be received, that he is an exception, until it is proved he is a "scholarly one." And even that established, it would be well to introduce proof of his honesty and sanity. The unsupported statement of any one, in this age of enlightenment, that he is a believer in an old-fashioned, heart-burning, orthodox hell, with a bottomless underpinning, and a sulphur-burning attachment, with little devils for stokers, and a big devil to boss the job, suggests there is something wrong in the running gear of that preacher's brains.

"Nature Cure." By Drs. M. E. and Ross C. Conger. Excellent for every family. Cloth, 42



The Sequel to the Hull-Covert Debate.

The above cut represents a prominent lady who is working under the direction of Burrell's Press Clipping Bureau, New York City, and is gathering data to show the deep-seated corruption in what is designated as the Orthodox Churches. Her report, together with many others, will appear in a special number of The Progressive Thinker, after the Hull-Covert debate is concluded, and it will create a decided sensation in the whole of this great country. We want to circulate at least 1,000,000 copies of that edition. It should be thrust in the face of every church member who sticks up his nose at Spiritualism and wishes to suppress mediumship. Each Minister of the Gospel should be forced to read it, and it will furnish him an immense field for reflection. Spiritualists, begin sending in your orders at once: Three cents for a single copy. Five copies or more to one address, TWO CENTS PER COPY. This special edition will be entitled "THE SEQUEL TO THE HULL-COVERT DEBATE," and when sending in your orders, so designate it. Postage stamps will be received on special orders up to 50 cents.

Every medium, every Spiritualist, every free-thinker should read this "Sequel to the Hull-Covert Debate." 5,000,000 copies should be circulated. This is ammunition furnished by the enemy; let us use it.

Now is the important time to roll in subscriptions for The Progressive Thinker. See to it at once, and aid in this great battle now being so fiercely waged.

A RELIGIOUS WAR.

Next the world is to be cursed with a war between Germany and China, growing out of the Christian religion. Missionaries intruded themselves upon the Chinese. They were not welcomed by the people, on the contrary it seems the followers of Confucius rose in mass, and on the 6th of December last, at Wu Chang, killed several of them, just as Christians have slaughtered millions during the last thousand years in the propagation of their faith, crimes against humanity not to be commended in either case. Germany has just sent a war ship loaded with missiles of death, into Kiaokan Bay; has raised its national colors, and demands satisfaction for the killing of the two Russian missionaries, and the mobbing of the German minister.

China has a very good system of religion of its own, one far better adapted to the needs of its people than is Christianity. We take it that that system of government and religion which makes its subjects most prosperous and happy is the best system; and it is an outrage to introduce one the avowed object of its founder, and its practical workings is to produce discord, division and discontent.

Instead of inducing Western ideas on these ancient people, proselyting them into Western faith, and forcing their adoption, they should be left free to choose what they think best adapted to their needs. Teach all people the arts and sciences. These the half-civilized races greatly welcome; but religious dogmas of all countries are only survivals of barbarism in which they originally took root.

It is a fact which no person well-educated in ancient history can deny, that Christianity has made all her great conquests by the sword. They who learn from the clergy, with a limited knowledge of the Middle Ages, will question this statement; but we are abundantly able to maintain our position, and prove from authentic history that Christianity throughout its existence down to the present moment, when they are organizing with the avowed intention of wiping Spiritualism from

the earth, has been and is the most tyrannical, intolerant, and persecuting religion on the globe.

THE HULL-COVERT DEBATE

is sent to each subscriber. All the addresses, with the exception of the one in this issue, that have been published up to date, are contained in one paper, bearing the date on first page of October 30, and are numbered in the order in which they occur. We cannot furnish to any extent back numbers of the paper, but can supply the debate in full to each subscriber, as set forth above. Bear that in mind. So roll in your subscriptions.

A GOOD MAN GONE TO REST.

The Little Church Around the Corner.

AN EARTHLY ANGEL OF LIGHT PASSED ON TO THE HIGHER LIFE.

The funeral of the Rev. Dr. Houghton took place recently in New York, at the Church of the Transfiguration, of which for nearly fifty years he had been the rector. This now large Episcopal parish was organized by his labors in 1848; and, long before it was made famous as the Little Church Around the Corner by a well-remembered incident, it had become distinguished as one of the richest of Episcopal parishes of the town in its spiritual endowment and one of the most faithful in its obedience to the practical precepts of Christianity.

When Dr. Houghton consented promptly to perform the funeral services over the dead body of the actor and artist, George Holland, he followed simply a rule of his ministry from first to last, and no one could have been more surprised than was he when the incident provoked popular attention and applause. He simply did his duty as he saw it, without thought of popular opinion, and as he did it always. Dr. Houghton was a man of great gentleness, with a countenance which shone with the radiance of spirituality; but he was also a man of uncompromising religious principle and conviction, from which neither glorification nor persecution could have moved him as by a hair's breadth. If the whole town had cursed him he would have done the same, for to him it was a duty imposed on him as a minister of God.

Dr. Houghton's prime idea and purpose in organizing the parish of the Transfiguration, as he explained from the very beginning, was to make it a refuge and a rest for the spiritually distressed and the bodily afflicted. Accordingly, it was always his aim to minister sustenance and consolation to the infirm, both morally and physically. In his church doctrine and discipline and ordinance he was unyielding, but his Christian charity was unbounded. He hated sin with the aversion of a character of absolute moral purity, but the greater the sinner the more he was drawn to him as a victim needing his loving succor. This spirit of Dr. Houghton cannot be so well expressed as in his own words to his parish a few years ago:

"As the knowledge of what the Church of the Transfiguration was intended to be, and was ready to be, and was, in the personal ministry of mercy and blessing; that no sin, no degradation, no sickness, no possible peril was or could be barrier to that ministry. The gambling house, the house of ill repute, the prison house were opened to it. There was no place that was shut against it. There was no man or woman who hesitated to seek it in time of need. And, thanks be to God, during all these forty and five years not so much as once has the foot of that personal ministry from the Church of the Transfiguration withheld itself from crossing any threshold through fear from possible personal peril. From the dying it has come out of the gambling house at midnight and from the house of ill repute at the dawn of the day. And the hand of that ministry, despite of warning in midst of pestilence, has held the head, as it should, of the pestilence smitten for the receiving of the body and blood of the Lord."

All this is literally true. Dr. Houghton went about his priestly duties as a veritable soldier of the Cross, and no dangers could dissuade him from them, though for many years he had been physically feeble, living always on the brink of death, as he believed, and never had been a man of rugged health. No place was too high and none was too low for him to enter it as a minister of religion, and, no matter how vile the surroundings, he never drew back with dread of smirching his clerical robes or tarnishing his spotless character and reputation. In the discharge of his duty he was absolutely fearless of the contagion of disease or moral corruption.

Hence it was that Dr. Houghton became noted as a spiritual confessor. It was said of him by one of the ritualist clergymen of the Episcopal church that there was no priest in town who heard more confessions than he, and that, when the revelation was peculiarly harrowing, and the moral disease seemed most hopeless, it was the custom for Episcopal confessor to turn it over to Dr. Houghton as the spiritual physician. He never flinched, and no sinner ever passed beyond the reach of his charity and affectionate solicitude. The machinery of benevolence and philanthropy has become complicated and extensive in New York parishes of his church, more especially during the episcopate of Bishop Potter, and in some of them it is far more impressive in its magnitude; but nowhere was its efficiency so great as was that of the simple machinery impelled by the charity and sense of duty of Dr. Houghton.

Dr. Houghton was a man of great refinement of appearance and gentleness of behavior. No one could have seen him without detecting at a glance the elevation of his character. Even if he had not worn the clerical garb he would have been recognized everywhere as a man of holy life. It is no wonder that he could enter the vilest and the most turbulent abodes in the pursuit of his ministry, for he was as safe from harm as would have been an angel of mercy clothed in the robes of heaven. The wildest and roughest and most depraved stood abashed before that figure of commanding purity.

A man of God was buried from the Church of the Transfiguration; a man made famous by the brave performance of simple duty as he saw it, but who would have endured derision and obloquy instead rather than have swerved an inch from the obligation he believed he owed to God and his fellow man. It is a beautiful character, and the contemplation of it gives moral elevation to the day when the body of George Hendricks Houghton, minister and servant of God, was laid away in the grave.

Mr. Editor, it is delightful to read of an angelic life wherever found, as set forth in the above from the New York Sun. Creeds sink in their holes when such a life shines forth. LUCRETIVS.

New York.

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Announcement.

It is ten years since spirit guardians told me they were going to hold me for "the organization of spirit forces." They now ask me to write concerning such part of their work as pertains to an association in spirit life of great hearted, clear-thinking women, known as "the Mother Angel" (because so lightly unfolded that they work together as one soul, without jar or discord), and the corresponding "Mother Circle" on the plane of mortal life. I shall be glad to communicate with any who may feel interested concerning these two great circles, and the work to be accomplished by their co-operation, so far as it has been clearly outlined to me, only asking that those who write me enclose a ten-cent piece for stationery and postage.

OLIVIA F. SHEPARD.

2361 C Street, San Diego, Cal.

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There is a remarkable difference between matter and mind, that he that doubts the existence of mind, by doubting proves it.—Colton.

Human wisdom is the aggregate of all human experience, constantly accumulating, perfecting and reorganizing its own materials.—Story.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—Colton.

Only experience can show how salt the savor is of other's bread, and how sad a path it is to climb and descend another's stairs.—Daute.

Like many other virtues, hospitality is practiced, in its perfection, by the poor.—Mrs. Kirkland.

ing refutation of the Bible story of the Deluge. Price
15 cents.

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS:—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth; hence, kind feelings should always be entertained for those who differ from you.

Titus Merrill writes: "The debate between Covert and Moses Hull, published in *The Progressive Thinker*, is an able document and should be published in pamphlet form and should be widely circulated. The impregnable fortress built by our staunch advocate, Moses Hull, will stand against all the abuse and misrepresentation that lying spirits, ancient or modern can fire against us. Brother Hull may well rest into brighter fields. The egoistic Christians capable of thinking must feel ashamed of the weak points presented by their advocate, Mr. Covert."

A. C. Doane writes from Sumnerland, Cal.: "The Anti-Spiritualists are doing a grand work unintentionally, in drawing the minds of the masses to investigate the philosophy of Spiritualism, and will cause a division in their own ranks."

Dr. A. B. Spinaey, of Reed City, will speak in Longwell's opera house, Paw Paw, Mich., December 5, at 11 a. m. and 7:30 p. m. All are invited.

Mrs. Sarah Stone Rockhill writes from Alliance, O., that Mrs. M. McCaslin has been lecturing for the society there. On a recent occasion she published in the Anti-Spiritualist movement, saying that she was glad of it, as all the fraudulent mediums and tricksters would go over to them, where they would get better pay, and we would be free from them. Mrs. Dr. Nellie B. Mosier, of North Linds, O., who has but recently come before the public as a medium, followed Mrs. McCaslin's lecture with some thirty remarkable tests, giving names and incidents, that were acknowledged to be correct, and decisive proof of spirit return. Dr. Mosier is engaged for three weeks to give tests to the society at Columbus O.

The Spiritualists of Council Bluffs, Iowa, have the hall No. 146 Broadway, where they will hold meetings in the future for the purpose of teaching and demonstrating the philosophy of Spiritualism. There will be meetings at 2:30 and 7:30 p. m. All mediums are invited to attend.

Claus J. Anderson, the boy orator, has been lecturing at Escondido, Cal.

L. M. Rose, lecturer and teacher in occult science and Theosophy vs. Spiritualism, will answer call. Address him at 307 E. Chicago, street, Elgin, Illinois.

Mrs. S. F. Fosnot writes that Mrs. Josephine Ropp, of Lafayette, Ind., is filling an engagement at Piqua, O. Many hearts are made to rejoice at her home circles.

J. Van Ham writes from Hamilton, O., that he and his wife have realized the fact that the dormant powers of this city of over 20,000 inhabitants will have an opportunity of listening to the grand and beautiful philosophy and phenomena which bring us in touch with the spirit-world. Last Sunday Marguerite St. Onet Briggs opened meetings and gave us a grand discourse on "Liberty," morally, socially and spiritually, which was highly appreciated, and she is to continue them. Her object is to form a society. We think she is the right person in the right place, to break down the high walls of prejudice or orthodox barriers."

John W. King writes: "The Spiritualist society of Galveston, Texas, on November 14, received eleven new members. We conduct progressive lectures every Sunday morning at 9:30, with an average attendance of twenty-five. Our average attendance at night service is ninety-five."

Will C. Hodge, who is now speaking at Lakeside Hall, is open for engagements on week-day evenings at any point within one hundred miles of Chicago. Will attend funerals. Address, 98 Ogden avenue, Chicago, Ill.

C. F. Cole writes: "Your paper has been a great help to me, and I feel an anxious desire that my fellow workers should read and profit by it as I have done."

The First Spiritual Church of Indianapolis, Ind., will be held during December by Mrs. A. E. Sheets.

The Grand Lodge Camp Association is about to begin work at its hotel for the accommodation of visitors next season.

L. W. VanDyke writes: "Mrs. Mary Lyman and Mrs. Wells-Bedell, the two veteran workers in the cause, who have combined their forces to push the spiritual work in Denver, held two successful meetings Sunday November 21, in the afternoon Mrs. Lyman and Mr. Larkin held a successful session. Mr. Larkin is a Bible student and is a valuable aid to the investigator coming out of the church, as he successfully explains the Bible from a Spiritualistic standpoint. The program being made to hold a grand social the first Thursday in December. Matters generally in Denver are moving quietly along."

Moses and Mattie E. Hull have decided to make their headquarters for a number of months in Cleveland, O. Their address is 536 Prospect street. Orders for books will receive prompt attention and be forwarded without delay.

Titus Merrill writes: "After a vacation of four years from the book department of the First Society of Spiritualists in New York City, I am thankful to the trustees and members of said society for being retained without my solicitation. It has been a pleasure to meet the old members that still remain; and also the new ones that have identified themselves with the society; but some important valuable workers have left for higher realms—the late Henry J. Newton and Geo. J. Vanderbilt and others, but through reliable mediums in both New York and Yonkers they come and give us great encouragement. J. Clegg Wright is giving able discourses, satisfactory to old and new investigators possessing minds capable of thinking and appreciating."

Sunday evening November 21, Mrs. Richmond was dining at the home of D. C. O., was on Theosophy and Spiritualism. The temple in which the society holds its meetings was packed to the doors. This association will hold a fair and bazaar for one week at Masonic Temple, opening December 10.

At the Free Thinker's convention, held recently in New York, Dr. Croft, of Washington, D. C., was the featured speaker. The president of that institution, Dr. Croft, has been associated with Secretary

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

R. H. C.: Q. What is the difference between religion, devotion, and morality?

A. There are almost as many definitions of religion as persons who give them, and these vary from the simple rites of the trembling savage to the complex mixture of ethics, fear and ceremonies which make the sum of religious worship of the Christian world. When, however, the religion of a people is mentioned, the rites, customs and ceremonies by which they express their recognition of the overruling god or gods is intended. The moral aspect is entirely a side issue. The frenzied Mohammedan after the horrible slaughter and the sack of burning cities, threw his reeking dagger on the altar as the most acceptable offering to Allah, and he accepted as one of the staunchest religionists.

The inquisitor plying his fiendish torture, was only too zealous for his religion. The belief of a people in the gods, and the observance of the rites declared essential by the priests is the religion of that people, whether it be the shaking of a calabash to the sky by a medicine man, or carrying the image of a crucified Jesus, in procession, the communion feast, or the prayer-meeting. Ethics and the moral conduct which springs therefrom, are distinct from religion. Morality requires no rites or ceremonies. It is a part of our being, and is governed by fixed laws. Man is a moral being, and his moral nature is subject to evolution. As a creature of fear, he became religious in the childhood of the race; in the ages of his ignorance.

Devotion is the giving of self to what are regarded as duties, and has in the past been perverted to the most absurd and degrading purposes. Loyola, the most heartless and detestable of the inquisitors, had overwhelming devotion to his religion. The world's tyrants have been remarkably devoted to the gods who were greater tyrants. Devotion in higher expression, rightly directed, adheres to the right, and the true, because they are right and true, without asking of their divine origin. One may be extremely religious without a ray of morality, and religionists have constantly claimed that a man may be moral and not religious. The statement is often made that the influence of a moral man in the community was bad in exact ratio of his morality. Yet morality transcends religion as much as the light of day the darkest midnight.

The moral code embraces all the relations sustained by man to his fellow-man, and to himself in the present and the future, and morality is the embodiment of these observed rules of conduct into life. This may be done, while the individual holds to the most diverse forms of religion, worshipping at the shrine of Allah, of Buddha, or Christ. Yet its highest expression can only come when the intellect has been so far enlightened as to have cast all these aside.

"Marion," Northboro, (12 years old): Q. You claim that the spirit-world, at least the first spheres, are zones revolving around the earth. I wish you to tell me through the columns of The Progressive Thinker, what would become of these zones if, as Professor Corrigan says, there is a new planet which at any time may break away from the sun and smash the earth to pieces?

A. Prof. Corrigan belongs to that class of "scientists" who gain cheap notoriety by "tales of woe," about some dire catastrophe which is coming at some indefinite future time, so far away that the evidence of their falseness cannot be produced until after they have gone into oblivion. Indeed, it is strange that those who believe in the reign of law—a fixed and unchangeable order, should indulge in such mischievous fancies! The age of planet-making, so far as the solar system is concerned has passed never to return, and to suppose it possible for a world to be now thrown from the sun, would be like expecting blossoms from the tree loaded with fruit in the autumn. Even granting a new planet might be formed, it would by well-known planetary laws be forced to revolve within the orbit of the innermost planet. Aside from this purely physical aspect, the spiritual zones are not dependent on the physical earth and would remain self-adjusted were it now removed.

A child like "Marion," who at 12 years of age, thinks independently on these vast problems of spirit in its relation to the cosmos, will pass no sleepless nights, frightened by the speculations of those who do not grasp creation in its entirety, and with dusty glasses find flaws in its perfect order.

If the Christian can repose perfect faith in the cross, the Spiritualist may place unbounded reliance in the laws of the world, knowing absolutely that not a mote in the sunshine or a sun circling in space can for a moment escape.

W. A. Stanton: Q. How does Spiritualism answer the assumption by our friends of the Phelon school, that inspiration is recurring memory?

A. There can be no "recurring memory" of a thought never received by the mind. Inspiration, depending on sensitiveness or impressibility, cannot be separated and made distinct from spiritual influence, even granting that the mind may be intensified, and enabled to reproduce past experiences.

That mediums mention dates, incidents and facts that they have never heard, is beyond dispute, and how can this be if the cause is "recurring memory"? If by inspiration is meant only the intensification of mind which is the first stage of spirit control, the assumption may partially apply, but the term in its accepted significance covers the whole field of spirit influence, and having this meaning, the attempt to account for its varied manifestations, by asserting it is only a revival of memory, is like explaining the light of the sun, by the burning of tallow in the candle.

"Arian": Q. Who were the so-called "wise men of Greece?"

A. The selection of seven of the wisest men of Greece is purely arbitrary, and writers have made many lists. That most generally given includes Bias, Chilon, Cleobulus, Periander, Pittacus, Solon and Thales.

None of these would be considered over wise were they living to-day. Their wisdom consisted mainly in aphorisms, riddles and fables.

Fraud and deceit are ever in a hurry. Take time for all things.—Franklin.

The secret of life—it is given to minister and to serve. Lucy Larcum.

Never forget that of the word unsaid you are master; of the word spoken you are slave.—Anon.

MY FRIEND THE SAINT BERNARD.

Respectfully dedicated to the English poet, Gerald Massey, who has raised the status of animals by having written "The Nabo's Double."

Yes, "Friend." I delight in the splendid creature, So noble and handsome in every feature; In manners as courtly as peer, or king, Who never has wanted for anything; No toil to hurry, no sport to drive, Content in the sunshine of love to live.

His saddle is black, and his feet are white, Black ears, side head, and your heart's delight Of a full-dress shirt front, as white as milk, And softly glossy as unspun silk; Black tail, white-tipped, and such eyes as speak For souls which are never untrue nor weak.

Great, bright brown eyes. They are rare to find, We call them soulful in human kind; The dignity of a judge supreme, Of Congressmen and the creme la creme Is quite august, but does not compare With my St. Bernard in the parlor there.

He yields his foot as the Pope does his, Reciprocating my courtesies; He looks away while he gives his paw With a pose which is simply without a flaw; I pat his head and how graciously He lays it over upon my knee.

If one should ask you, just say I said I kissed the circle upon his head, "Kissed him?" Oh, yes;—and I say again I would rather kiss him than many men, For he never "chews," and he never swears, And does not embezzle to put on airs.

He never feels that his life is rough If he hasn't a case of cigars to puff, And a dock-tailed horse to whip up smart, Nor he never dreamed he could break a heart, His clothes are becoming and neat and trim, And what other dogs wear does not trouble him.

Indeed, I like his companionship For I need not guard either thought or lip, He does not slander, he does not quiz, Nor tell how infernal the whole world is; He is never panting to rise and climb To the high, tip-top of the Coming Time.

I think he is never conjecturing About the changes which death will bring; He could not tell me where Hades is, Nor the rest of our human vagaries, He knows too much to assume to know The start and finish of God's great show.

And maybe this world would move just as well If we humans did not, who can tell? We have burned our millions and hung and boiled, And shot and tortured, and towns despoiled, Laid waste fair countries, and—well, made hell, To settle riddles no man can tell.

Why couldn't we trust, and hope, and do, And wait results when the show is through? I sometimes think were I called ahead To the unseen land of the so-called dead, That my St. Bernard would be most bereft Of all the loved ones I should have left;

He would watch and wait in a patient way, For the joyous end of my lengthened stay. I should long to come from the home above To my lonesome friend, with my old-time love, And I think I could. Would he understand If I stroked his head, that he felt my hand? Would he raise his eyes, as a thought of me Came up from the realms of the Used-to-be?

One phantom horror with bloody hands, Peers shyly out from the May-Bé lands, With knife, and saw, and a score of things To use in a series of torturings. "I vivisect," says the pompous ghoul; "Cut up live creatures—that have no soul."

"I scald, I freeze, and I paralyze; I disembowel, I gouge out eyes, I punch bare nerves, I inoculate And invent disease—I am very great! I hire young boys to steal my pet— That's a fine Bernard—I may get him yet."

As noble martyrs as he have lain In the torture-troughs to be slowly slain By clumsy students, who cut and tear Into living tissues, as devils dare, To find, alas! they are demons grown, And research has proven that fact alone.

The gloss of Science but illy hides The fiend which in cruel hearts abides And hunts through asylums and hospitals For the helpless poor, whose disease befalls, Experimenting in Research's name, With hands which are truly a scarlet shame.

Dear dog and friend! I shall try to live To shield him from human atrocities. As sensitive as a lady is, Is he, to all life's amenities, And if he could talk, he would only tell Things worthful and common-sensible.

Berlin Heights, Ohio. EMMA ROOD TUTTLE.

Cosmopolitan University.

Students who are waiting until the new year to avail themselves of the home study courses of the Cosmopolitan University of the Clinton, Iowa, Camp, are urged to enroll themselves and procure the necessary text-books before December is gone, so that they can begin work promptly. Arrangements have been completed which will afford them the advantage of the entire curriculum for 1897-98.

Lycums are turning with interest to the studies and authors included therein. Psychology and Psychic Culture, the Primer of Evolution, Destiny of Man, Gems of Oriental and Classical Literature, Spencer's First Principles, Introduction to Physical Science, and Laws of Health, offer choice material from which they can select. Classes are being organized wherever three or more individuals are willing to work together for mental and spiritual unfoldment. Spiritualists and Liberals, too few in number to maintain meetings in their own neighborhood, are invited to unite in study classes on week-day evenings, or on Sundays. Address GEO. B. WARNE, M. D., 3402 Prairie avenue, Chicago.

Secretary.

Honor to Whom Honor is Due.

To the Editor: The management of the National Spiritualists' Association are not only indebted to you for printing in your valuable and progressive paper, our president's able annual report for 1897, but also for, (when you learned that Brother Moses Hull's engagements were such that he could not at present devote all his time to the Antislavery, promptly turning the tide of the Progressive Thinker collection toward the National Association treasury. For this courteous, kindly and timely act you will please accept the thanks of my co-laborers and myself.

FRANCIS B. WOODBURY, Secretary.

"From Soul to Soul."

By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

GOOD READING FOR THE ANTI-SPIRITUALISTS.

Showing that People Who Live in Glass Houses Should Not Throw Stones.

"Christian" Evidence of Their Corruption.

THE BASE CHARACTER OF THOSE WHO HAVE CONSPIRED TO SUPPRESS SPIRITUALISM AND DESTROY MEDIUMSHIP.

The debate between Elder Covert, the champion of orthodoxy, and Moses Hull, the standard bearer of spiritual philosophy, cannot do otherwise than strengthen the position of Spiritualism. The attitude assumed by the mob of Christian fanatics in their endeavor to suppress Spiritualism, condemns their whole movement at the outset. Mr. Covert's answers to the arguments of Brother Hull are so weak and shallow as to be unworthy of consideration and were it not for the sake of extending the truth of spiritual philosophy, it would be merited that the name of Hull to discontinue the debate. Surely orthodoxy has in its ranks a man who could, at least debate with common intelligence instead of resorting to the coward's usual method of firing off volleys of abuse and ignoring the points at issue. In every page of Mr. Covert's argument is noticeable that spirit of bitterness and uncharitableness that characterizes bigotry and superstition the world over.

The fact that a rabble of fanatics have banded themselves together for the purpose of persecuting those who believe in the truth, shows that they are devoid of the Christian spirit entirely, and may be classed as a dangerous horde of infidels who, while prating about the Christian virtues, are far removed from the practice of them. What would be said if Spiritualists and Spiritualists' friends were to unite in a number in the aggregate in this country, some forty to fifty millions of people, should organize a society for the annihilation of Methodism, Presbyterianism and the vast number of other Christian sects? Only think of it—the professed followers of the lowly Nazarene, who came to love one another, endeavoring to sow the seeds and cultivate the flowering of hatred, malice, calumny and perpetual warfare within this great republic, where one of the main provisions of the Constitution declares that every citizen shall enjoy a guarantee of religious liberty!

WEAK AND ROTTEN.

The fact is, so weak and rotten have the inside workings of the Christian system become that it is cowardly and unmanly for its opponents to fully unmask its abominable character. So many people take comfort in the Christian superstition, that it is uncharitable to undeceive them save by the slow but sure processes of education and enlightenment.

The people cannot longer be hoodwinked by the cheap and greedy henchmen of the powerful Christian societies who resort to every known method of obstructing free and intelligent thought.

Everybody, save those who are religiously insane, knows that the chief aim of the clergy of all denominations is to get possession of the almighty dollar and the social ascendancy and aristocratic domination which is enjoyed by the petty tyrants in the myriad communities forming the parishes and congregations of orthodoxy. There never was a truer saying than that uttered by General Burnside, "The Salvation Army, who, in the early part of his career as a 'general,' exclaimed, 'The last enemy to be overcome is the parson.'

If Mr. Covert and his brother fanatics are determined to continue their warfare, it is time that Spiritualists returned some of the hot shot fired from the enemy's camp. I notice that among many other modes of hostility promised on the part of the Christian Anti-Spiritualists, the system of spying out the records of mediums and pastors of Spiritualist churches will be inaugurated. In spite of its being cowardly to shame our enemy, one cannot resist the temptation to expose some of the abominable work of clergymen in this corner of Western New York. One of two prominent cases will suffice. The Rev. Father Flaherty, pastor of the Mount Mary church, was tried some time ago for seducing a young girl who attended his Sunday-school.

A BABY WAS BORN.

The friends of the victim had the reverend gentleman arrested, who, after examination by police magistrate, was held for the grand jury. This body found a true bill against the clergyman and after a sensational trial, during which the local papers teemed with unsavory details, his reverence was sentenced to serve six years in the State's prison for rape. But by some hypocritical process or "mysterious intervention of Providence," the reverend convict is still at large, having obtained a stay of sentence.

Another "good man gone wrong," is Reverend Father Fitzgerald, late pastor of the Holy Cross church, of Watertown, who, after being tried and acquitted on the outskirts of Rochester. He was arrested for arson, the charge being that he set fire to his parochial school house in order to obtain the insurance money. He was found guilty by a jury and sentenced to ten years' imprisonment. But of course he obtained a stay of sentence pending a new trial. In the meantime the "reverend" gentleman got into another terrible scrape while out on bail. He, with a number of local toughs are now in jail awaiting trial for having extorted by means of threats several hundred dollars from a brother clergyman named Father Oberholzer, pastor of the Holy Redeemer church at Rochester. The conspirators claimed that Father Oberholzer was discovered by them in the act of committing adultery.

UNMENTIONABLE ORIGIN.

against nature. During the trial, the prisoners' counsel submitted to the court a legal document from authorities in Switzerland stating that Father Oberholzer, while a pastor there, many years ago, had been found guilty of a heinous crime similar to that charged on the one he is charged with here. But the document was not received by the court as evidence, not being in conformity with United States legal requirements. It will doubtless go hard with the reverend Father Fitzgerald, as one of his accomplices named McIntyre, has already been tried, found guilty and sentenced to two years in Auburn prison. Upon the clergyman's arrest for the second offense, bail was refused, and his reverence is now languishing in jail.

Another interesting scandal has brought a minister of the gospel to the lowest depths of shame. The Rev. Mr. Kirkpatrick, pastor of the Second Universalist church of Rochester, was arrested some months ago for accounting a woman a witch while imprisoned, and acting an officer of the law. He arrested a great sensation, and he was accused by the Union and Advertiser of

being the "rubber man," a mysterious character who had annoyed many women and children by indecent behavior during a period of several weeks. He was tried by the police magistrate for personating a policeman, but the pastor made a beautiful and touching defense in which he stated that he was working for the "Master" by probing into the vicious strata of human life in a similar way to that followed by Parkhurst, the famous New Yorker. He wanted evidence of the corrupt condition of things in Rochester, so that he could have material for a series of sermons on the social evil, etc. In his defense he was backed heartily by the very best people of his church, who declared that the clergyman was unjustly arrested and that his character was of the highest. So the case was dismissed and the pastor was triumphant.

Letters were sent to the papers and published, condemning the arrest and scorning the Union and Advertiser for having publicly accused the pastor of being the terrible "rubber man."

The clergyman lost no time in bringing an action against the Union and Advertiser for criminal libel, placing the damages at \$30,000. This put the city editor of the paper instantly on the alert. He procured the services of a group of detectives from Buffalo who shadowed the Rev. Kirkpatrick to his eventual undoing.

After careful work of some weeks the reverend gentleman was seen one night to enter a certain house at about 9 o'clock. This house was occupied by a young married woman who lived apart from her husband. The city editor of the Union and Advertiser with reporters, detectives and the above mentioned woman's husband, having seen Mr. Kirkpatrick enter the house waited patiently until 3 o'clock in the morning when they went and smashed in the door of a bedroom where they found the lady in her night dress and the good pastor similarly attired.

The Reverend Kirkpatrick is out of a job just now, but if he truly repents and gets washed in the

"Fountain filled with blood Drawn from Immanuel's veins," he will no doubt soon again be "shaking his paw in the pulpit."

There are some other notable cases of straying from the straight and narrow path on the part of prominent church members and religious leaders in this section. A very prominent lawyer and shining light of the church has been sentenced to the State's prison for embezzlement and committing various crimes. Another young fellow who was looked up to as being a perfect "Holy Joe," Sunday-school librarian, president of church societies, and a great Y. M. C. A. man, is now undergoing a sentence in Elmira prison for systematic stealing from his employers during the time that he moved audaciously to the part of prominent church members and religious leaders in this section. A very prominent lawyer and shining light of the church has been sentenced to the State's prison for embezzlement and committing various crimes. Another young fellow who was looked up to as being a perfect "Holy Joe," Sunday-school librarian, president of church societies, and a great Y. M. C. A. man, is now undergoing a sentence in Elmira prison for systematic stealing from his employers during the time that he moved audaciously to the part of prominent church members and religious leaders in this section.

Elder Covert and his Anti-Spiritualist mob need a dose of Christian criminal statistics.

To Spiritualists everywhere I would say, "Roll in your dollars or quarters" to sustain The Progressive Thinker in its aggressive warfare. More anon, Rochester, N. Y.

NEW BOOKS.

Poems and Essays from Many Authors of This and Earlier Centuries. Given by them through the organism of a Modern Periodical.

The reviewer will candidly state that he was treated to an agreeable surprise upon a critical examination of this book. There is so much very lame and imperfect verse—imperfect in rhyme, rhythm and grammar, etc., cast upon the ears of the reader, that it is with some misgivings this volume was opened; but such misgivings were turned to pleasure from the first.

The names of well-known and acknowledged poets, who passed to spirit realm in days ago, are appended to many poems, and the beauty of thought and diction manifest in these inspired breathings of poetry are such as the stated authors would have had no need to be ashamed of in their earthly careers.

Here is one gem culled from the many that sparkle in this book:

AN INNER MEANING.

There comes to my mind a legend, A thing I had half forgot, And when I read it I dreamed it— Ah, well, it matters not. 'Tis said that in heaven at twilight, A great bell softly swings, And man may listen and hear to it, The wondrous music it rings, If he puts from the heart's inner chamber.

All the passion, and pain, and strife, Heart aches, and weary longings, That throbb in the pulses of life, If thrust from the soul all hatred, All thoughts of wicked things— And I think there lies in this legend, If we open our eyes to see, Somewhat of an inner meaning.

My friend, to you and me, Let us look to our hearts and question, "Can pure thought enter in To a Soul, if already it be The dwelling place of sin?" So, then, let us ponder a little, Let us look at our hearts and see If the twilight bell of the angels Would ring for you and me.

—Alexander Cramlin.

Composed 433 B. C. The volume is rich in spiritual thought, also, aside from its other excellences.

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SATURDAY, DECEMBER 11, 1907.

MOODY'S WISE SUGGESTION.

The revivalist, Dwight L. Moody, is again in Chicago, intent on "saving souls." With strong vital force he is a magnificent success as a hypnotist, as is shown by his work wherever he operates. His subjects mistake the influence he throws over them for the power of God. They know they are saved, because they feel the influence of the holy ghost acting upon them. They have precisely the same evidence possessed by the hypnotized subject, and nothing in addition, save their thoughts are turned to heavenly things in place of the earthly.

In one of Mr. Moody's discourses in this city he said: "What the church needs is a larger force of young men and young women who know how to teach the English Bible."

It was then stated that an eminent German theologian had managed to eliminate all that is supernatural out of the Bible, with the exception of the conversion of Saul by the stroke, and the resurrection of Christ.

"If that is a fact concerning Saul's conversion," said Mr. Moody, "I would suggest we close the theological seminaries, and put our students out in the sun to bake."

A most excellent suggestion, and while it will take them long enough to get it, they will not "die for the glory of God," as Paul admitted he was in the habit of doing.

DANGEROUS PRECEDENT COPIED

A novelty in the church is the introduction of girl ushers, whose business it is to take up collections, and conduct attendants on religious exercises to seats. The success a year or two ago, which attended the exhibition of the dear sisters' nude feet from under a curtain, behind which was posed the body, giving to him who paid a good fee the privilege of escorting the fair owner to supper and incidentals, justifies this new attempt to enlarge woman's sphere in the service of the Lord.

At the First Baptist Church in Trenton, N. J., six of the prettiest maidens have been selected from the congregation to discharge these duties. Announcement of the fact was made through the public press. Young men in crowds never seen in places of worship before flocked in to be conducted to seats; and when the plates were passed the largest collection ever known in the church was taken up.

The saloonists found that sales of mixed drinks were doubled if supplied by pretty girls. The preachers denounced the practice as a dangerous precedent, an incentive to bad morals, but anything which will enlarge the treasury of the church, is never wrong in religious circles. Even kissing-bees are popular with them, and have long been in use.

AN APPEAL TO THE FOOLKILLER.

It is hoped the foolkiller in his annual round will not fall in with our ex-Brother Covert, or any of his golly associates of Antis, for their services are still needed to arouse indolent, indifferent, and lethargic Spiritualists into activity. New societies are organizing all over the country. So far as organized effort is concerned, our numbers have been largely augmented by this puerile attack to crush out what is not crushable. Reawakened interest has brought many persons to the front, among whom are some ex-clergymen who had retired from the ministry, because they could no longer worship a three-headed God, believe that virgins gave birth to them, or that thinkers would be punished in an eternal hell for not believing such things possible. A rising faith in a continued life, and having personal evidence of spirit return, and the entire philosophy seeming in harmony with natural law, they have enlisted with us and will work with us to the end. Nothing but the silly action of those the fool-killer has spared so long could have induced them to this new action.

A HOPELESS FOOL.

No man is a hopeless fool until he has made a fool of himself twice in the same way.—Old maxim.

Elder Hagaman, the Secretary of the National Anti-Spiritualist Association, in trying to play the part of a spiritual medium for twenty years, and who says all mediums are dishonest, voluntarily confesses himself a fraud. When he tries to pass himself off as an honest man he fools himself if he expects any one will believe him. And he fools himself again when he thinks he can injure the cause he and his associates have organized to crush. This brings him under the conditions of the maxim which converts him into a "hopeless fool!" So good-by to Hagaman. Such a man is a fit associate for our ex-brother Elder Covert.

THEY DESERVE LASHING.

It is stated that a Baptist church in Buffalo has just finished a church, the steeple of which alone cost \$100,000, and the pulpit \$50,000. If God is God, and Jesus is his son, he ought to lash priest and people guilty of such waste of wealth into the street, and then lamppost them as a generation of vipers, of hypocrites, blind guides, whitened sepulchers and other naughty names, such as it is said he applied to his Father's pets in Jerusalem, when it is alleged he was on earth.

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THE METHYLOIDS ARE SHAKY.

Wonders will never cease. The Methodist Episcopal Congress, in session at Pittsburgh as we write, has got a new idea, and there is danger that others will follow. That inerrant Bible question seems to be troubling all the churches, as an infallible Pope vexes the Catholics. Rev. H. G. Mitchell, Ph. D., of the Boston University, gave a discourse to the Congress entitled "The New View of the Old Testament." During its delivery among many other advanced views, he said:

"A book to have literary value must be intelligible and must have individuality. The story of the flood in its present form is difficult to understand. There are innumerable difficulties in the narrative, especially with reference to the number of animals saved and the duration of the deluge. The new view of the flood removed these difficulties by showing that it was a compilation of two accounts."

"The traditional idea in relation to the date and authorship of Jonah and Daniel made them of great theological importance, but robbed them of much of their religious value, because of the gaps left in God's revelation of himself to his people. But put Jonah in the captivity and Daniel in the Maccabean period, these gaps will be filled in and God is shown to be true to the Hebrew idea of him."

To a man who escaped the flood it is difficult to comprehend where the water came from to cover the whole earth and the loftiest mountains. And then where did the water go when the flood subsided? Whether two accounts of the same affair, put together by inspiration, they ought to agree in detail; but they don't. One says, "Two of every sort shalt thou bring into the ark," and then "Every clean beast shalt thou take by sevens."

We can imagine thousands of nimrods laboring for years to collect that vast menagerie; but for the life of us it is impossible to comprehend how sufficient provender was carried in the ark—English, box—to feed the vast multitude of beasts, birds, fowls and creeping things for ten long and weary months, or as stated in another place, one hundred and fifty days.

Our ex-brother Covert and his allied associates, are conscious of these discrepancies in God's Holy Word. Their recent organization to "wipe Spiritualism from the face of the earth," looks like an attempt to divert adverse criticism from their Book of Errors, which seems to grow more robust as they are stung and rebuffed by orthodox editors.

Daniel dropped down into the Maccabean period 400 years later than heretofore claimed for it by churchmen—about 130 years before our era—places it exactly where it belongs, as we have often maintained in these columns. This strips it entirely of its prophetic character. It is an antedated history of past events, and it is this fact which misled the Christian world.

FEDERATION OF FREETHOUGHT.

The Free Thought Congress was in session in New York on the 19th, 20th and 21st ult. The attendance was not large, but it embraced many of the ablest and best intellects in America. The reports of officers and committees showed that the Federation had not been idle the last year. Wherever attempts have been made by church bigots to override the people under the forms of law they have interposed their strong arm, generally in the shape of literary matter distributed broadcast in those localities where education was needed.

This organization stands squarely on what is known as the "Nine Demands of Liberalism," which propose a complete divorce between church and state. It is not the design, nor is it the desire to abridge in the least the legitimate rights of the church; but there is an earnest feeling that the unconstitutional legislation shall not be employed, nor public moneys be used to bolster up an institution which is falling of its own weight, and which is detrimental to the public weal. It wants no prayers, hired and paid for by the state or nation. It insists that all days are alike; that if sectarians want Saturday, Sunday, Monday, or any other day for public worship, they should be protected in their devotion; but they do not propose they shall monopolize such days, and preclude all others from enjoying themselves in such manner as will give them the greatest pleasure. If Joshua, or any other man, wants to stop the sun in its course, or turn it backward, let him interpose no objection to the attempt, but they don't want to be held responsible for the nonsensical idea that they want their children taught in the public schools that any one was successful in ages gone, or that such a thing is possible of accomplishment. And the Bible, whether God-made or priest-made, teaching such things they don't want used in the schools supported by taxes levied on all the people. In short, they insist that our government should be by the people, and for the people, so they are determined it shall not be employed by priests, and for priests as their exclusive right to forge fetters for the minds of youth before they have learned to think or to reason, to all of which The Progressive Thinker most cordially subscribes.

A FRAUDULENT MEDIUM.

Twenty years a medium and a fraud, now virtually admitting that he was a fraud, and joining with the avowed enemies of mediums to suppress them. When did J. D. Hagaman cease to practice his fraud? Why did he do so? Was he exposed in his duplicity, or other impostures have been exposed, or is he no longer able to make money practicing a deception, did he go over to the enemy? Was he heeding the advice of the good Christian father when his son went out from the old home?

"My son, get money; honestly if you can, but by all means get money."

If Hagaman was not that son, as he probably is not, it is very apparent he is guided in his action by that pious advice.

AT IT AGAIN.

It would be supposed that after near two thousand years of almost constant preaching of the second coming of Jesus, and his failure to materialize, the lunatics would cease their balderdash, and give the people a rest; but it may be presumed while the subject continues a good one for pyrotechnic oratory, the religious world can be duped, and money, support, or fame can come out of it, there will be persons to shout "Behold the son of man cometh!" Lunatics are made by the score in every one of these cases, and insane asylums overflow with victims of such damnable preaching. Jesus who raised the dead, the religious world can be duped, and money, support, or fame can come out of it, there will be persons to shout "Behold the son of man cometh!" Lunatics are made by the score in every one of these cases, and insane asylums overflow with victims of such damnable preaching. 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slandered and maligned himself. He has fasted and starved. He has mutilated his body, scarred his flesh and given his blood to vermin. He has persecuted, imprisoned and murdered his fellow-men. He has desecrated wife and child. He has lived alone in the desert. He has swung censured and burned incense, counted beads, sprinkled himself with holy water, shut his eyes, clasped his hands, fallen on his knees, and groveled in the dust; but the gods have been as silent as stones.

Have these cringings, these kneelings, these howlings, these cruelities, these absurdities, these ceremonies, this faith and foolishness pleased the gods? We do not know. Has any disaster been averted? We do not know. Has any blessing obtained? We do not know. Shall we thank the gods? Shall we thank the church's God? Who and what is he? Let us be honest; let us be generous.

The God of Orthodoxy.

They tell me that their God is the creator and preserver of all that is, that he is the father of angels and devils; that he made the earth and man and woman; made the serpent who tempted them; made his own rival; gave victory to his enemy, that he afterwards repented of what he had done; that he forebore to kill him who would repent, and that he sent a flood and destroyed all the children of men with the exception of eight persons; that he tried to civilize the survivors and their children—tried to do this with earthquakes and serpents, with pestilence and famine, but he failed; that he intended to fall; that he was brought to the world, preached for three years, allowed savages to kill him, then arose from the dead, and then went back to heaven; that he knew he would fall; that he tried to fall; that he knew he would be killed; that he had rearranged everything and brought everything to pass as he had promised it from the beginning. All that we believe this will be saved and those who doubt will be lost. Made his own enemy; supported his own rival, the one that he knew would destroy his work, the one that he knew would make it necessary for him to come and die.

Has this God good sense? Not always. (Laughter and applause.) Not always. He creates his own enemies; he plots against himself. Nothing lives except in accordance with his will, and yet the devils do not die.

What is the matter of this God? (Laughter.) Well, sometimes he is foolish; sometimes he is cruel and sometimes he is inhuman. (Applause.) Does this God exist? Is there any intelligence back of Nature? Is there any Being anywhere among the stars, in the ample distances of astronomy—is there any Being who pities the suffering children of men? We do not know. Let us be honest. Shall we thank him? We do not know that he exists.

Shall we thank Nature? Does Nature care for us any more than for leaves or grass, or flies? All we know is that Nature is going to kill us all.

Why should we thank Nature? If we thank God or Nature for the sunshine and rain, for health and happiness, why should we curse for famine and pestilence, whom shall we curse for earthquake and cyclone, for disease and death? Let us be honest, and let me give you my idea of thanksgiving.

Once there was a dervish, a very pious, holy man. He was a hermit, he lived in the waving palm. With the little remaining strength he reached the grove. There was a spring, and the water with its murmured music coming from the earth. He slaked his thirst. He reached forth his hand and plucked dates from the tree. He satisfied his hunger; and then he said, "Oh, God, thank thee for giving food and drink to thy children. Oh, God, my heart is thine." On the next day he passed by a little village that had been visited by the pestilence, and the single street was covered with the bodies of dead men, women and children, and wolves were devouring the dead, and one old woman had just finished eating the last bone of a babe, and it turned its nose toward heaven, and this old hermit was acquainted with the wolf language, and here is what the wolf said: "Oh, God, I thank thee for thy mercies; I thank thee that thou hast given food to the wolves and their children. Oh, God, my heart is thine." (Great applause and laughter.)

Whom Shall We Thank?

All I wish to say is that the philosophy of the dead and the wolf were an exact equality.

If we cannot thank the orthodox churches; if we cannot thank the unknown, the incomprehensible, the supernatural; if we cannot thank Nature; if we cannot kneel to a Guess; or if we cannot prostrate ourselves before a Perhaps, whom shall we thank? Let us see what the world has done; what has been accomplished by those not "called," not "set apart," not "inspired," not filled with the Holy Ghost, not born twice; by those who were neglected by all the gods. Let us see what they have done.

Passing over the Hindus, the Egyptians, the Greeks and Romans, their poets, philosophers and metaphysicians, we will come to what may be called modern times.

In the 10th century after Christ the Saracens, governors of a vast empire, established colleges in Mongolia, in Tartary, Persia, Mesopotamia, Syria, Egypt, North Africa, Morocco, Fez and

In Spain. The region owned by the Saracens was greater than the Roman Empire. In the days of their glory they not only taught but they had observatories. The sciences were taught. They introduced the ten numerals, by which the higher branches of mathematics became possible. They taught algebra and trigonometry; they understood cubic equations; they made catalogues and maps of the stars; gave to the great stars the names that they still bear; they ascertained the size of the earth; determined the obliquity of the ecliptic; fixed the length of the year. They calculated equinoxes, solstices, conjunctions and eclipses; they constructed astronomical instruments; they made clocks; they were the inventors of the pendulum; they originated chemistry; they were the first to publish pharmacopoeias and dispensatories.

In mechanics they determined the laws of falling bodies. They understood the mechanical powers, and the attraction of gravitation. They taught hydrostatics and they determined the specific gravity of bodies; and in optics they discovered that a ray of light did not proceed from the eye to an object, but from the object to the eye.

They were manufacturers of cotton, of leather, of paper, of steel. They gave us the game of chess. They produced romances, novels, essays, and in their schools they taught the modern doctrine of evolution and development. They anticipated Darwin and Spencer. (Applause.)

These people were not Christians. They were the followers, for the most part, of an impostor, of a pretended prophet of a pretended messiah, and yet while the true Christians, the men selected by the true God, the men filled with the Holy Ghost, were tearing out the tongues of heretics, these wicked wretches were irreverently tracing the orbits of the stars. While the true believers were slaying philosophers and extinguishing the eyes of the thinkers, these countless followers of Mohammed were founding colleges, collecting manuscripts, investigating the facts of nature and giving their attention to science. But it is only fair to say that afterwards superstition did its perfect work. The followers of Mohammed became the enemies of science and of fact as intensely, as ignorantly and as honestly as Christians. Whoever has a revelation from God will defend it, will abhor reason, will deny facts.

But it is well to know in this day of thankfulness that we are indebted to the Moors, to the Mohammedans, for having laid the foundations of science. It is well to know that we are not indebted to our church, to our Christianity, for any useful fact.

It is well to know that the seeds of thought were sown in our minds by the Greeks and Romans and that our literature came from those seeds. The great literature of our language is Pagan in its thought, Pagan in its beauty, Pagan in its perfection. It is well to know that Mohammedans were the friends of science when Christians were its enemies, and how consoling it is to think that the friends of science were those who educated their fellows—were now in hell, and that the men who persecute and killed philosophers are now in heaven. Such is the justice of the Christian God.

The Christians of the Middle Ages, the men who were filled with the Holy Ghost, knew about the world beyond the grave, but nothing about this world. They thought the earth was flat—a little dishing if anything; that it was about five thousand years old, and the stars were little sparks to beautify the night.

The fact is that Christianity was in existence for fifteen hundred years before there was an astronomer in Christendom, before there was a follower of Christ who knew the shape of the earth, and the earth was demonstrated to be a globe, not by a pope, not by a cardinal, not by a bishop, not by a collection of clergymen, not by the "called," not by the "set apart," but by a sailor.

Magellan left Seville, Spain, August 10, 1519; sailed west and kept sailing west until the ship reached Seville, the port it left, on the 7th of September, 1522. The world had been circumnavigated. The earth was known to be round. There had been a dispute between the high scriptures and a sailor, and the fact took the sailor's side.

In 1543 Copernicus published his book, "On the Revolutions of the Heavenly Bodies." He had some idea of the vastness of the stars, of the astronomical spaces, of the insignificance of this world.

Toward the close of the 16th century Bruno, one of the greatest men this world has produced, gave his thoughts to his fellow-men. He taught the plurality of worlds. He was a Pantheist, an Atheist, an honest man. He called the Catholic church the "Triumphal Beast." He was imprisoned for many years, and on the 17th of February, in the year of grace 1600, burned in Rome by men filled with the Holy Ghost, burned on the spot where now his monument stands. Bruno, the noblest, the greatest of all the martyrs; the only one who ever suffered death for what he believed to be simply the truth, the only martyr who had no heaven to gain, no hell to shun, no God to please. He was nobler than inspired men. Greater than prophets, greater than apostles, above all the theologians of the world, above the makers of creeds, above the founders of religions, rose this serene, this unselfish, this intrepid man. (Applause.)

He had no heaven to gain, no God to please. He thought death was the end, and yet rather than stain the whiteness of his soul by denying what he believed to be true, he suffered death. (Applause.)

Christians, followers of Christ, murder this incomparable man. These Copernicus system, and in 1632 published his work on "The System of the World"; and what did the church do? Galileo was arrested, imprisoned, forced to fall upon his knees, and with his hand upon the Bible recant. For ten years kept in prison—for ten years, until released by the pity of death; then the church crucified him with the Holy Ghost denied his body burial in consecrated ground. It was feared that his dust might corrupt the bodies of those who had persecuted him.

Works of the Worldly.

In 1603, Lippershey, a Hollander, arranged lenses so that objects were exaggerated. He invented the telescope. He gave countless worlds to our eyes, and made us citizens of a universe.

In 1610, on the night of January 7, Copernicus demonstrated the truth of the Copernicus system, and in 1632 published his work on "The System of the World"; and what did the church do? Galileo was arrested, imprisoned, forced to fall upon his knees, and with his hand upon the Bible recant. For ten years kept in prison—for ten years, until released by the pity of death; then the church crucified him with the Holy Ghost denied his body burial in consecrated ground. It was feared that his dust might corrupt the bodies of those who had persecuted him.

In 1609 Kepler published his book, "Motions of the Planet Mars." He knew of the attraction of gravitation and that it acted in proportion to mass and distance. Kepler announced his

Three Laws and found they mathematically expressed the relation of distance, mass and motion. Nothing greater has been accomplished by the human mind. The third law of Kepler, I am inclined to think, is the greatest triumph of the human intellect.

Then came Newton, Herschel and Laplace; and the astronomy of Joshua and Elijah faded from the minds of intelligent men. Jehovah became an ignorant tribal god. Astronomy became a science and Christianity became a superstition. (Applause.)

Men began to see that the operations of Nature were not subject to interference. That eclipses were not caused by the wrath of God; that comets had nothing to do with the destruction of empires or the death of kings; that the stars wheeled in their orbits without regard to the actions of men. In the sacred East the dawn of science appeared.

A few years ago a few men became wicked enough to use their senses; wicked enough to look; wicked enough to listen. They began to see; they began to hear; they began to feel; they began to think. They began to take some interest in this world. They began to examine soils and rocks. They noticed what had been done by rivers and seas. They found out something about the crust of the earth. They found that most of the rocks had been stratified and not after Moses was from the hills long enough to take some interest in this world. They began to examine soils and rocks. They noticed what had been done by rivers and seas. They found out something about the crust of the earth. They found that most of the rocks had been stratified and not after Moses was from the hills long enough to take some interest in this world. They began to examine soils and rocks. They noticed what had been done by rivers and seas. They found out something about the crust of the earth. 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SPiritUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPiritUALISM

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HER REQUIEM.

A Funeral Discourse, Sweet in Tone and Thought.

WRITTEN BY MRS. JOHN R. BERRY, PETERBORO, N. Y., SOME MONTHS PREVIOUS TO HER DEPARTURE FROM EARTH-LIFE, WHICH OCCURRED AUGUST 20, 1897, WITH THE REQUEST THAT IT MIGHT BE READ AT HER FUNERAL.

Dear Friends, One and All—I cannot leave the present without taking with me into the future a conviction, at least, of having tried to do my duty in the cause of Spiritualism and confirming my belief and trust in its teachings. Therefore, through the influence of dear ones gone before, I pen this address, considering it a sacred duty I owe to all, trusting no one will feel injured by what may be expressed. And if any of our friends feel to make a few remarks on this occasion, they will be received with pleasure and thanks, while my spirit will go on its way rejoicing to meet loved faces, beaming with light, to welcome me to a higher home. Reason teaches us that a spark of the divine dwells in every child born into earth conditions, and through favorable surroundings and proper culture it may be kindled into a flame that in time will illumine the whole being. As each one fills a niche in the great plan—which it was born to fill, as no other could fill it—the lowest has as truly a right to expect a welcome as the highest, as all must gravitate to the niche assigned them by and through nature's laws. Upon these principles I base my welcome to the Spirit Home. I have my welcome to the Spirit Home, toward which I am hastening, feeling that my joy will be so great that some sympathetic souls here-to-day will feel its uplifting forces, strengthening their faith, lightening their burdens, soothing their grief, as it has my own through many long years.

Who can but feel to bless the divine source through which we are led to see the true way? And, as through the severest trials and struggles the higher joys are born, the greater achievements are gained, then thrice blest are those who reach the top of the mountain after much striving; thrice blest, because in harmony with law and satisfied with their work, as a faithful servant enter into mansions of rest, made with hands—eternal and in the heavens.

There are no greater martyrs than those who find each day's duty and fulfill that duty, treating all mankind with humanity and love. Our usefulness ceases not with earthly life, by any means. Many who are considered first in earth-life will be last when nature's roll-call is heard sounding through every avenue of the universal kingdom. Then each must stand upon his or her own merit, see the mistakes made through superstition, false creeds, dogmas, pride and arrogance. None are perfect. No, not one who shall cast the first stone? Many will be stripped of seeming honors, while others who were looked upon with scorn will put on a nobility born of inner greatness, tempered with humility, love, justice and good will toward all.

Ah, my friends, worldly fame may be well in its place, but it is useless, abounding in kindness, charity and love, that lifts us higher in the scale of progress and brings happiness and rest to the weary as they pass from earth to the heavenly plane. The ladder of progress is firmly set upon the rock of ages, reaching far up through the spheres of the heavenly plane upon which we are daily ascending, and when we reach the crossing that leads from this life into the other think you the law is then suspended? No, dear friends, we will then see clearer; comprehend that which we have so long striven to solve, and learn how earnest our lives are still to be. The tangles will no longer cling to our feet; no longer drudges in the lives of earth-life; our sensibilities quickened, our dormant faculties awakened to slumber no more. We will then see that our earth-trials were but stepping-stones over which a glorious inheritance is attained.

If earth-trials are severe, they are preparing us to more fully appreciate the higher joys in store for us. The sting of disappointment will have passed, noble deeds and purer thoughts will take their places, while we drink freely at the fountain of truth and put on true man and womanhood, emanating from nature's book of divine revelations. Such are the teachings that come to me in the truths of the spiritual philosophy, in which I have trust, which I have lived by and feel secure to die and be buried by. I know our dear ones gone before are with me often; I see them and hear their voices. I know that loved ones from the summerland are hovering near me in my room to-night; They fondly kiss my brow and guide my hand; In whispers low they dictate what I write. They throw a feeling warm and genial; Sweet melodies I hear upon the midnight air; A tenderness that doth my sorrows heal; Is borne in strains of music everywhere. They come in love, when clouds around me lower, To lift my sinking spirit out of gloom; I know they come to guard me every hour. And guide my weary feet toward their home. I could not then be false while they are true; Oh, how could I deny their presence here? As soon defraud the flowers of their brightest hue, And turn the rich green foliage dark and sear, Then ask me not to coldly turn away, Or call their visits evil to deplore; I ask me not their loving words to say.

EVOLUTION.

Deductions From Physical Facts of Science.

While there may be many changes growing out of conditions that actually exist, we cannot pursue our inquiries beyond a boundary limited by human experience.

That there have been vast fluctuations in the status of intellectual conditions is a self-evident truth; but it is certain that we have no data upon which to predicate any theory of primal conditions.

We may talk of protoplasm, and reduce the whole panorama of existence to a tiny cell, but we are no nearer to a solution of the problem of the formation of living entities than before, for even this minute cell must have possessed all of the potentialities of the coming man—all of the direct and abstract or indirect conditions for absorbing the qualities, intellectualities, etc., coming from the universe of mind and matter.

But the fact still lives that the brute is still on earth. He has not reached the ultimate thule of this supposed progressive destiny. He is not human, isn't up to the position of the anthropoid ape; and his intelligence is such that we cannot tell which way he is going—from the mastodon to the rodent, or from the rodent to the mastodon.

Therefore, it is good logic to say that the human being is not, cannot be, a product of any other line of animal life; and while I can see no logic to sustain the theory, it is equally difficult to see why such great minds cling so persistently to it.

Huxley says that traces of man are to be found in the plesiosaurus and moose, thus establishing the fact of the profound antiquity of the race and placing it beyond cavil that he was here at a period so remote that even the imagination fails to comprehend the inconceivable lapse of time that have gone by—millions of ages.

And it must be remembered, too, that in counting geological time we can only get at a few hundred feet of surface; the rest lies in the lap of oblivion, and, as far as man is concerned, silence deep, unbroken, reigns. Had there been no evolution, no progress, no creature, no pleistocene life, no coral deposits, there could have been no basis for theory, no counting of the ages.

The nebular hypothesis of the formation of worlds seems to be at the bottom of this chimera, and is in itself a chimera. Motion and pressure are all-powerful to produce heat and light, and all substances when far enough removed from the cooling influences of the surface. And the earth evidently throws off as much in the form of these subtle or attenuated gases as she receives, in the form of meteors or meteoric dust, and would, therefore, remain as we see it without change in size or form.

These gases forming reciprocal relations with all suns, planets, etc., maintain the equilibrium of the universe. These laws are perpetual, and the divine harmonies sweep over the ages freighted with life and thought and love, but a special causation is nowhere visible.

Matter, motion and spirit constitute the trinity of the universe, and are subject to the same law. Gross materialism stops at the point where spirituality begins, and tacitly informs the world that it has reached a plane of absolute conclusions, a ne plus ultra of human achievement, and levels its fingers away back through the ages, all converging upon an insignificant ape as the most tangible progenitor of the human race, and all because of the nebulae to be seen in the far-off skies; but the great modern lenses in the world's observatories have reduced these clues in the great blue vault of never-ending space to stars and stellar points, and the old tale of gaseous nebulae has disappeared forever.

I dislike to think that somewhere, at some time, a soul so attenuated, so puny, reached the upper level of spirituality and became the first soul that withstood the shock of death in life, the first living entity in spirit life. To use the name of evolution, in fact, no data upon which to predicate a conclusion. There is no such thing as death. We may not perceive grosser living forms than these within our own sphere, but that is no evidence of annihilation. Every sphere will vary so as to be in harmony with the life within it, and inimical to all extraneous conditions.

Weston, Vt. J. S. LAMBERT.

Another Boy Medium. We seem to have living in this city one of those phenomenal psychics of rare years, whose development during the past two years has made wonderful progress. The medium is a lad of between 11 and 12 years of age, a plain, unassuming, but bright boy. His parents are very respectable people, the father being an honest, industrious, skilled mechanic. I had the privilege and pleasure of attending a private seance last eve, at the home of this boy, and was very much gratified with the results of the sitting, as was every one of the twenty persons present, some of whom had never before attended a spiritual seance. The parents being of the Catholic faith, several of that faith were present. Conditions seemed to be favorable, and hence results correspondingly satisfactory to everybody present. To my own mind, the manifestations were eminently so. A prominent inspirational speaker now serving our society for the time being, as well as a number of Spiritualists of long standing, were there, and expressed themselves as delighted with the evening's exercises. We predict a bright and useful future awaiting this grand young medium.

PETER FINDLAY, Secretary First Spiritualist and Religious Association of Akron, O.

Of all virtues, justice is the best; and of all virtues, it is a common pest.—Waller.

A BIBLE LEGEND.

The Story of the Tower of Babel a Bit of Hebrew Folklore.

What is usually spoken of as the Tower of Babel is the temple pyramid, in seven stages, built (we do not know how early) in honor of the god Nebo, at Borsippa, a dozen miles from Babylon, to the west of the Euphrates, and repaired by the great King Nebuchadnezzar, who was named after that god. The ruin is now called Birs Nimrud, or Tower Nimrud, after a Mohammedan tradition, visited it when in charge of the Wolfe expedition, and photographs of it were taken by our photographer, Mr. J. H. Hayes.

It was the Babylonian style to build the temples in the form of pyramids, in stages, the separate stages being in honor of different planetary gods. The Egyptian style of ennobling the face of the pyramid did not prevail in Babylonia except in the earliest period. The extraordinary thing about the Birs Nimrud tower is that while most of it is now reduced to a rounded hill, the bricks of the upper stage were in some great conflagration melted together into a solid vitrified mass, which has been in some way broken up by lightning, and it is split from top to bottom, and pieces weighing many tons have fallen to the ground and lie about the base or have rolled down the hill.

I think it improbable that this was the Tower of Babel of the Genesis writer. That was more likely the much larger pyramid temple, or Ziggurat, of Babylon, now called Babel, the measurements of which, taken from an old inscription, were published by George Smith. It is now an immense hill of burnt bricks, rebuilt by Nebuchadnezzar, and has long been used as a quarry.

HEBREW FOLK-LORE.

I regard the story of the Tower of Babel, told in Genesis, as one of the most interesting religious folk-lore tales current among the Hebrews. The Jews have been most happily preserved to us by the sacred writers. It is not to be taken as a veritable history, but as a religious story, one that has the same grand monotheistic character as the stories of the Creation and the Flood, with which it is associated, and which was, like them, a religious instruction of the Hebrew people, offering a marvelous contrast to the pagan myths of the surrounding nations.

No Babylonian counterpart to the Genesis story of the Tower of Babel has yet been found in the Babylonian monuments, and no reference to it, though it is likely to have been at any time. One, supposed reference to it is the error of an early translator, before the inscription could be correctly read. The word Babel comes not from a word meaning confusion, but from the Babylonian Bab-ilu, "Gate of God."

Dr. Williams Hayes, Wash. in the New York Herald.

A Vision and Its Interpretation.

I seemed to be traveling alone, and a man appeared at my side and handed me a key, saying to me, "That key will be useful to you. Then the man disappeared, and I traveled on. I soon discovered a church, and I seemed to think the key would unlock the door; and I left the road and went to the church door, and the key unlocked the door and I walked in. The church was unfinished inside; there was a rough platform for the speaker, and common board seats for the audience; and where the altar should have been were some nests, and young white doves were flying from nest to nest; and I seemed anxious for the young doves to come down where I was. Then my attention was drawn to some black snakes that were coiled on the floor at the end of the seats where the audience sat. Then I saw why the doves did not come down where I was—the snakes would devour them.

Brother and sister Spiritualists, can we expect the white dove of peace to dwell in us where the serpent of hate is sustained? Love must become master and drive out or bring under subjection the serpentine nature before the white-winged dove of peace will rest upon us. All the prayers to an unknown God, or the spirit controls, will not do the work for us; nothing but a life that is honest and true. For we have a work that none others can do, and that work can't be done by abusing our brothers and sisters who don't see things as we do. We are entering into a new dispensation, where the conqueror-hate, and we must prepare our selves with the sword of the spirit of love, if we expect to conquer in the coming struggle for freedom; for the coming banner will be the golden dove, in the room of an eagle; for the eagle is an emblem of destruction, of a bird prey, while the dove is a bird of peace, an emblem of spirituality. The dove is an emblem of the true brother and sisterhood of humanity—the coming religion.

At G. MOANE.

MASS MEETING

To Be Held at Cleveland, O.

A mass-meeting will be held at Army and Navy Hall, Cleveland, Ohio, December 28, 29 and 30, under the auspices of the National Spiritualists' Association. Mrs. Cora L. V. Richmond, Moses Hull, Mrs. Matilda Hull, Mrs. H. S. Lake, Thos. Lee and a host of other talent will participate. All Spiritualists and mediums who can attend this meeting, address Moses Hull, who is in charge of same, at 836 Prospect street, Cleveland, Ohio. Their names will appear on programme. No salaries are paid those who take part in N. S. A. meetings.

FRANCIS B. WOODBURY, Secretary.

STRANGE OCCURRENCE.

The First Husband's Spirit Camped on Their Trail.

A real, sure-enough ghost story, which can be substantiated by several reputable persons, was related, in a professional way, to a Washington attorney a few days ago. It will result in legal proceedings, and if the Society of Psychical Research desires to investigate the strange details the opportunity will soon be afforded. The ghostly reasons for the legal steps that are to be taken probably never would have been revealed but for an accident which resulted in the telling of the story to the Times correspondent, as follows:

"I have just returned from my wedding trip and want a divorce," was the startling exclamation of a well-dressed and distinguished-looking man when he entered the office of one of the leading firms of attorneys in Washington last Wednesday.

The visitor sank into a chair, glanced behind him with a hunted look in his eyes, as though he thought he was being pursued by some enemy, and his extremely nervous manner indicated that he was almost on the verge of insanity. The attorney whom he addressed told him to state the trouble, but the man declined to proceed with his story until the lawyer arose and locked the door, so that there could be no possibility of interruption. He then related as strange a tale as was ever told.

It was several minutes before he could collect his thoughts to present his narrative in anything like a connected form. He gave the name of John Whalen, and said that he had been employed for several years as a traveling salesman for one of the leading firms of New York. His duties required him to take one trip abroad each year for the purpose of buying goods, and the remainder of his time was occupied in selling them to jobbers in the large cities of the United States. A year ago, while in Brussels, he met an American lady whose home was in Chicago, and spent a few pleasant days in the city of Belgium, enjoying the pleasure of her company. Upon his return to the United States he renewed the acquaintance, and, after a brief courtship, they were married in Chicago on the 28th day of last January.

They resolved to spend their honeymoon in Brussels, where they first met, and the business requiring him to leave for Europe almost immediately after the ceremony, in order to make his purchases soon enough for the goods to be shipped before any change should occur in the tariff. They went to London, where they spent a few days, thence to Paris, Vienna and Brussels.

During their first night's stay at Brussels Whalen became impressed with the idea that some strange person was in the room they occupied, and this feeling could not be shaken off even after a thorough search of the premises convinced him that they were alone. He retired to his room in the morning, to be awakened with the idea that had become a conviction, that a third person was near. It did not take a search to find the visitor. He was seated on a chair by the side of the bed, intently gazing upon the couple. Whalen attempted to arise and expel the intruder, but his limbs refused to do his bidding. He lay as though every nerve had suddenly become paralyzed. His brain alone was active, and that could give forth none but the most horrible thoughts, his terror producing an agony more acute than he had ever imagined as possible. Suddenly the man, after casting a long, lingering gaze upon the occupants of the bed disappeared without any sign or motion, and making no noise. He seemed to melt away. There was no sound of footsteps and nothing to indicate that he had gone except the lack of his presence. After an hour or two of suffering Whalen succeeded in falling to sleep.

The next morning he was inclined to think that he had been the victim of a horrible nightmare, and dismissed the subject from his mind. But during the day, while seated in the private office of a firm with whom he had business dealings, he became impressed with the belief that his visitor of the night before was again in his company. Glancing around, he beheld on a vacant chair the shadowy outlines of a man. Overcome with a strange sense of fear, he excused himself upon the plea of illness, and returned to the hotel. By his side moved the shadow. It made no sound, and nothing could be discerned except a shadowy outline that might have been the form of a man.

During the evening the impression left him, and he laughed at his previous fears, believing that he had been the victim of indigestion or some slight mental trouble.

That night, after he had retired, gazing to the side of the bed, he saw the form of the man who had been there the night before, leaning over him. He tried to speak, but his tongue clove to the roof of his mouth. The form, whatever it was, seated itself on the chair, as before, and appeared to try to convey some message to him, but he could not understand its import. The visitor then disappeared.

Upon the following day he informed his wife of the singular apparition. She laughed at his fears, but advised him to take a vacation and get rid of whatever mental trouble might have caused the hallucination by a trip through Switzerland.

He went to Berne and Zurich, but in these cities, as in Brussels, he was afflicted with the same mental derangement. He went to the Matterhorn, and attempted to ascend it, when immediately in front of him, blocking his passage, stood the uncanny figure that had haunted him ever since he went to Brussels.

This convinced him that his mind was seriously affected, and he visited a celebrated specialist in brain diseases, who, after an exhaustive examination, pronounced him perfectly sane, but attributed his trouble to indigestion. He prescribed a diet which Whalen followed closely, but absolutely without relief. The shadowy presence now never deserted him. It sat by his bedside at night. It accompanied him on his walks. It was with him wherever he went. It seemed to be anxious that he should leave the place where he was, wherever that might be. It had succeeded in communicating to him this idea, although no words had ever been spoken. The thought was especially strong upon him whenever he was in the company of his wife. She, however, had never been able to distinguish the form, and always slept soundly when it became entirely visible in the middle of the night.

They went to Rome, from there to Venice, back to Paris, and yet the wrath could not be shaken off. The most eminent physicians of Europe were consulted and none could dig out of his diseased or give him any relief. Such eminent specialists as Dr. Charcot, of Paris, and Dr. Schweinfurth, of Berlin, agreed that he was afflicted with no mental trouble and could not benefit him. Hearing through a friend of a physician of local reputation in Lyons, France, Whalen left his wife in Paris and repaired to that place. As soon as he was out of Paris he was possessed with a strange sense of exaltation. For the first time since his original appearance the wrath was gone, and when he reached Lyons he thought it unnecessary to call the doctor. Whatever might have been the nature of his affliction, it seemed to be entirely cured. He telegraphed his wife the glad news, and took the first train back to Paris. When he reached the hotel where he was stopping, his wife rushed forward to meet him, when suddenly between him and her arose the apparition that had followed him over the continent of Europe.

Completely discouraged, and no longer hoping for recovery, he resigned his position and returned to the United States. After a few days' stay in New York he came to Washington, where his wife has relatives, and the presence became so plain during the first night of their stay that he awakened his wife, thinking that she would surely see it as he did. As soon as she looked at the form, which arose from the chair as she opened her eyes, she screamed, "My God! it is my first husband," and fainted away.

This brought about a climax, and both agreed that it would be impossible for them to live together until the first husband of the lady, or rather his spirit, should become reconciled to her remarriage; if that should ever occur. The only consolation that could be given Mr. Whalen by the attorneys whom he consulted was that he could desert his wife, go to one of the Western States where the divorce laws are lax, and either could obtain a divorce by default.

The conversation between Whalen and the attorney would, of course, never have been divulged by either, but Whalen did not know, and the attorney had forgotten, that another client was in the room adjoining that in which the consultation was held, the door of which was open. In this way the strange story became known.—Frank L. Welles, in Los Angeles Times.

ANOTHER VIEW.

The World Is as We See It.

Secretary Gage says that "in all his journeying out West he saw on the trains and at the stations only people with bright, intelligent faces, and no signs of the hard times of which our opponents prate so much." If an inexperienced lad should have so expressed himself we might not wonder, but it is too bad that a business man should conclude thus. Would one seek for the mourners, the sad, sick and suffering on railway trains or among the street crowds? Misery hides itself and goes off solitary. When it happens that its numbers overflow upon the highways, 'tis a symptom of which we should beware.

The writer of this remembers when he was a young man, and in Cincinnati. For years, he had led the pleasure-seeking life of thousands on the finest streets, in the gilded saloons, at the opera houses and promenades most affected by the showy fashionables. Rarely did he see a beggar, but he often thought how worthless was his life and that of his companions compared with that of the poorest hoddie-carrier.

There was with us a physician, a married man who often took part with us in our merry social gatherings. The time came for me to leave for the great West beyond the Missouri River, then just opened to settlement. Then this physician spoke to me seriously: "I want you to go with me, my visiting round to-morrow. We, perhaps, may never meet again. I take an interest in you, and I want to learn you a lesson as to the side of life you see perfectly unaware of. As you so gay and merry go leading your companions along among the splendors of Fourth street, you little suspect what is going on just half a block from you. I want to give you a lesson you can never forget. Will you go with me?"

Yes, and I did go. From the most fashionable corner of the street we passed a half block down and entered an alley, a long, narrow, dismal street, which I had no idea was ever inhabited, familiar as I had been with the city. The doctor was the city or, perhaps, township physician, and you may know that his duties were with the poor. House after house we visited, and truly I learned a lesson I never forgot.

I had a little money, and I began to give it out to the poor, and I saw the first husband of the lady, or rather his spirit, should become reconciled to her remarriage; if that should ever occur. The only consolation that could be given Mr. Whalen by the attorneys whom he consulted was that he could desert his wife, go to one of the Western States where the divorce laws are lax, and either could obtain a divorce by default.

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Queer Ways of the Antis.

Usually when an important campaign is planned, not only are the officers chosen, but the private soldiers are enlisted and drilled, and then the aim of the opening war and its prospects of success are made known.

The Anti-Spiritualists have chosen a General (President) and a few captains (secretary, etc.), while but few private soldiers are enlisted and drilled. The General has gone over the land and declared that the enemies (Spiritualists) are to be routed and utterly disorganized, proclaiming an overwhelming victory before a battle has been fought! The result of the conflict may be far different. It may end in a draw, or the story told by a gossaming politician to a circle of his friends of an election combat on the second floor of a tavern, between himself and a stout adherent of an opposing party. He told how hot words led to blows and how they clinched and rolled over on the floor, kicking and poising, drawing near to the states as though by his design, as the struggle waxed hotter. Reaching his climax he told how his antagonist stood up against the banisters straining every muscle and keeping fast hold of him, as though to save himself from a perilous fall; but the banisters gave way with a crash, there was a sound of a heavy man's body falling on the floor below and cries and groans from the excited spectators. Could his story have ended here he would have been the victor in the minds of his hearers, but one of those wicked fellows whose mission seems to be to spoil such stories, blurted out, "Was he much hurt?"

The story-teller saw that his game was up, hesitated in confusion and replied: "It was the one who fell."

What kind of recruits can the Antis enlist? Plenty, no doubt, among persons quite intelligent on other matters, yet totally ignorant of the character, the power, the high ideals of true Spiritualism. But will the higher class of church members and preachers, growing liberal in our day, enter this strange work with earnestness, if at all? Wait and see; but work while waiting. "The price of liberty is eternal vigilance."

Not to be despised, surely not to be feared, but to be met and routed, their assertions disproved when false, their prejudices made absurd, their persecuting dogmatism rebuked and conquered. "By the mild arms of Truth and Love Made mighty by the living God."

They hold as men who mistake the age, and would use eighteenth century methods at the opening of the twentieth century. Hence are we calling on all fair-minded men and women to make common cause with us, and remembering, that old saying, "United we stand, divided we fall," to meet and defeat the Anti-Spiritualist movement and its advocates, and the world will be better by their defeat.

G. B. STEBBINS.

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The conversation between Whalen and the attorney would, of course, never have been divulged by either, but Whalen did not know, and the attorney had forgotten, that another client was in the room adjoining that in which the consultation was held, the door of which was open. In this way the strange story became known.—Frank L. Welles, in Los Angeles Times.

Queer Ways of the Antis.

Usually when an important campaign is planned, not only are the officers chosen, but the private soldiers are enlisted and drilled, and then the aim of the opening war and its prospects of success are made known.

The Anti-Spiritualists have chosen a General (President) and a few captains (secretary, etc.), while but few private soldiers are enlisted and drilled. The General has gone over the land and declared that the enemies (Spiritualists) are to be routed and utterly disorganized, proclaiming an overwhelming victory before a battle has been fought! The result of the conflict may be far different. It may end in a draw, or the story told by a gossaming politician to a circle of his friends of an election combat on the second floor of a tavern, between himself and a stout adherent of an opposing party. He told how hot words led to blows and how they clinched and rolled over on the floor, kicking and poising, drawing near to the states as though by his design, as the struggle waxed hotter. Reaching his climax he told how his antagonist stood up against the banisters straining every muscle and keeping fast hold of him, as though to save himself from a perilous fall; but the banisters gave way with a crash, there was a sound of a heavy man's body falling on the floor below and cries and groans from the excited spectators. Could his story have ended here he would have been the victor in the minds of his hearers, but one of those wicked fellows whose mission seems to be to spoil such stories, blurted out, "Was he much hurt?"

The story-teller saw that his game was up, hesitated in confusion and replied: "It was the one who fell."

What kind of recruits can the Antis enlist? Plenty, no doubt, among persons quite intelligent on other matters, yet totally ignorant of the character, the power, the high ideals of true Spiritualism. But will the higher class of church members and preachers, growing liberal in our day, enter this strange work with earnestness, if at all? Wait and see; but work while waiting. "The price of liberty is eternal vigilance."

Not to be despised, surely not to be feared, but to be met and routed, their assertions disproved when false, their prejudices made absurd, their persecuting dogmatism rebuked and conquered. "By the mild arms of Truth and Love Made mighty by the living God."

They hold as men who mistake the age, and would use eighteenth century methods at the opening of the twentieth century. Hence are we calling on all fair-minded men and women to make common cause with us, and remembering, that old saying, "United we stand, divided we fall," to meet and defeat the Anti-Spiritualist movement and its advocates, and the world will be better by their defeat.

G. B. STEBBINS.

ANOTHER VIEW.

The World Is as We See It.

Secretary Gage says that "in all his journeying out West he saw on the trains and at the stations only people with bright, intelligent faces, and no signs of the hard times of which our opponents prate so much." If an inexperienced lad should have so expressed himself we might not wonder, but it is too bad that a business man should conclude thus. Would one seek for the mourners, the sad, sick and suffering on railway trains or among the street crowds? Misery hides itself and goes off solitary. When it happens that its numbers overflow upon the highways, 'tis a symptom of which we should beware.

The writer of this remembers when he was a young man, and in Cincinnati. For years, he had led the pleasure-seeking life of thousands on the finest streets, in the gilded saloons, at the opera houses and promenades most affected by the showy fashionables. Rarely did he see a beggar, but he often thought how worthless was his life and that of his companions compared with that of the poorest hoddie-carrier.

There was with us a physician, a married man who often took part with us in our merry social gatherings. The time came for me to leave for the great West beyond the Missouri River, then just opened to settlement. Then this physician spoke to me seriously: "I want you to go with me, my visiting round to-morrow. We, perhaps, may never meet again. I take an interest in you, and I want to learn you a lesson as to the side of life you see perfectly unaware of. As you so gay and merry go leading your companions along among the splendors of Fourth street, you little suspect what is going on just half a block from you. I want to give you a lesson you can never forget. Will you go with me?"

Yes, and I did go. From the most fashionable corner of the street we passed a half block down and entered an alley, a long, narrow, dismal street, which I had no idea was ever inhabited, familiar as I had been with the city. The doctor was the city or, perhaps, township physician, and you may know that his duties were with the poor. House after house we visited, and truly I learned a lesson I never forgot.

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**Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the
Leading Representative of all the Churches Arrayed Against Spir-
itualism, with the Intent to Suppress All
Phases of Mediumship.**

Now, let us notice one of these arguments that he offers again, and that is, that Daniel was a better medium than the rest, and that is why he could read the hand-written on the wall. Well, now, in Daniel ii:38, Daniel says, "But there is a God in heaven that revealeth secrets and maketh known to the King Nebuchadnezzar what shall be in the latter days." Daniel didn't claim nor pretend to be able to solve the problem, to declare the dream; neither does he receive his power from the spirits of the dead, but says it is the power of God, the God in heaven.

thus the conversion of Professor Crookes and all the class over there was accomplished by that miserable trickster, who is without moral character and without education, without conscience and without any reputation only as a trickster of the lowest kind. Now, Jesus Christ was of such a character as the Fox boys, he admits were drunkards, there is no comparison between mediums and mediums. We cannot save the people, nor God does not come to the people through mediums. Jesus Christ is the only mediator between God and man and if saved at all you must be saved through the Lord Jesus Christ. Prove Jesus Christ was a fraud, prove he a liar and a knave and Christianity falls. But if Jesus be what he claims, and I believe it, if he is divine and claimed, then Christianity stands through every minister and every believer was a liar and a fraud and a knave and there is the difference. Your mediums are your Christ. There is the difference. The ministers are not the Christs of the people. They can be nothing more at the highest than servants of the Lord Jesus Christ. But the mediums are the gateway of heaven, is the philosophy of

“Who Are These Spiritualists and What Is Sp
 “?” A pamphlet of 40 pages by Dr. J. M. Peab
 ill-known author. Price 15 cents. For sale
 ice.

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Not a day passes over the earth but men and women do great deeds, speak great words and suffer sore sorrows.—Charles Reade.

10- to defend spiritualism, or and arguments against assumptions of Orthodoxy.

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SATURDAY, DECEMBER 18, 1897.

CLASSICAL AND ECCLESIASTICAL FORGERY.

Prof. Max Muller, the learned Orientalist and Professor of Sanskrit in Oxford University, London, has been publishing in the "Cosmopolis" a series of his reminiscences, which have attracted the attention of the literary world.

It has been shown in these columns how great frauds and forgeries have been imposed on the religious public as the genuine productions of the early centuries of our era. Quotations have been made from the scholarly productions of the Catholic, Jean Hardouin; the Episcopalian, Conyers Middleton; and the Congregationalist, Prof. Edwin Johnson, showing that nearly all our classical literature, as well as ecclesiastical, has either come from the hands of the forgers as original productions by ancient scholars, else have been so manipulated, changed, or interpolated as to convey entirely different meanings from what the original authors intended. Every little while a new "Life of Christ," an Aramic Gospel, a Letter of Pontius Pilate detailing the story of the crucifixion, or some other equally false production, is found floating through the press, every one of which is a base and unblushing forgery. The Vatican, or some old-time monastery, usually gives up these treasures, their object to settle some obscure question in history, or some controverted texts of scripture in the interest of the church. They are intended to play the same part as a later revelation by a Mormon prophet, to correct some error in previous teaching, or make plainer some disputed point. All such Christian forgeries are grabbed by ecclesiastics, who attempt to impose them on the public as genuine.

Prof. Muller was too well posted in classical lore to be imposed upon by these frauds. Learning that one Simondes, an artist in the execution of forged literature, had just arrived in London, with a box full of his forged wares, and was about offering the contents for sale in the literary market, Prof. Muller advised the Librarian of the Bodleian Library to be on his guard against the impostor. Soon after Simondes, putting on an easy, engaging air, called on the Librarian, as was expected. Addressing him half in Greek and half in English, he began an exhibit of his stock. Prof. Muller shall tell the rest. It is lengthy, but valuable:

"Simondes' manner was most engaging. The Librarian was equally polite, and began to examine some of the Greek MSS. 'These are of small value,' Simondes said, 'they are modern. What century would you assign to them?' The Librarian assigned the 15th century to them. Simondes then agreed to let them out on producing manuscript after manuscript, but claiming for none of them more than the 10th century. All went on most amicably, until he produced some fragments of an uncial Greek manuscript. The Librarian opened his eyes wide, and, examining them very carefully, put some of them aside for further consideration. Becoming more and more confident, Simondes at last produced a real treasure. 'This,' he said, 'ought to repose nowhere but in the Bodleian Library. And what century would you assign to it, Mr. Librarian?' Simondes said with a smile and a respectful bow. Mr. Coxie (the Librarian) turned over a few pages, and, looking very grave, though never without the usual twinkle, 'The second half of the 19th century, sir,' he said, and now pack up your manuscripts and Apaga [Gilt].

"Simondes did as he was told, and, with an injured expression, walked away. Next day he wrote a Greek letter to the Librarian, bitterly complaining about the Apaga, and offering some more manuscripts for his inspection. But all was in vain; too much had been discovered about him in the meantime.

"Simondes was certainly a most extraordinary man—a scholar who, if he had applied his ingenuity to editing instead of forging Greek manuscripts, might have held a high position. His greatest achievement was, of course, the newly discovered Greek text of ancient Egypt by Uranos. The man possessed a large quantity of later Greek manuscripts. It seems that in the Eastern monasteries, where he sold, he also acquired some Greek manuscripts, by what means we must not ask. He tried several of these manuscripts with chemicals to see whether, as was the fashion during the Middle Ages, the parchment on which they were written had been used before, and the old writing scraped off to get writing material for some legends of Christian saints or other modern compositions. When that had been the case, chemical appliances bring out the old writing very clearly, and he knew that in this way some very old and valuable Greek texts had been recovered. In that case the old uncial writing comes out generally

in a dark blue, and becomes quite legible as underlying the modern Greek text, or what is called a palimpsest manuscript, the thought struck him that he might manufacture such a treasure, which would have sold at a very high price.

"But even this did not satisfy his ambition. He might have taken the text of the Gospels and written it between the lines of one of his modern Greek manuscripts, adding some startling various readings. In that case detection would have seemed much more difficult. But he went farther. He knew that a man of the name of Uranos had written a history of Egypt, which was lost. Simondes made up his mind to write himself in ancient Greek a history of Egypt such as he thought Uranos might have written. And, deep and clever as he was, he chose Bunsen's 'Egypt and Paganism' as the authorities which he faithfully followed. After he had finished his Greek text, he wrote it in dark blue ink and in ancient uncial Greek letters between the lines of a Greek manuscript of about 1200 A. D. Anybody who knows the smallness of the letters in such a manuscript can appreciate the enormous labor it must have been to insert, as it were, beneath and between these minute lines of each letter the supposed earlier writing of Uranos, so that the blue ink should never encroach on the small but true Greek letters. One single mistake would have been fatal, and such is the knowledge which antiquarians now possess of the exact changes of Greek letters in every century that here, too, one single mistake in outline of the old uncial letters would have betrayed the forger.

"When Simondes had finished his masterpiece, he boldly offered it to the highest tribunal, the Royal Berlin Academy. The best chemists of the time examined it microscopically, and could find no flaw. Lepsius, the great Egyptologist, went through the whole text, and declared the book could not be a forgery, because no one except Uranos could have known the names of the ancient Egyptian kings and the right names of the various dynasties, which were exactly such as he had settled them in his books. The thought that Simondes had consulted these very books never entered anybody's mind. Great was the excitement in the camp of Egyptologists, and the price demanded by Simondes was shamefully extravagant. Bunsen persuaded the then king of Prussia to pay it and secure the treasure to Berlin. Dindorf, the famous Greek scholar, had been entrusted by Simondes with the editing of the text, and he had chosen the Clarendon Press at Oxford, to publish the first specimen of it. In the meantime the reports of Simondes reached the German newspapers, and during a new examination of the manuscript, some irregularities were detected in the shape of the uncial M, and at last one passage was discovered by a very strong microscope where the blue ink had run across the letters of the modern Greek text. No doubt could then remain that the whole manuscript was a forgery.

"This lengthy statement, so very important in view of the numberless forgeries now being brought out to impose a new series of falsehoods on the world to strengthen an expiring faith, concludes with the statement that 'Simondes was forced to refund the money and was sent to prison, never to appear again in the annals of Europe.' Prof. Muller adds that he succeeded in procuring off a number of his forgeries upon public and private collections in England, among them portraits of the Virgin Mary, some of the apostles pretended to have been painted by Luke, and a copy of Homer with a dedication from Pericles, the tyrant of Syracuse.

Such the facts and the success of frauds—impose falsehood on the world in place of truth.

COWARD GUILT.

The silliest idea we have seen for many a day, comes in the form of a special telegram to the Chronicle, of this city, from Niles, Mich., headed "Caylor Frightened. The Anti-Spiritualist Leader Is Threatened with Bodily Harm." And then it goes on to say:

"Anti-Spiritualists in Michigan are much concerned over threats made by Spiritualists, who, it is thought, are going to adopt the methods of the Mafia. Such a supposition would seem to be supported by the statements of E. V. Caylor, of Columbus, O., vice-president of the Anti-Spiritualist Association."

Then it is stated Caylor exhibited a letter "from a friend in Toledo," saying:

"If you go to Chicago be careful, for I have got word from there that the Spiritualists are going to 'do you or any of the anti-spirits who come there.'"

First we beg to assure Rev. Caylor that the assassination of its opponents is not a device of Spiritualists, and never has been. Its only method of propagating its views has been with reason and with fact. The world is challenged to produce a single instance wherein 'bodily harm' has been inflicted on its opponents, or to suppress opposition. The Progressive Thinker will obligate itself to furnish historical evidence of the slaughter of one hundred millions by Christians in the propagation and support of its faith for every one thus slaughtered in the interest of Spiritualism.

It is the Christian church that organizes to put down opposition. They have the instruction of Jesus to his disciples to guide them: 'I come not to send peace, but a sword.'—Matt. x:34. 'He that hath no sword, let him sell his garment and buy one.'—Luke xxii:36. The nations of the world have observed these instructions, and all countries have been deluged in blood in consequence.

To quiet Elder Caylor's fears, The Progressive Thinker, for a very moderate fee, will undertake an insurance on the Elder's life, so far as bodily harm shall come to him from Spiritualists; but it will not insure against outrages against him by those of his own faith, whose cause he is injuring by his unwise action, neither will it guarantee immunity from the action of the fool-killer in his annual round.

ANTI-SUFFRAGE.

The "Illinois Association Opposed to the Extension of Suffrage to Women," has issued a pamphlet, entitled "History of the Anti-Suffrage Movement."

STARTLING DISCLOSURES!

The Sequel to the Hull-Covert Debate—Orthodoxy To Be Shown Up.

The war is still on, though the enthusiasm of the enemy is growing observably less at a very rapid rate. They found they had their match in the first engagement. They found the words full of able, noble, brave, intellectual, loyal people; men and women, ready to take their chances on the rostrum with the best minds of all orthodoxy. They found our people loaded with critical and analytical philosophy; they found "our Moses" and his Bible interpretations decidedly hard nuts to crack, as was evinced by the slang and contumely used by their leader, Elder Covert, in every address.

For years, in fact, for half a century, this foe to independent thought has snapped and snarled at the heels of Spiritualism with every kind of low assertion, vile accusation, and every conceivable persecution, and with few exceptions there has been no positive retaliation, no vicious attack made by Spiritualism. The fight has ever been one of defense, one of law, or one of silent contempt, a battle of right against public sentiment, a battle of a new truth against a falsehood as old as history; a battle of reason against blind superstition and selfishness, unborn prejudice and instilled hate, and ambition to rule.

It has been a long and bitter contest with an unprincipled enemy. It has been war between unorganized principle and organized unprincipled, and the end is not yet. The enemy are more systematically concentrating their forces for a bold advance upon our lines. Now, what are we going to do about it?

From week to week we have sounded the alarm; from week to week we have urged a general attack, to repulse this powerful, scheming foe, and now that The Progressive Thinker is receiving the sanction of the Spiritualists of the nation, the war must be carried into their own lines.

This paper came into existence not as a mere financial venture of the proprietor, but as a necessity, and at a time when the phenomena were being held up to the ridicule of the world, and the mediums ostracized by many in lecture-field and editorial sanctum, and began a vigorous defense of all the fundamental principles underlying the higher philosophy of spirit return.

Many a long and weary night and day has its editor painfully labored to restore to the cause its lost prestige, to prove to the world the truthfulness of the philosophy of Spiritualism, the divine revelations of the disembodied spirits, and the higher science of man's relation to the universe, and to expose the fraud that had attached itself for the mere pecuniary interests; and how well we have borne up, how ably we have done our duty, how energetically we have applied our mental and physical forces to the work in hand must be left to the readers of The Progressive Thinker.

This great foe has employed every invention, of the cunning ministry, their selfish generals, in all their studied tactics and experiences of many centuries in their endeavor to suppress this great truth, even the enslavement and befogging of the human mind, arrest and imprisonment, the thumbscrew and torture-rack, and innumerable other devices for the punishment of the crime of daring to think, daring to exercise a function, for the formation of which nature's principles alone are responsible.

Since the advent of modern Spiritualism there has been no time when orthodoxy was more intent on its complete extermination than at present. There never was a time when Spiritualists were more maligned, slandered and insulted by libelous accusations by this enemy than at present. There never was a time when Spiritualists were more vigilantly watched by them for fault-finding and vilification. This is now their weapon of attack and, as announced in a previous issue we propose to MEET THEM HALF WAY.

Through the aid of Burrell's Press Clipping Bureau, of New York City, the Chicago Press Clipping Bureau, and several prominent workers in our ranks, we shall be enabled to show up the deep-seated corruption in what is known as the orthodox churches, in the voluminous data we have procured along this line. We will no longer throw straw in their faces, but will try what virtue there is in stones. Their damnable warfare must cease, and there is no better way to fight them than to use their own weapons.

Their fagot and stake have ceased to be; their torture rack has been torn down; their thumbscrew has taken its last twist; their stocks have held their last victim, and their ducking board is an implement of the past, except in history—that sweet and beautiful page for these pious generals to be shown by way of mental refreshment—now we will look after them for a time, we will open their book of record and

READ ALOUD TO THE WORLD

therefrom; let us find out what the secular press has to say of these sons of an all-wise, all-attentive, omnipresent, omnipotent God, for a brief period of time. It will make interesting reading for an interested public. It may not set good on the nerves of many of the learned Bible expositors, but it will probably serve to remind them that this planet is as healthy for one as another, and that man, even orthodox man, theologian man, pious man is not perfect; in fact is only entitled to his proportion of credit and his proportion of discredit. It may tend to animate their adamant sensibilities and awaken their slumbering souls to the facts that there are others who are potentialities in this great universe of protoplasm and spirit.

It is not a very cheerful business or duty to hunt up the records of people, and less cheerful to the hunted ones to see their errors and shortcomings on dress parade before a curious and inquisitive public for inspection, and only with the feeling that such reproductions as we may give in our paper will do the whole world more good and add nothing to the sorrow and shame of the individuals, would we give place to such data. But by its good or bad record Spiritualism must stand and compete with its enemy, the church, before the world, and as they have investigated the penitentiaries, the police records, the saloons and houses of prostitution for proof of the criminality of Spiritualism, we have the same right and accept it, not for the purpose of lowering the criminal, but for showing something of the percentage of general criminality from the roll of the church.

Every minister, every deacon and every layman in the land should see a copy of this issue; every freethinker should read it and pass it along and every Spiritualist should be a yearly subscriber to The Progressive Thinker, should be its constant patron and fellow-soldier in this great battle for right.

Remember, this will be published as soon as practicable after the last address of the Hull-Covert debate. We are in earnest in this warfare and must prevail on all Spiritualists to dispel that chronic apathy that has been attaching itself to our cause like a great fungus, for some time past; but unless this issue can be circulated even to the millionth number our effort to reach the minds of orthodoxy to any great extent will have been almost futile. Therefore, we propose to furnish single copies at three cents each, and for five copies or more to one address, two cents per copy, and anyone with ordinary calculation will see at once, that at these figures the proprietor shows no avarice in this deal.

Let us always invoke the higher wisdom of the higher spirits, both mortal and immortal, to be with us and help us to act justly, but with firmness in action let us advance in solid phalanx and meet the enemy on every ground that will bring out the victory to the right in all fairness and in all honor to the victor.



The Sequel to the Hull-Covert Debate. Something of Deep Interest Yet to Come--Spiritualism will Prove to the World that It Is Still Very Much Alive.

The above cut represents a prominent lady and gentleman who are working under the direction of Burrell's Press Clipping Bureau, New York City, and are gathering data to show the deep-seated corruption in what is designated as the Orthodox Churches. Their report, together with many others, will appear in a Special Number of THE PROGRESSIVE THINKER, after the Hull Covert Debate has been concluded, and it will create a decided sensation throughout the entire country. We want to circulate at least One Million Copies of that edition. It should be thrust in the face of every church member who sticks up his nose at Spiritualism and wishes to suppress Mediumship. Each Minister of the Gospel should be forced to read it, and it will furnish him an immense field for reflection.

Spiritualists, begin sending in your orders at once; 3 cents for a single copy. Five copies or more to one address, 2 cents per copy. One Hundred or more copies to one address 1 cent per copy. Every town or city in this broad land should receive at least from One Hundred to One Thousand Copies. Every Spiritualist meeting in the United States should order at least One Hundred Copies. This special edition will be entitled "THE SEQUEL TO THE HULL-COVERT DEBATE," and when sending in your orders, so designate it. Postage stamps will be received on special orders up to 50 cents.

Every Medium, every Spiritualist, every Freethinker should read this "Sequel to the Hull-Covert Debate," 5,000,000 copies should be circulated. This is ammunition furnished by the enemy; let us use it.

Bear in mind that "THE SEQUEL TO THE HULL-COVERT DEBATE" will appear in the REGULAR EDITION of The Progressive Thinker, after the conclusion of the present debate, but your orders should be sent in at once.

Now is the important time to roll in subscriptions for The Progressive Thinker. See to it at once, and aid in this great battle now being so fiercely waged. There is no time to be lost in presenting this great mirror to our foe.

DAMNED WITH UNBELIEF.

President Becker, of the National Anti-Spiritualist Association, at Adrian, Mich., has issued an invitation to the National Spiritualists' Association to join in appointing a committee to meet a similar one from the Anti-Spiritualist Association, to thoroughly investigate the phenomena of Modern Spiritualism.—News item.

For fifty years Spiritualists have been investigating the phenomena of spirit return. Learned societies and the world's ablest thinkers have given the subject their attention and have almost universally become converts to the new faith. If Elder Becker wants to make an honest quest for truth the field is wide open, and if satisfied he is intent on making a genuine search, every believer will cheerfully lend him aid. But this Anti-Spiritualist has arrayed himself in opposition, and it is impossible for him to come to the task with clean hands. Converts already from personal observation Spiritualists have nothing to submit to committees to be passed upon.

There was a committee of learned men sent from Brooklyn, N. Y., in 1848, to investigate the revelations at Hydesville. A relative of the writer, and at his request, served with that committee. He was a gentleman of rare qualifications for the task. A long, impartial, and critical investigation followed. That committee consisted of churchmen, prejudiced against what purported to be communications from those who had gone through the change called death. They made a unanimous report, which was published in pamphlet form, giving details of their experiences. They were fully satisfied the "raps" were not produced by the Fox girls sitting as mediums, nor by any persons in mortal form. They said the information imparted was of an intelligent character, and facts were communicated as they were only known to the investigators and the professed spirits. They became converts to the faith, and ever remained such.

Hundreds of committees, both in America and in Europe, have followed, and were furnished with evidence no one could gainsay.

They who have assumed characters of investigators with the purpose of exposure have usually met with little success. Truth is not gained in that way. Indeed, churchmen are referred to their New Testament history. The Pharisees repulsed the teachings of Jesus, whilst Nicodemus approaching "our Lord" in a different attitude, became a zealous believer.

AN UNGODLY ORGANIZATION.

It seems there is a "National Church Mutual Fire Insurance Company," in operation in Iowa, clergymen generally operating as agents. If the organization is to insure souls from purgatorial fires there is no question it will be largely patronized. It may be of a similar character with Tetzel's sale of indulgences, against which Martin Luther revolted in 1517. If only applicable to the insurance of churches it ought to include protection against the "acts of God," such as floods, winds and lightning. No class of structures suffer so much from the hands of the great Avenger as do Christian churches.

CATHOLIC COLONIZATION.

A magnificent monastery is to be built in Washington, on lands near the Catholic University, recently bought for that purpose by Franciscan monks—a fraternity of church beggars. It is another movement in furtherance of the purpose to make this country tributary to the Vatican, and the restoration throughout Christendom of papal power. Every action of the arch enemy of human liberty, including its present catering to Protestant prejudices, and its honeyed words to tickle the ear, has an eye singled to the restoration of its ancient splendor, tyranny and persecution practiced for centuries on the banks of the Tiber.

The Italian government has recently closed several of the Franciscan monasteries in that country, because they were prejudicial to good order. Crushed out in other countries, just as Jesuitism has been, they all find a welcome home in America. It is reported that the Augustinians and the Dominicans are also about taking measures to remove to Washington. In due time the Pope will follow.

Would not that coterie of organized fanatics who have recently set about the foolish attempt to crush Spiritualism, show more practical good sense if they were to make war on the common enemy of human rights?

MR. HODGE'S MEETINGS.

Mr. Hodge is giving some excellent lectures at his meetings, at Lakeside Hall, corner of Thirty-first street and Indiana avenue. Mr. Hodge is a forcible speaker, and at all times eminently practical; his lectures abound in facts and statements with which Spiritualists should be familiar. He is assisted by Benny Foster, whose seances in the light seem to be eminently satisfactory, exciting great interest in the skeptic and unbeliever, who at once have their eyes opened, and who will be incited thereby to continue their investigations into the domains of the occult.

On the Sixth page of our paper last week, in an article headed "The Outlook," a lady criticized in a short paragraph a medium who was present at one of Mr. Hodge's meetings. The writer did not name the medium, hence our readers as well as ourselves are totally in the dark as to who the medium was, and this item is wholly for the benefit of those who were present on the occasion. The Progressive Thinker demands that every medium shall have fair treatment, hence we give the statement of Dr. Cross, which covers the whole ground. He says:

"I am personally acquainted with the medium referred to as giving tests on that occasion, and I know her to be a truthful, conscientious and genuine medium, possessing unusual gifts for one so young in her work. On the day referred to, she gave several tests which were pronounced by the recipients of them as being the best they have ever received, stating that the medium was an entire stranger to them." Mr. Cross asserts that her language is grammatical and he speaks in the highest terms of her as a lady and medium. The two statements are now made and the matter must rest here.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiquely, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wretched lives. Price, by mail \$1. For sale at this office.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

INHARMONY.

The Causes and Remedy Are Suggested.

A question often put both by those within our ranks and those without is, why does so much inharmonious exist among Spiritualists? It is a fair question, and deserves a fair and carefully considered answer. Admitting that inharmonious and dissensions prevail among all bodies of human beings, it is still an evident fact that so far from the modern manifestations of spirit influence producing, as at first we might have imagined, a harmonizing and unifying effect, the reverse has been very generally the case. Nor does the statement often made, that the intense individualism cultivated among us, the utter absence of dogma, creed, article of faith or declaration of principles may account for this, appear to be entirely satisfactory. The agreement to disagree, without contention, in love, in friendship and fraternal union, which is nothing but the simple justice of granting to others the liberty we demand from them, must be one of the earliest results of real spiritual development. If this is not to be found in an association, we must conclude that spiritual development is not there.

The trouble is rooted in a deeper soil than in the mere absence of formula, or in the varying and even opposing characteristics of individuals visible in the flesh. It lies in the essential nature of spirit communion itself, which is communion with invisible individuals of opposing characteristics and opposing wills. We rejoice when our fellow-man arrives at the knowledge that spirit communion is possible. We are right in rejoicing, for he has opened before him an exhaustless treasury of the most precious wealth. But how will he use this knowledge? Will it be to him a blessing no words can express, or will it be to him a terrible curse?

Sometime every man must find this knowledge, as he must all knowledge. Sometime every man must find the blessedness of knowing, as he will find all blessedness that exists or ever can exist. Whether in the earth body or out of it, it awaits him to seek and to find. But he will not find until he seeks. He will not find harmony until he seeks to harmonize his lower nature with his higher self. Until he finds harmony within himself, he cannot find it in the environments which he makes for himself. He cannot carry into any association of his fellows that which he does not possess.

Spirit, spirits, spiritism, Spiritualism, spirituality are sadly mixed up in most minds. A man obtains somewhere, through some instrument, convincing evidence that the so-called dead still live. It is evidence, perhaps, of such a nature that he never again can doubt, unless memory should lose its seat in his brain and his reasoning faculties be overthrown. He calls himself and he is called a Spiritualist. He joins a Spiritualist society and is eagerly welcomed. He counts one on the list of members; he pays his dues and occasionally drops a quarter or a dime in the collection baskets. There may be a really spiritual motive in all this, and then it is well. There may not, and then it is ill.

Perhaps the new member attends meetings because he feels his need of instruction and soul-growth. He may give of his little or his much to aid the cause he has already learned to love. With his knowledge of immortality may have come a glimmering perception of the responsibilities of immortality. With the recognition of his spiritual being he may have commenced to chip away a little of the hard shell of self love in which he has been enclosed and separated from the love of neighbor. Then he is watching the buds as they appear upon the tree of his Spiritualism. He will pluck them when they are flowers in full bloom. Meanwhile he is harmonizing his mind and body with his spiritual self. The atmosphere of harmony attends him, and he introduces it wherever he goes, in degree proportioned to the potency which he has developed within himself. His name and presence are sources of strength to any society in the membership of which he may be enrolled.

But if in his Spiritualism he finds nothing but the gratification of curiosity in witnessing phenomena or receiving tests, the selfish comfort of assurance of his own individual immortality, or the still more selfish pleasure of indulging in converse with departed friends on material subjects which he should outlive and they cannot too soon forget, if he does but step up to the threshold of the temple of truth and there stand still, gazing with open-mouthed wonder where he might enter and take possession, better were it for that man that he had never been born into knowledge of spirit-life. Better never behold the light of day, than grow to man's estate with infant ignorance and infant helplessness. He who seeks to carry to the invisible side the interests of the visible sphere will find there hosts who are advanced no farther than himself. If he be mediumistic, or rather in proportion as he is mediumistic, he will become the prey of those who will use him for their selfish interests. In their ignorance they suppose their interests to be as antagonistic as those equally ignorant on earth suppose theirs to be. At least they know that their misguided desires clash and obstruct each other. Inharmonious is their element and when they obtain an entrance inharmonious prevails. Hence societies are formed and in a little while split into factions and pass away from among us.

What are we to do? Let each who has a light, small or great, carry his light onward. Let each harmonize himself. Let each by the mighty force of his divine will overcome his self-will. Let each be more eager to obey than to command. But you say, all will not do this. If you who read have passed beyond the threshold of the temple of truth, you will endeavor to do it, and others will follow your lead as they become able. Do not trouble yourself about others or about anything. Travel on your own road and do your own work. Thus you will gain experience and learn patience. That is why you are here.

E. J. BOWTELL.

THE CRY OF THE DREAMER.

I am tired of planning and toiling
In the crowded hives of men;
Heart-weary of building and spoiling,
And spoiling and building again.
And I long for the dear old river
Where I dreamed my youth away—
For a dreamer lives forever,
—And a toiler dies in a day.

I am sick of the showy seeming
Of a life that is half a lie,
Of the faces lined with scheming
In the throng that hurries by.
From the sleepless thoughts' endeavor
I would go where the children play—
For a dreamer lives forever,
—And a thinker dies in a day.

I can feel no pride, but pity
For the burdens the rich endure;
There is nothing sweet in the city
But the patient lives of the poor.
O, the little hands too skillful,
And the child-mind choked with weeds
The daughter's heart grown willful,
And the father's heart that bleeds.

No, no; from the street's rude bustle,
From trophies from mart and stage,
I would fly to the wood's low rustle
And the meadow's kindly page.
Let us dream as of yore by the river,
And be loved for the dreamer's sake—
For a dreamer lives forever,
—And a thinker dies in a day.

—John Boyle O'Reilly

REASON, THEOLOGY, ETC.

Present Religious Dogmas Are Based on the Ideals of Primitive Ignorance.

Every manifestation that has found expression within the material universe must have evolved from an innate principle along lines of cause and effect, in their onward march from incipient to present conditions.

In searching for evidence in support of this assertion, that will appeal to reason through the senses, one must necessarily keep within the bounds of demonstrable truths to be successful.

The existence of natural law, which is a rule of action, is self-evident to thoughtful minds who by close observation become conscious of the uniform occurrence of natural phenomena in the same way or order under the same conditions, by and through repeated demonstrations.

This brings us face to face with the following proposition: namely, that every manifestation through matter from an atom to a universe, is subject to and governed by natural law, or it is not.

Man's progress from primitive conditions to the point he now occupies may be illustrated by a continuous chain in which every link represents a clearly defined truth which, up to that time, had not dawned upon his consciousness.

Hence, it follows that the sum total of such recognized truths indicates the degree of mental growth to which humanity has attained in the acquisition of knowledge relating to the unfoldment of nature's laws, in which it may be truly said we live, move, and have our being.

A truth must be recognized by the senses before one is prepared to examine its claims, and until it is fully comprehended a person is unequal to form an intelligent estimate of its merit or value.

Dogmas on which are based inherited beliefs that have pervaded the mental atmosphere during past centuries, have been accepted by unthinking minds as verified facts without questioning why or wherefore.

With such persons, Bibles, priests and established customs are authority, while reason is held in abeyance, or never admitted.

Scarcely half a century has elapsed since there dawned upon the mental horizon a gleam of light that awakened earnest and serious thought in the minds of those who beheld it.

It being an unusual phenomenon, sufficiently mysterious to attract attention and awaken thought, created a general demand for its solution, which was undertaken by savants and sages with commendable earnestness; though it was not long before the common people entered upon a series of investigations, for which they were well fitted with their unprejudiced minds.

Guided by values into which the newly discovered light shone with increasing brilliancy, they were building wiser than they knew, by demonstrating the continuity of life and intercommunion between this and the next stage of existence on a scientific basis, in strict accordance with nature's laws, and from that time during all the intervening years their claims have remained inviolate.

The warrant for saying their claims were established on a scientific basis rests upon the fact that they can be repeatedly demonstrated; showing that a rule of action, always apparent in the unfoldment of nature's laws in material realms, when applied with equal persistency in occult or psychic phenomena.

If nature's laws can always be relied upon in the orderly unfoldment of mind and matter, what basis is there for claiming the possible intervention of an arbitrary power, call it by whatever name you wish, which has placed it.

A Grecian philosopher who taught in Athens in the long ago, was charged with saying there is no God, which he not only denied, but continuing, said he could conceive of but one folly that would equal such an assertion.

On being asked what he considered that to be, he said, "There is one, for neither can he be proved."

Inherited characteristics and early impressions cling to humanity with such tenacity that even though the mind may be convinced of their errors, the individual continues giving expression to stereotyped sayings that are utterly meaningless.

Long before Christianity came into existence, idolatry or pagan worship was well nigh universal, when primitive minds, awed by the exhibition of marvels manifested in the orderly unfoldment of nature, lived in constant fear, a mental condition in which ignorance and superstition aid in coloring imagination, and in coloring the basis of all the gods that are blindly worshipped by their followers, who in every instance create an ideal in imagination and affirm a belief in its reality, manifesting a holy horror when such beliefs are not accepted as evidence of verified facts.

This will apply to every phase of dogmatic theology until their claims can be demonstrated to human consciousness, illumined by the search-light of reason.

Cause and effect are as persistent in mental as in material realms. Therefore, present conditions in the world of thought are the legitimate product of preceding events, which could not be otherwise, unless it can be shown that nature is liable to err or make mistakes. Could motion be arrested at a given moment so as to admit of a close analytical survey of the entire universe, it would be found that every atom of matter was in the exact position in which nature had placed it.

This is a self-evident truth, and it applies to each and every moment of time and atom of matter during preceding ages, for in nature's laws only it is to be found that which is without variation or shadow of turning.

That the theologies that find recognition in this day and age are identical with those adopted by man during the dim and misty ages of his early history, is a truth abundantly corroborated by the records of every system, through the pages of which its identity is never lost sight of.

One may safely say that man, the growing manifestation of animal life, possesses aspirations superior to all the lower order of beings that preceded him, a superiority that becomes more and more apparent when it is realized that aspiration is a stimulant to mental action, the only avenue through which reason can be approached, conscious of being a factor among the mysterious forces which he is surrounded, and also of his ability to compel some of them to be subservient to his will while he stood a constant awe of others, a condition in which it would be natural for one to have a realizing sense of his shortcomings and aspire to be able to achieve all that would be possible, were he omnipotent, omniscient and omnipresent.

In every aspiration of the human mind, imagination pictures an ideal which may be a fact or a phantom; certainly the latter, until its reality can be

IN THE EAST.

The Status of Spiritualism There.

Every Spiritualist likes to hear of the advancement of the cause. That Spiritualism is just now enjoying as healthy a growth as it has ever known, is proved by no one who travels with his eyes open. The harvest is great and is ripening fast.

"Oh, where are the reapers?"

The last meeting of the National Association of Spiritualists, in Washington, was probably the grandest and most harmonious convention of earnest and intelligent workers who ever assembled to formulate plans for the building up of the cause of Spiritualism; more than that, the most of those who attended went home filled with the vision of new activity and determined to work as never before for the advancement of the cause.

The story goes that, once upon a time an old minister had a dream; he thought he went to church and found the preacher and the people all asleep; rather than disturb them in their slumbers he quietly walked out. When he got out of the church he observed the Devil sitting in an easy chair in front of the church sound asleep. Indeed his snores were so loud that there was danger of his waking the sleepers in the church with them. Whereupon his reverence went to his Sateanic Majesty and woke him up; he asked him what he meant by going to sleep when he should be about his business. As Old Nick stretched himself, and switched his fiery tail, he said with a yawn, "O-o-o. I saw that the church was asleep and the pastor was asleep, and I thought I'd take a nap."

Well, the Anti-Spiritualist devil has wakened up now, and he has shaken his tail and sharpened his horns afresh, and gone to work. It has aroused thousands of Spiritualists from their slumbers. All along the Spiritualist lines there is such a stir as has seldom been seen before.

From the assembly of the National Association, Mrs. Hull and I went to Belfast, Maine, for a few days, and then to Lincolnville Centre. At each of these places we found a few as good workers as can be found anywhere. External circumstances were decidedly against us, but the foe was broken and good was done that cannot be undone.

From there I left Mrs. Hull to arrange the details of our visit to the town of Buffalo, N. Y., to spend a month with the Spiritualist church which meets in the temple at the corner of Jersey avenue and Prospect street.

Brother and Sister Kates had spent September there, and Sister Twine had worked for them in October. The result was an interest had been awakened and my audience was large from the first; but the interest increased to the very last meeting. I was told that notwithstanding one hundred and twenty-five extra chairs had been brought in, and three long benches had been made and put in, over five hundred people were turned away from the last meeting for want of room inside the temple.

I am informed that there are many of Buffalo's business men among those who are newly interested in Spiritualism. This gives an impetus to Spiritualism that Buffalo never saw before.

I believe there are two other societies of Spiritualists in Buffalo, beside the one for which I spoke. If I am not mistaken, they do not attend any of their meetings. The Spiritualist Church seems to be thoroughly united and works together for the good of the cause.

I attended a chicken-pie sociable gotten up principally by Mrs. Whitcomb, Mrs. Mattison's daughter; it was a perfect success in every sense of the word. The entertainment provided for the occasion was wholly improvised, but much of it would have done honor to old actors. I mention this because the receipts go toward helping to pay the debt on the temple and its furnishings.

I suppose that the readers of The Progressive Thinker know that the Spiritualists of Buffalo own a beautiful corner lot on which they have erected a temple, which when finished will be worth nearly or quite \$100,000. The first story of the temple is so far finished that it is being used now. They are very anxious to finish the whole building in such a manner that Spiritualists will be proud to compare it with other church property in Buffalo.

This purpose is fair to be held in March, principally under the direction of Mrs. Whitcomb and Mrs. Mattison. Every Spiritualist in the world is hereby invited to send something to exhibit and sell at that fair. Any one having any kind of donation, whether money or anything else, for that purpose, is invited to send it to Mrs. J. H. Mattison, 248 N. Division street, Buffalo, N. Y.

Speaking of Mrs. Mattison, I have seen a great many mediumistic physicals, who did a large business, but I never saw one who was in all respects Mrs. Mattison's equal. For twenty-five years she has had an average of not less than forty patients a day.

I came near forgetting to say that, soon after I began to preach in Buffalo the church invited me to become its pastor for a year, or rather from the end of the next camp season until the opening of the camp season of 1899. I told them no. My particular work was not in that line. I was egotistical enough to think that I was the world for me to settle down anywhere. Jesus said: "Other sheep have I which are not of this fold, them also must I go and bring." But the more I said, the more they urged it until I became hypnotized with the idea, and I told them that on certain conditions I would consent to administer the gospel of Spiritualism to them for one year, one of which was, that the Sunday meetings must be absolutely free to the public, except what they chose to contribute. Within three days of the time I stated my terms they had gone to an attorney and had a legal contract drawn up and signed. If I live and keep my health until next September, I'll be a regular pastor of a church. Please do not laugh; none of you know exactly what is before you; and, as for the poor society, perhaps a worse thing might have happened to it. At least we shall pack our grips for Buffalo as soon as camp-meeting engagements close, and society and pastor will catch I hope, do the best they can under the circumstances.

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to see, I went to Great Britain, and the same morning lectured in the hall lectures. In spiritual matters Canada is far behind the United States, but we found some as intelligent and as deeply interested hearers as can be found anywhere.

The church has a powerful foothold in the Queen's dominions, but even there are a few who have not bowed the knee to the moloch of orthodoxy. Canada is now ripe for work. The three daily papers gave fair reports of the meetings. This was something new; the friends had to be told that the papers treated the matter with ridicule.

The Spiritualists here in Cleveland, O., are somewhat like the boy who sat the biped of the turkey persuasion on a hundred eggs, and when asked by his paternal ancestor why he did so, he answered, "I wanted to see her spread herself." The Progressive Society employed me for this month. They have won the prize of the West on the West Side, Sunday afternoons, in Army and Navy Hall, on the East Side at night, and in a hall in Brooklyn, I think in the South-west corner of the city, on Thursday nights. Thus nearly the whole "Forest City" echoes my voice this month.

The meetings opened yesterday with good success. The audience was larger than was expected when the condition of the weather was taken into account. In the afternoon the hall was full, at night a few more might have been seated in Army and Navy Hall. This was partly owing to the weather, and partly to the fact that Robert G. Ingersoll spoke in one of the opera houses. Mr. Ingersoll has many friends here, as he has elsewhere, and of course they wanted to hear him. He had a large audience and his hearers had a rich treat. I have many week-day appointments for this month. I hardly know as yet where January is to be spent. I gave up my New England appointment and have to be definitely settled as to where I shall speak. There are several calls.

I cannot close this already too long letter without mentioning that I have, in obedience to a telegram from Francis B. Woodbury, secured Army and Navy Hall for a grand Spiritualist Mass meeting under the auspices of the National Spiritualist Association, to be held in the afternoons and evenings of December 28, 29 and 30. The editor, printers, and all the readers of The Progressive Thinker are invited to be present and enjoy the feast of fat things to be served on that occasion. Come, let us thoroughly surprise the sleepy citizens of Cleveland.

MOSES HULL.

A TEXAS MEDIUM

Has Been Doing Missionary Work.

To the Editor:—Knowing that your many readers are kept in touch with the progress of the day, and your most valuable paper, would like to voice a few sentiments through its columns to say, contrary to the old adage, that a little moss has adhered to the rolling stone.

About nineteen miles from this grand old historical city of San Antonio there is a town or settlement where Spiritualism and Liberalism were unknown till a poor farmer of the neighborhood was convinced of spirit return through a young man medium of this city, and was also helped physically, he apparently having consumption, and the medium knowing what unaccountable surroundings the farmer had on account of his liberal views, went there and gave two lectures on the Bible—that and dime novels being the extent of their reading matter, so I've been told—showing that spirits did and do communicate with mortals. One man, during the lecture, who is looked up to by his neighbors for his Bible knowledge, looked angry and showed plainly that he, at least, did not intend to "do any more" as you would have them do to you, and the next day he told the Spiritualist that he was on the wrong road and had the devil on his side, to which the latter replied: "If it is the devil, I have much to thank him for, as he has helped me physically and proved that my friends on the other shore have not forgotten me."

Approaching this community, perhaps the much condemned A. B. C. phenomena could get in some work here, as "babes" should be fed on pap, and as I am a medium of this phase, will say in justice to myself that I am not drumming up custom, as I have invitations to nearly all the principal towns in Texas, where I have worked to help clear the way for the past twenty-two years, and found more briars than roses; and reading so much censure of the phenomena, I was tempted to lay down the cudgel and try to develop for the "higher Spiritualism," especially as I have never enjoyed my phase of mediumship. But the Lord came and said: "Mede, take up stick and use it in the cause of right till it is no larger than a straw, lest you should be likened to the slothful servant and have your one talent taken." But it was not of myself that I wished to write when I commenced this rambling letter, but of the cause and the young man who is promulgating its truths after years of trials and opposition from his kin who are all Catholics, and with due respect to their belief think he is doing wrong, following the humble Nazarene. I hope he will not become discouraged at this inauspicious time when nearly all try to crush medium and Spiritualism.

And Spiritualists of Texas, "Nassamata," of whom many you know, requests me to say, Rally 'round the flag and help The Progressive Thinker to win the battle in this great fight that is already upon us; and let it not be said, that dear old Texas is backward in coming forward with dollars and cents to help down the oppressors of religious freedom that is as necessary to the courageous, as sunlight is to the flowers.

With this letter I send a new subscriber to your grand and valuable paper, with the promise of several more. If I were able I would like it for two persons that I have too poor to pay for it, and will say right here, if there is any friend who has a dollar to spare, here's an opportunity to make a Christian present. I loan out my Progressive Thinkers long before I am half through with them myself, and to those that are too poor to take it and yet are anxious to read it. Yesterday a friend who is a Catholic, said: "Mr. Hull will get the best of it, as he keeps cool, while Covert spends his strength fighting the air."

I will now close with three cheers for Moses Hull, the champion of our cause.

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branches of science being but parts of the whole; and a study of it soon leads us to know this fact. We find by reading Christian Science, that the claim of its adherents is that all is spirit. They do their healing through the power of spirit. The mental scientist uses the same power in telepathy, healing, writing, etc. The divine scientist has no other than the power of spirit to link him to the infinite, and the occultist must acknowledge the same power through which he demonstrates psychometry, telepathy, clairvoyance, clairaudience and all other phases of spiritual unfoldment. This is the same power which Spiritualists have been studying and using since they first began the investigation of the phenomena which have awakened the whole world spiritually.

There are many mental phenomena which, in my judgment, far transcend the physical manifestations, but both must be accepted and studied with a view of ever climbing higher in the knowledge of spiritual things. This we can do by applying the principles which Spiritualism teaches directly to our own lives, not thinking to escape the result of our own thoughts or acts in the slightest degree. A self-application of spiritual truths is hard for the most of us, but sooner or later it must come. Let us halt with the teachers who can give us a plain understanding of the higher principles of our beautiful philosophy, so that each life may thereby be made purer, brighter and sweeter, and if any of us find that the facts just before us are of such great magnitude as to blind us to the principles underlying them, let us make it our aim to rise to a point of view, say in the observatory of Spiritualism, where we can behold all of its grandeur. Let us strive to be well-balanced, ever keeping an equilibrium, maintaining at all times our position in the front ranks of liberal thinkers, our progress hindered by nothing, knowing that spiritual power will help us to do what we desire.

BVA PAYNE HOPKINS.

OWASSO, MICH.

A TEXAS MEDIUM

Has Been Doing Missionary Work.

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OUR FALL CAMPAIGN.

The Progressive Thinker.

The Progressive Thinker is the largest Spiritualist paper published on this earth to-day. It has the largest and most varied amount of reading matter. It has the best thoughts of the age. It scintillates throughout. It is exceedingly cheap at One Dollar per year. Its presence in every family is invaluable. Without it you cannot keep posted as to passing Spiritual events. It is worth ten times its price to every reflecting mind. Besides we send to each subscriber, on terms mentioned below, the valuable book, Ghost Land. We are working on the Divine Plan, thus giving our subscribers the benefit of our prosperity. Read carefully the terms on which you can get the paper and Ghost Land, and then resolve to aid us.

There are many mental phenomena which, in my judgment, far transcend the physical manifestations, but both must be accepted and studied with a view of ever climbing higher in the knowledge of spiritual things. This we can do by applying the principles which Spiritualism teaches directly to our own lives, not thinking to escape the result of our own thoughts or acts in the slightest degree. A self-application of spiritual truths is hard for the most of us, but sooner or later it must come. Let us halt with the teachers who can give us a plain understanding of the higher principles of our beautiful philosophy, so that each life may thereby be made purer, brighter and sweeter, and if any of us find that the facts just before us are of such great magnitude as to blind us to the principles underlying them, let us make it our aim to rise to a point of view, say in the observatory of Spiritualism, where we can behold all of its grandeur. Let us strive to be well-balanced, ever keeping an equilibrium, maintaining at all times our position in the front ranks of liberal thinkers, our progress hindered by nothing, knowing that spiritual power will help us to do what we desire.

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Our Fall and Winter Campaign has commenced in earnest. Every Spiritualist should have something to do in the struggle now pending. The members of the Anti-Spiritualist Convention are strong in number, resolute in purpose, and they are determined to suppress all phases of mediumship. The Progressive Thinker will lead in this great fight against the hordes of the church. Every Spiritualist who stands back now must be regarded as a traitor to the cause. The Progressive Thinker has already been to great expense, and the end is not yet. Send in your subscriptions. Get every Spiritualist in your neighborhood to subscribe.

COOL WAVE

Sweeps Over a Fort Wayne Evangelist.

To the Editor:—The cold wave that has swept over Fort Wayne in the last few days has evidently been preceded by a spiritual wave that has been productive of a great deal of good to the cause. I think we must, to a great extent, give the credit to the untiring labors of Bro. J. Frank Baxter, who has been with us for the past two months, and will be with us during December.

Brother Baxter's tests were pronounced by all grand; they were nearly all for parties outside of the society. We note one especially for Brother Matthews, of Ohio, from his daughter. I had the pleasure of reading a letter from Brother Matthews verifying the same as true.

In conversation with a friend this morning who is in a position to know what he said was true, he remarked that the south part of the city was alive with Spiritualists, and in their rounds there was scarcely a night but what they heard voices on the sidewalks, of the Indian guides of the medium, in trumpet sentences being held; but, said he, if you approach them on the subject they claim to be ignorant, and deny it because they wish to keep their church in ignorance of the fact that they are investigating, being mostly Catholics.

I know this by my own experience. I invited a deacon of one of the leading churches, a special friend of mine, to a trumpet service at my house, given by Mrs. Hibbins, of Munich. He said: "I indeed would be only too glad to attend if it was on any other night but Sunday." But he was there, nevertheless, as it was quite a stormy night and he lived close to my house, and had a good excuse to stay away from church. A few evenings ago Dr. Swerling, Brother Wefel and myself attended Rev. Victor Doris' services, and he gave out the invitation to any one to drop any questions into the query box, and the Doctor and myself submitted several, and they were simply ignored. We gave him about twenty-five in three evenings, of which the following two are a sample:

"If, as is written, 'there is none righteous, no, not one' (Romans III, 10), where do we get the successful, fervent prayers of the righteous?" (James V, 16).

"If ye have neither heard His voice at any time, nor seen His shape (John V, 37), whom did Moses and Aaron and the seventy elders see?" (Ex. xiv, 9 and 10). Also, Jacob: "I have seen God face to face, and my life is preserved" (Gen. xxxii, 30).

We would have liked very much for Rev. Doris to explain those passages. He said they were very easy, but as a common expression, I think we were easier than the questions—to be fooled. We were there four nights in succession, and he did not refer to them. The Hull-Covert debate, I think, is all one-sided. The trouble with Covert is that he lacked the ammunition to load the gun, even if the gun was a good one. It was non-effective without ammunition.

We have read The Progressive Thinker with much interest, and think all Spiritualists should patronize Bro. Francis and assist him in the work he is doing. D. L. CARPENTER.
Fort Wayne, Ind.

Very Much Surprised.

Thursday, November 25, being a national holiday, and also being the 35th anniversary of Harvey J. Leonard, one of our members, his wife in company with the members of the First Spiritualist Church of this city, arranged for a surprise, and to say that he was surprised would be putting it very mild, for as he entered his home at 12 o'clock, he was confronted by forty-six of his many friends, all of whom were dumbfounded, him, so that he was hardly able to understand its meaning, but when he was informed of its purpose, and the dining-room door was thrown open where the tables were weighted down with all the good things to eat, and after we were seated around the tables, thanks were offered by Dr. B. A. Line, and as soon as all had partaken of the necessities of life, Mr. B. B. Channess, president of the association, presented him with many presents from friends, as well as a very fine toilet case from the society, in a very appropriate manner, which was accepted by Mr. Leonard in a kindly and modest way, after which they all enjoyed themselves in a social way by talking, singing, recitations, and dialogues, until 7:30 in the evening. Mr. Leonard having secured the services of Mr. Wilson C. Jessup, a trumpet medium, and the circle being formed and seated, then our loving spirit friends entertained us for over three hours by singing, playing music, words of encouragement and thankfulness, which will be long remembered by all present. Too much can be said in regard to Mr. Jessup's mediumship, as we consider him one of the best in this part of the country, and one that is doing a vast amount of good. Our society is in perfect harmony and a prosperous condition, and our motto is to go onward and upward. REPORTER.

OF INTEREST TO SPIRITUALISTS.

Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. Craig, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble, and after I give you correct diagnosis—if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of anyone who is sick, and is skeptical, show them the above add, and I may convince them of the truth of spirit return. 421

MAGNETIC TREATMENT—FREE.

Have you sore or weak eyes or failing eyesight? My Magnetized Compound and psychic treatment will cure them and improve your eyesight. 8-oz package, with full directions, sent postpaid, 10 cents. B. F. POOLE,
Clinton, Iowa.

DR. G. E. WATKINS' NEW Health Home.

The old one was too small. He now has a larger one, and it is being all re-furnished with new furniture, new baths, new system of heating and new ventilating system. Those intending to come to this new and perfect Health Home would do well to write at once. The terms for Board, Room and Treatment will be from \$8 to \$15 a week only, depending on the size of room and the disease that the patient is suffering with.

Dr. G. E. Watkins' Almanac FOR 1898.

Sent to any one for three two-cent stamps. They will not be ready, however, until the 25th of December.

DR. G. E. WATKINS

Still diagnoses disease by letter. Send him your age, sex and leading symptom, and he will diagnose your case free.

CHRONIC DISEASE.

A Book on Chronic Disease sent free.

G. E. WATKINS, M. D., AYER, MASS.

DR. G. E. WATKINS' GREAT WORK.

IF YOU WISH TO JOIN THIS HEALTH ARMY, SEND THE DOCTOR YOUR NAME IN FULL, AGE, SEX AND LEADING SYMPTOM, AND YOUR CASE WILL BE DIAGNOSED FREE.

Mrs. Martha Faucett, of Northboro, Mass., P. O. box 1, a new patient, writes under date of October 20: I am feeling so much better; I think my stomach has not been so well for years as it is now. And I do enjoy my food.

Dr. Watkins—Dear Sir:—I write to let you know I feel better these last two weeks. I have no more of those headaches. I wish I could keep like this all the time; I would think life was worth living for. May God and the good angels help you for they have helped me. From your true friend,
MRS. M. JINKS.
121 Concord street, East Boston, Sept. 28, 1897.

Dear Doctor:—I am much improved since commencing your treatment, and feel much encouraged.
Fraternally yours,
MRS. S. JONES.
Central Falls, Sept. 14, 1897.

Dear Dr. Watkins—I think now I am cured of my troubles, and will not need any more medicine. I shall recommend you wherever I have a chance. Yours respectfully,
B. J. HUNT.
Oak Hill, Green Co., N. Y., September 5, 1897.

Dear Doctor:—I am feeling so well I think I will not need more medicine. I wish to thank you for the good you have done me, and shall always feel grateful to you. E. L. GRISWOLD.
Lily Dale, N. Y., Sept. 12, 1897.

Dr. C. E. Watkins—Dear Sir:—Enclosed please find money order paying for this month's treatment. Please don't send any more medicine unless I send for it. I am still gaining and your treatment has done it all. Yours truly,
MRS. O. L. WILCOX.
Malone, N. Y., October 5, 1897.

My Dear Doctor:—I am in receipt of your kind favor of the 11th inst. I thank you very much for your courtesy, and attention to my case. I am thankful that I have made such progress toward perfect health, and can abstain from medicine-taking—which I must admit is exceedingly trying. Should I feel that I should require your services at any time, I certainly will apply to you for treatment. Thanking you again for your kindness, I remain,
Yours fraternally,
A. W. TODD.
Brooklyn, N. Y., 420 Hancock street.

Dr. C. E. Watkins—Dear Sir:—It is with pleasure that I wish to state to you that I feel a great deal better—that is, bodily. I feel stronger in every way. There is no doubt in my mind but your treatment has done me a great deal of good. Thanking you very much for what you have done for me, I remain,
Respectfully yours,
MRS. W. H. LEE.
Pueblo, Colo., June 29, 1897, 210 Plum street.

Dear Doctor:—I believe I am gaining very much. Have no headache scarcely at any time. Back getting all right. Sleep sound as a log. Feel a great deal better every way. Yours truly,
FRID THURSTON.
Alvo, Neb., July 18, 1897.

Spiritualists should bear in mind that they are confronted by a vast army of church members and ministers of the gospel who are determined to abridge their rights. They have organized. They are strong. They are determined men and women, and they met at Anderson, Ind., and commenced proceedings by calling themselves "The Anti-Spiritualist Convention." Spiritualists must meet in battle array that vast army in order to maintain their rights. The Progressive Thinker will lead in this conflict. Send in your subscriptions at once. See to it that every Spiritualist in your vicinity subscribes for the paper. They should read the Hull and Covert debate. Roll in your dollars at once to assist in the struggle.

GENERAL SURVEY.

(Continued from page 3.)

F. Thompson, secretary, writes from Dayton, O.: "The Dayton Association has been organized to represent Dayton in the great struggle for free thought. It is believed to possess all the qualities necessary to secure a glorious triumph for the spiritual cause. When the society was organized three months ago under the auspices of the leading Spiritualists of the city, hardly any of them hoped for the enthusiasm manifested or the success that has come to it. The selection of its officers was a step in the right direction."

Mr. C. E. Watkins, the materializing medium, is filling engagements with friends in neighboring towns, and after a few weeks' sojourn will again be located at 918 Fourth avenue South, Minneapolis, Minn., where he will hold sances and give sittings. All mail should be addressed to this number.

Frank T. Ripley will leave Southern Campbell Brothers, at Hotel Delaney, 1808, for Boston, Mass. He will travel by easy stages en route, and can be engaged to stop off and speak and give tests. Terms liberal. Address him until December 25, at 517 Anna Capa street, Santa Barbara, Cal.; after December 25, 1897, address him at 190 East Fourth street, Los Angeles, Cal., care of The Medium.

That Hull-Covert Debate.

So far as has yet appeared this is hardly entitled to be called a "debate," so far as Covert is concerned. He has presented absolutely nothing but bluster, slang, blackguardism, misrepresentation and abuse. How can an Anti-Spiritualist can endure such slush and glibly, and recognize him as a representative of their "lost cause" is a puzzle to me. There has been some discussion as to the value or propriety of giving any attention to such stuff, or honoring these abusive blackguards with any answer. But when we consider the ignorance on the subject of Spiritualism that is so common everywhere, and the way people are influenced by the same reports and lying pretenses of those who parade their ignorance and depravity in pretending to explain it to their dupes, it becomes evident that the people who may be helped by a clear exposure of the subject, are of sufficient importance to justify the efforts put forth by Moses and The Progressive Thinker. But I wish he might have had a "fountain worthy of his steel." [He had the very best one the churches could present.—Editor.] As it is Mr. Hull is given a chance to elucidate the Bible and Spiritualism to people that would not hear a spiritual lecture or read a spiritual paper. This makes the debate seem justifiable.

But I do not think this movement of the Anti-Spiritualists to regret. It is the best advertising bureau for Spiritualism and mediumship we have ever had, and all paid for by our enemies. For thirty years they have refused to debate with us (except in a few rare instances) and now they have opened up the way by a broad challenge to dodge which they must acknowledge their incapacity to meet us. LYMAN C. HOWE.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Departed to a higher life, after a brief and painful illness, Thomas Ingles, from his home in Milan, O., December 1. He, with two brothers, joined the army at the first call. One of these died in the hospital, the other the field of battle. He served to the end and was mustered out with all the honors of a true and brave soldier. In 1891 he married Miss Allie McIntyre, and they have continued to reside on the old homestead. The father and mother of Mr. Ingles were among the first mediums, and gave the last years of their lives to healing, for which they had remarkable power of vision. The funeral of the 3d was largely attended. Hudson Tuttle gave the address, and Mrs. Emma Rood Tuttle, song service. XX.

Henry A. Sortore passed to spirit-life, November 4, 1897. He was born in Scotland, Allegheny county, N. Y., June 7, 1849. He came to Van Buren county over twenty years ago, and July 7, 1873, was united in marriage with Miss Emily Taylor, who survives him. He has had a full knowledge of the truths of Spiritualism for many years. His mother was a medium many years before she passed to the other side. He was an honest man, an honorable citizen, a good neighbor and true friend. He was a member and trustee of the Paw Paw Valley Spiritual Association for a number of years. The funeral services were held in the Disciples' church of Paw Paw. Mrs. Marlan Carpenter, of Detroit, gave a fine address to a crowded house.

DR. B. O'DELL.

Passed to spirit-life, at his home in Ceylon, O., in his 76th year, Kasper Hasle. He was born in St. Charles, Switzerland, and came to this country forty-three years. He cultivated the farm whereon he lived and died. He was by organization a free-thinker and Spiritualist, and maintained his independence in the midst of a community of opposing belief. Hudson Tuttle was called by Mr. Hasle's wishes, to officiate.

"The Religion of the Future." By S. W. Webb. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at 50 cents. Price, cloth, \$1.25; paper, 50 cents.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. With philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"The Strike of a Sex." By George N. Miller. Price 25 cents. For sale at this office.

"After the Sex Struck." By George N. Miller. Price 25 cents.

"The Religion of Humanity, a Philosophy of Life." By Leon Benwell. An interesting and thoughtful pamphlet. Price 15 cents. For sale at this office.

Drs. Peebles & Burroughs Successful Specialists IN ALL CHRONIC DISEASES



J. A. BURROUGHS, M. D.

The work of Drs. Peebles & Burroughs is distinctive, and for several reasons, the first and most prominent of which is this:

It is to this particular feature we wish to now call your attention.

The following are but a few expressions from patients received daily. These and other expressions are convincing evidence that as a Psychic Physicians, Drs. Peebles & Burroughs have no equal.

Dr. Peebles & Burroughs, Indianapolis, Ind.
Dear Doctors:—Last Tuesday night I was completely enveloped in a cloud of whiffy gas. Last Thursday was another good night.
Very truly yours,
OLIVE McFARLAND,
Wichita, Kas.
Dec. 6, 1897.

Dr. Peebles & Burroughs, Indianapolis, Ind.
My Dear Doctors:—The psychic treatment is just like a battery and I now feel that I will get well with your wonderful help. Gratefully yours,
MRS. JOSEPH JENNINGS,
Buckley, Wash.
Dec. 1, 1897.

Dr. Peebles & Burroughs, Indianapolis, Ind.
Dear Doctors:—I never felt such strong magnetic force coming from your hands as I did from those you sent me. I have worn one of them between my fingers and thumb, and have been all right ever since. I feel better every day. Respectfully yours,
MRS. S. S. HAWLEY,
Spring Prairie, Wis.
Dec. 4, 1897.

To Dr. Peebles:—It gives me pleasure, more than words can express, to tell you, Dr. Peebles, and the whole world, also, what you have done for my husband by your wonderful Psychic Power. He has been treated by this and that doctor for nervousness, intemperance and obesity. He has been cured, but it was of no use. It utterly failed. When I brought him to you, you sent me a letter, and I have been all right ever since. I feel better every day. Respectfully yours,
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Perhaps you are a Spiritualist, but you are not fully alive to the issues of the day unless you read The Progressive Thinker. It is now trying to arouse Spiritualists from their Rip Van Winkle sleep to warn them of the dangers confronting them. Thousands upon thousands take no Spiritualist paper; hundreds upon hundreds of mediums never read one. They are all in danger, particularly the latter. We are doing our duty. We have been to great expense in preparing for this war, and now each Spiritualist and each medium should respond to our call, and assist in the struggle now at hand. Roll in your dollars at once for a year's subscription to The Progressive Thinker, which is taking such an active part in the fierce struggle.

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The Ninth Address of the Debate at Anderson, Indiana, Between Moses Hull and Elder W. R. Covert.

A DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

RESOLVED: That Modern Spiritualism as a so-called Religion or Science is a Fraud, a Delusion, a Lie, and its Honest Believers are Deluded the same as the Mormons.

ELDER COVERT AFFIRMS.

Gentlemen Moderators, Worthy Opponent, Ladies and Gentlemen:—The proposition that I affirm to-night is, that Modern Spiritualism as a system of so-called science, religion or philosophy is a delusion, a fraud and a lie, and its honest believers are deluded the same as sincere Mormons. According to Hedge's Rules of Logic, which govern in this discussion, the first thing is to have a definite understanding of the proposition and of the terms employed, and everyone who affirms a proposition has the right to give the definition that he intends to be used to express the meaning of the words employed. I therefore proceed to define the terms of this proposition:

By "Modern Spiritualism" I mean a modern system of professed communications and manifestations from the unseen world of departed spirits, or of those who have died.

"Science so-called" as used in the proposition I define as false. Science means to know—what is known of a subject systematically arranged. The so-called science of Spiritualism is the pretended knowledge that mediums claim to have of the future, of the spirits of the dead, the laws of nature, life, spirit and the future existence.

"Religion," I define as a form of belief, teaching a worship of a being, or object, or something recognized as superior to the worshiper.

"Philosophy" I define as the general laws, principles and teachings of a system.

"Delusion," a misleading—an appearance that is not real.

"Fraud," false pretense—pretending to be what it is not.

"Lie," as used in the proposition, a wilful, a malicious misstatement of facts with the intention to deceive. Falsehoods.

"Sincere," one who thinks he is right and conscientiously believes that what he believes is true. One honest in belief and practice.

"Mormon," a deluded believer in the Book of Mormon, Joe Smith, Brigham Young, Sidney Rigdon, et al., that originated the system of religion and the Mormon Bible and Book of Covenants.

Thus I define my position, so that my opponent, and you, the jury, may understand now what I mean when I use the terms of the proposition.

MOTHER ANN LEE AND THE SHAKERS.

Every age of the world has produced impostors and delusions, the "Jannes and Jambres" against the truth. There have been more than twenty-four pretended and false Christs since the appearing of the only begotten Son of God, who gathered together and surrounded themselves with a multitude of deceived believers, who have come to naught in the past. Thus we have had the delusion known as the Shakers, originated by Ann Lee, perhaps in 1774. She claimed to speak seventy-two tongues and dialects. What a grand trumpet medium she would have made! Then she introduced what would have suited the Chesterfield camp-meeting, and I guess they copied after it—what was known as the sacred dance, and also the fantastic songs, and also the consecrated shiverings, and also the swoonings, faintings, or, in other words, simply the ordinary phenomena of mesmerism. They also pretended to converse with the dead, the same as modern spiritual mediums claim to converse with them. They were deluded, the followers of that woman were simply deluded as the followers of Kate Fox, and the followers of Kate Fox are just as much deluded as the followers of Ann Lee.

PROF. J. STANLEY GRIMES' BOOK.

Then we have the delusion of the "Barkers," a monomania started and which seemed to run as a disease, and everyone seemed to catch it, and they would bark like dogs. It was known as the "Barking" delusion. Then we had also the muttering delusion, and then we had also the jumpers. Then we have the Mormon delusion, which started in New York at about the same place where Modern Spiritualism began, and the history of the United States seems to be that New York has a patent right on humbugs in general and Mormonism and Spiritualism in particular. This thing of "conversing with the dead," and the "originating of Mormonism" in New York were really the foundation and basis for Modern Spiritualism. Modern Spiritualism as a system of so-called science, religion and philosophy originated in September, 1843, at Poughkeepsie, New York, at the time Prof. J. Stanley Grimes was there delivering a course of lectures upon what was then known, or what he termed animal magnetism, which he afterward discovered or called mesmerism, and which he afterward discovered was simply an abnormal species of sleep produced by the conforming organs of the brain becoming unduly excited and acting down upon the heart, and thus checking the circulation of the blood, producing this abnormal species of sleep called mesmerism, hypnotism, psychology, biology, and many other terms that have been applied to it. In a book published by J. Stanley Grimes, called "Human Na-

ture and the Nerves," published in 1856, on page 346 he states:

"Modern Spiritualism originated at my lectures in Poughkeepsie, N. Y., in 1843, in the following manner: 'I gave a course of lectures on phrenology and the physiology of the nervous organism, illustrating each lecture with experiments in mesmerism.'"

On page 350 he says: "Andrew Jackson Davis, one of the persons affected on this occasion, was an apprentice boy. He had never previously made his appearance in public, and, although I noticed that he manifested some slight indications of clairvoyance, he was not otherwise as good a subject for experiments as several others whom I selected for that purpose."

"Another individual who attended the lectures and became interested in the subject, was Mr. Wm. Livingstone, a merchant tailor. One day during the time the course of lectures were proceeding, Davis went into Livingstone's shop and proposed to try the experiment which I had described. Livingstone consented and proceeded to the trial. In a few minutes Davis declared he could see through the back of his head, and Mr. Livingstone has assured me that Davis actually read a newspaper which was held up behind him, while his eyes were closed, as readily as if he had been looking at it with his eyes. The rumor that young Davis was an extraordinary clairvoyant soon spread through the town, and naturally created a great sensation. Hundreds flocked to Livingstone's store to test the wonderful powers of the clairvoyant, and Livingstone soon learned to make medical prescriptions and to charge a fee for each."

"When the clairvoyant business grew dull in Poughkeepsie, Livingstone took Davis with him on a tour through Connecticut, curing diseases wherever he went. At length they arrived in the city of Bridgeport, where they made the acquaintance of a Universalist clergyman, the Rev. S. B. Brittan, who has, from that time to the present, been the principal manager of the spirit medium business, and is now one of the editors of the Spiritual Telegraph. Davis and Livingstone were both Universalists; the Rev. Mr. Smith, of Poughkeepsie was their pastor, and visited Bridgeport with them. It was therefore natural that they should make the acquaintance of the Universalist clergyman of Bridgeport, and that he should become interested in their proceedings. Living in the same house with Mr. Brittan was his brother-in-law, Dr. Lyon, a botanic physician, who took a still deeper interest in the clairvoyant; for when Livingstone and Davis prescribed medicines, Dr. Lyon was employed to put up the prescriptions, for which he, of course, received a small share of the sum paid by the patient. Livingstone was the magnetizer, Davis was the clairvoyant, or instrument of perception, and Lyon enacted the subordinate part of apothecary, and received the smallest share of the profits. Why could not Dr. Lyon unite the functions of magnetizer and apothecary, and thus dispense with the services of Mr. Livingstone, and send him home to attend to his other avocations? Could not the business be better managed in more skillful hands? These were the suggestions which were frequently made to Davis by his Bridgeport friend. To these delicate hints were added promises of large profits—of going to New York, opening an office and doing the clairvoyant business on a large scale; of getting out a wonderful book, becoming famous, and making a fortune for the whole clique."

"Dr. Lyon solicited, and obtained permission occasionally to mesmerize Davis, and used him as a kind of pathoscope, by means of which to ascertain the condition of his patients and the best remedies with which to cure them, and thus he soon succeeded in obtaining a decided ascendancy over his mind."

"Poor Livingstone began to perceive that his magnetic scepter was passing from his feeble hands into the more powerful grasp of Lyon; Brittan & Co. At length Livingstone found himself under the necessity of making a formal abdication, and A. J. Davis passed under the dominion and became the special subject of Dr. Lyon. I happened to be on board of the steamboat with Livingstone when he was on his way home, and received from him a particular account of his misfortune, accompanied with bitter complaints against the conduct of Messrs. Lyon and Brittan."

"Davis was notoriously ignorant and illiterate. He could not pronounce his words as correctly as ordinary young men of his age, nor could he converse without grossly violating the rules of grammar. How, then, was he to write a superior book? Would the spirits who were to utter through him such wonderful ideas assist him also to clothe those ideas in good language?—It was certainly natural to expect that they would do this; nor can any reason be perceived why they might not inspire his mind with good notions of grammar as easily as of philosophy, chemistry or astronomy. But, alas! the spirits proved capricious, and uttered their great thoughts through Davis in mean language and bad grammar; mispronounced most of the technical terms and unusual words, and manifested the utmost contempt for the rules of English composition. Those who heard Davis utter his Divine Revelations, all agreed that the language and pronunciation were his own, but the ideas evidently proceeded from some higher intellectual fountain."

And thus we have the origin of Spiritualism by J. Stanley Grimes, the secret being that these men mesmerized him and had him commit certain things which he was to repeat before public audiences. Now, it is a rule in court where the witness for the prosecution and the witness for the defense agree then we have made out a good case.

ANDREW JACKSON DAVIS.

I now turn to the Revelations by A. J. Davis, the clairvoyant. In the introduction on p. 10 I read: "In the autumn of 1843 Mr. Grimes delivered in Poughkeepsie a number of lectures on 'Animal Magnetism,' performing during his course a number of illustrative experiments. Among the persons upon whom Mr. Grimes essayed to operate was young Davis, but in this instance his most powerful efforts failed to produce any apparent effect. By his lectures and successful experiments accompanying them, however, considerable excitement was created in the village concerning this important branch of psychological science. Among others who were induced to test their own powers in producing magnetic phenomena was William Livingstone." On p. 11 I read: "The reader is now requested to observe that according to the foregoing statements the first magnetic experiments performed on Mr. Davis by Mr. Livingstone were manifestly suggested by the prevailing excitement growing out of Mr. Grimes' lectures and experiments, and as to the witnesses to the speech of Andrew Jackson Davis, he stood upon the platform and we find there was Isaac and H. C., and Bell and Wright and Horner and Lipmann and Johnston and Rev. T. L. Harris, and many more that I might mention, as you will find on p. 2 of his book. These listened to Davis repeat what he had committed and repeated in a mesmeric state." And this Davis was the first inspirational medium, trance medium and test medium in this country. They wrote this book called "Nature's Divine Revelations."

ORIGIN OF MODERN SPIRITUALISM.

And here we have, then, the origin of Modern Spiritualism in the United States, and I will show you the picture. Here is Andrew Jackson Davis' picture. (Holding up picture.) There is the man that mesmerized him, and thus you have the two that started this miserable delusion. J. Stanley Grimes performing scientific experiments, and Davis, Livingstone, Brittan and Lyon taking those beautiful scientific experiments and turning them into a delusion. The cessation of the blood in the brain, the change of the circulation, the seeing of visions in the mind, were produced, not by the spirits of the dead but by pure physiological laws, by the mind acting down upon the heart through the involuntary nerve system. That is the real science of mesmerism. Yet Davis and his clerical pretended he was mesmerized by spirits, and thus was started the delusion of Modern Spiritualism, which has been imitated from that day down to the present time by the so-called clairvoyants or test speakers and inspirational speakers, as we live at the present time. There are some mediums who can mesmerize themselves and thus put themselves into a trance, or mesmeric condition the same as the Shakers; but they are not put into that condition by the spirits of the dead, but are put into that condition by the laws and forces of their own mind and the laws of that mind operate down upon the function of the heart. This was the origin of Modern Spiritualism and all that part known as the mesmeric or the inspirational part. It has deceived a great many honest people, for they really believe that there is something wonderful in mesmerism, and it was not then understood, and there is no man outside of J. Stanley Grimes and those who have studied his system that understands and knows what mesmerism is.

THE FOX GIRLS.

In 1847, at Hydesville, N. Y., the Fox girls began their rappings and they soon excited the community, and these made their rappings with their toe joints, and thus it spread far and wide, the spiritual rappings, and in Grimes' book to which I have referred, he says: "About the same time the rappings commenced in Rochester, they also began in Auburn. One of the Fox girls made a visit to Auburn and astonished the good people of that city with the manifestations; whereupon, several of the women who had been intimate with the visiting medium, became themselves rapping mediums, as if by a species of spiritual imitation." We also read in the same book: "In 1849 the rapping furor was then at its height in that place. Capron and Barron, the authors of the first book published on the subject of the 'Rochester Knockings,' were then residing there. Capron was a kind of clairvoyant doctor, and a female relative was his mesmeric subject and rapping medium. Barron seemed to be a disciple of Capron, young, zealous and inexperienced. By their invitation I had the honor of being admitted into the 'circle,' various questions were asked, but the answers were such as to satisfy me that the medium was merely guessing, and that the rapping was done with the hands and feet of the persons sitting at the table. Once, when I happened to turn my eyes without thinking of detecting deception, I saw one of the gentlemen tap the table leg with his finger." Also, on p. 373: "The Fox girls came to New York about a year after this. The Fox family exhibited themselves in New York City, at Barnum's hotel; admission, one dollar."

Strange Clairvoyante Case in France.

An extraordinary case of a clairvoyant, in which the woman medium, who was vouched for by Dr. Ferroul, ex-deputy of Narbonne, has been commissioned to the Montpellier medical faculty. In the latter city Dr. Ferroul became acquainted with a clairvoyant, whose praises he sang to Professor Grasset. "It was arranged to test her power of reading through opaque bodies."

The doctor wrote a couple of verses in French, three words in Russian, Greek and German on a half sheet of paper, which he doubled, with the writing inside, wrapped in a sheet of tinfoil and inclosed in an envelope, which was gummed and sealed. This Professor Grasset inclosed with a note on a visiting card and posted to Dr. Ferroul, making the following statement:

When your envelope reached me I opened it, found your card and inclosed envelope, which I left on my desk. When I went out on my round of visits I called on the subject, and proposed to call later with the sealed envelope. She suggested that the letter, which was on my desk, 800 yards away, be read at once.

Dr. Ferroul went on to state what the clairvoyant told him in regard to the contents of the sealed envelope, which he returned unopened. With a few trifling details the description tallied exactly with the contents.

The Montpellier Academy has appointed a commission to repeat the experiment. Professor Grasset avows himself unable to explain the affair.

Search for the truth is the noblest work of man; its publication, a duty.—Madam de Staël.

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ASTOUNDING!

ASTOUNDING!

The Sequel to the Hull-Covert Debate, which will appear in our regular issue at the close of the present discussion, will be one of the most remarkable papers ever issued from the press of this country. Statisticians will then see that there is a new danger-field to explore. It will exhibit the crimes of preachers and church members, who are trying to suppress Spiritualism and Free-thought, and will create a decided sensation everywhere. The showing will shock this entire nation! It will be the subject of discussion everywhere, in Europe as well as this country. A copy will be sent to the Pope at Rome, and that city will tremble. Millions of copies should be circulated. Three cents for a single copy. When five or more copies are ordered, price two cents per copy. When one hundred or more copies are ordered, price one cent per copy. Now is the time to roll in the dollar subscriptions.

MELANCHOLY.

She leans above me while my pen,
In idleness awaiting
Its message for the eyes of men,
Grows dry, is dim, grows dry again:
My heart and she, debating,
In turn, the listless brain,
The heart for joy and she for pain.
"What mortal gain," the heart inquires,
"Shall come of moody drifting?"
Behold how Hope's far star inspires
Through all the years the sweetest lyres,
The souls of men uplifting.
"Behold," the mournful shade replies,
"How man perceives, desires—and dies."
"And dies? Not so! He does not die.
Existence has no ending.
Life's pilgrim hails and passes by—
Beyond the view of human eye,
To nobler fortunes tending.
Courage awake! arise; toil on."
I turn and lo! the shade is gone.

—Frank Putnam.

A Just Compliment to Women.

"Women in their nature are much more gay and joyous than men; whether it be that their blood is more refined, their fibres more delicate and their animal spirits more light and volatile; or whether, as some have imagined, there may not be a kind of sex in the very soul. I shall not pretend to determine. As vivacity is the gift of women, cravity is that of men."—Addison.

THE OTHER SIDE.

An Instructive Slate-Writing Incident.

To the Editor:—Your sledge-hammer paper is so noted for its fairness in giving all sides of a question a hearing, that Dr. Bland in your issue of December 11 recalls to my mind an incident connected with the slate medium, Mrs. Kelgwin, whom he names, and which goes to show that slate-writing won't do to bet on, however good the medium.

The writer was living in Louisville, Ky., at the time referred to by the Doctor, and it was about that time or a little later, that the following incident occurred:

The husband of the medium, Mr. Ephraim Kelgwin, had seen such strong evidence of the power of his gifted wife, that he became over-confident of her prowess with her slate, and posted a challenge of \$150 that she could produce independent slate-writing under any reasonable test conditions. His challenge was accepted by a little coterie of Louisville skeptics, who toiled away, Eph's wife, very much to his astonishment.

If memory serves, the test proposed by the skeptics was that one of their number should take her slate, wash it clean, and privately write upon it a few short words of his selection and close the slate containing a bit of pencil, she then to take and hold the slate in the usual way, the "control" to duplicate the words on the slate within a specified time as the test. This looked like a very simple and easy test, so far as conditions went, but Eph's wife, not so simple as it seemed, and the skeptics pocketed his cash. The truthless slate, after examination, but before the skeptics were out of sight of the house, gave evidence that writing was going on, and when opened, there were the words re-written correctly, which, if it had been done a few minutes sooner, would have won Eph's bet. Explanations followed as to why the control could not write sooner; but the story goes that the one who was selected to first write the words on the slate was more of a simpleton than a skeptic; he could "write" the words which no one else present saw, but he could forget them with equal facility; and whether it was that the disembodied spirit, or the mind of the medium, sought by telepathy to learn the words from his mind, then the quest would be fruitless, as one might as well plow a river sandbar for corn as to go to that mind for an idea. In two ways, the skeptics might have lost their money: if a spirit wrote on the slate, it could (clairvoyantly) perceive and copy those words; or, the medium, if an independent clairvoyant, could perceive and copy the words, for while the skeptics denied spirit agency, they admitted clairvoyance and telepathy; they sought to evade the latter, and take chances on the former contingency. But when the skeptics learned how nearly they had lost their money, they, as well as their opponent, saw that to wager money upon given results upon a medium's slate within a given time, was one of the most uncertain operations to be found in the realm of psychic investigation, and that it is always the unexpected that happens.

A. M. B.
Dayton, O.

"GHOST LAND."

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NEW YORK IS THREATENED WITH A NEW CULT-INTRODUCED BY THE PRIEST OF ILLUMINATI-THOUGHT MAY BE GIVEN FORM AND PICTURED IN THE CLEAR DEPTHS OF THE CRYSTAL SPHERE-PAST, PRESENT AND FUTURE ARE DISCLOSED.

Would you like to see your soul? Would you like to know your future? Would you like to know the secrets of your life laid bare? Would you come face to face with your own inner consciousness? Then you should become a member of a new cult just forming in New York. You should worship at the shrine of the Oracle of the Crystal.

In the mystic East crystal reading is a form of occultism as old as the temples of Buddha themselves. In New York it is just gaining a foothold. You peer into the depths of a solid crystal globe, and the past, present and future are revealed to you. Theosophy, Spiritualism and all other "isms" are completely overshadowed by the Oracle of the Crystal, says the New York Herald.

New York has a new "cult." It is called the "Crystal." The cult, though it takes definite shape, and man may read his inner consciousness, according to the disciples of this strange cult, as clearly as he sees his material body reflected in a mirror. Spiritualism and Theosophy are outdistanced in the race for knowledge of mysticism. Crystal reading is a new fad, or so flippant a word may be used in speaking of a matter so startling. I have attended two of the "readings," and was very interested, not only in the developments, but in studying the persons who were assembled there, and who took themselves and each other with a degree of seriousness which commanded a certain amount of respect.

But first I must attempt to make clear to you just what I mean by crystals. I am not talking of the kind of ignorant of the existence of such a thing as I was two weeks ago. Indeed, very few persons, aside from the students of occult and mystical lore, know anything about it.

The crystal, as its name implies, is a piece of clear rock crystal, polished with infinite care and skill until it is perfectly translucent, and in the shape of a sphere. As this polishing process, even for a single crystal, takes up the lifetime of the polisher in many instances, these crystals are not only rare but very expensive. One which Miss Helen Gould bought a short time ago and which is said to be one of the most beautiful and perfect in the world is worth about \$15,000. It is eight inches in diameter. Miss Gould is the special director of the Crystal Palace, where she keeps this curious object. She is a close student of the occult.

UNCANNY PICTURES SHOWN.

In these crystals, which are carefully mounted, on pedestals of black, and placed before a strong light, all sorts of uncanny pictures are said to present themselves. A year ago the English Society of Psychical Research spent a great deal of time in trying to account for these crystal pictures. Professor James B. Hyslop, in whose charge was the investigation, concluded that the images were due to self-hypnotism.

These pictures which are often produced in symbols and which can only be interpreted by an experienced crystal reader, represent scenes in the spirit-world as readily as incidents of everyday life. Believers in the crystal oracle will tell you that the future is as an open book to their eyes, while the past and present are reflected in the sphere in the form of tangible thoughts. I am frank to admit that the denials of the mysteries revealed only in my own inverted image reflected in the crystal. But my eyes were untrained. Of the half dozen crystals in New York, the most curious one, not only on account of its beauty and history, but by reason of its apparently uncanny power, is the one in the possession of Dr. J. B. Street, known as a lecturer on the philosophy of the East. Dr. Street is possibly better posted on the history and development of mysticism than any one else in New York. He has spent years in study in the East, and is a member of certain societies devoted to occult study and of whose existence few people are aware.

One of these is the famous society of the Rosicrucians, famous to all who have read Bulwer Lytton's "Zanoni." Another is the equally celebrated society of the Illuminati, of which some idea is given in George Sand's novels "Consuelo" and the "Countess of Rudolstadt."

QUEER SCIENTISTS THESE.

Dr. Street is also a member of the Sanjassins, a like society of India, and of another order known as the Gray Monks of Egypt. He is one of two or three persons in America who have succeeded in gaining admission to these secret societies. It is through his connection with the Society of the Illuminati that he came into possession of the magic crystal. It came from Japan, where it had stood for centuries in a native temple and was consulted by the priests as an oracle. It is in Japan, India and other Eastern countries that the crystal oracle had its origin. They have been in use there for purposes of divination from the earliest ages.

This crystal is the property of the Society of the Illuminati, and as the head of it came into temporary possession of it. It may be recalled at this point, however.

The first reading was held at the home of Dr. A. B. Jamison, and was attended by about twenty invited friends. It is claimed by those who were present that at least a month before election the crystal predicted the death of Henry George and the election of James Van Wyck, and that some weeks before its occurrence the weird globe foretold the disaster on the New York Central Railroad at Garrison.

The two readings which I was privileged to attend were in the apartments of Countess Ella Norraikow, in Life Building. At the first among those present were John Emory McLean, editor of Mind, the new metaphysical magazine; Dr. Wiseman, Dr. Jamison, Julian Hawthorne, the novelist; several musicians, an artist and a number of business men. Women predominated at the second reading. Most of them were elderly, plain, severe looking women. Some were writers, some were lecturers, and all were very strong minded indeed.

THE ORACLE OF THE CRYSTAL.

Dr. Street I found to be an elderly, well-preserved gentleman, with a gift tongue and a caressing, purring sort of voice. A small round table was placed in the centre of the room to accommodate the crystal. The crystal, and the guests were introduced to Dr. Street, most of whom were strangers to him. "I want to tell you before I begin," said Dr. Street, seating himself before the table with a little leather satchel, "that you will see or hear nothing supernatural. There is nothing supernatural in the universe. What the crystal shows is nothing but another demonstration of that mysterious quality, mind, which science is doing more and more every day to explain. Whether these crystal pictures are the result of the mind incarnate in the persons gathered about this table or whether due to a manifestation of other unembodied mind matters little."

While he talked he unrolled from a tightly bound black handkerchief a ball enclosed in a yellow silk handkerchief. Yellow is a favorite occult color. When the crystal appeared a murmur of admiration passed around the circle. Clearer than the clearest spring water it caught in the electric light glints of color that made it sparkle with the ethereal tints of a giant bubble. It was about five inches in diameter.

The crystal, as I was said, was once without a flaw, but when in use he said it was accidentally dropped by a lady who had taken it into her hand to examine and was startled to see in the face of her dead husband. The fall clipped a small piece from the side of the crystal where it struck the floor. Since then Dr. Street has an aversion to permitting ladies, particularly widows, to handle the talisman.

After he had held up the crystal so that everyone had an exhaustive scrutiny of it and had explained the history of crystals, he poised it on the top of an inverted goblet in the centre of the table and directly under the chandelier. All the time he carefully avoided touching the crystal with his bare hand. Some one wanted to know why.

"Because," he replied, "I find that the magnetism of my body passing into the crystal by direct contact clouds its surface so that it is of little use until the magnetism goes out again, or so at least I explain the clouding of the crystal that always follows touch."

When the crystal was adjusted he drew from the satchel a second piece of glass, a reflector shaped like a bell and resting on a stand. This was suspended from the chandelier. Attached to the bell-shaped glass was an insulated wire with a finger piece. This was to be held in the hand to induce a sympathetic current between the mind of the person consulting the crystal, and is based on the same idea that induces the mind reader to believe that he is assisted by holding the hand or touching a sphere. As this polishing process, even for a single crystal, takes up the lifetime of the polisher in many instances, these crystals are not only rare but very expensive. One which Miss Helen Gould bought a short time ago and which is said to be one of the most beautiful and perfect in the world is worth about \$15,000. It is eight inches in diameter. Miss Gould is the special director of the Crystal Palace, where she keeps this curious object. She is a close student of the occult.

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The second reading I attended, only last Wednesday evening, was not quite so interesting from the standpoint of an investigator. Dr. Street explained that there were too many persons in the room, and that so many minds at work had a tendency to cloud the crystal.

THE CRYSTAL IS OBTAINABLE.

When it came my turn to grasp the wire the crystal informed the reader that I was shortly to make a change, or, as he expressed it, to "occupy a new chair, in which I should be very successful." While this was naturally gratifying to me, there was another matter which was even of greater moment. That day I had lost a pocket-book containing a sum of money. Respecting this fact, Beach was distressingly obstinate. It reiterated that the object was not really lost, but had been mislaid. When I asked if I should find it, the crystal refused to answer.

The soldiers again appeared, and once more the wreck on the elevated road appeared in the crystal. "For several days the oracle has warned me against riding on the elevated tracks," said Dr. Street. "It has even shown me the locality of the weak spot, due to insecure girders with the background of houses. It has qualified the prediction, however, by saying the accident would happen unless the girders were strengthened. I have defied the warning and ridden over all the roads, in hopes of locating the spot, or seeing men at work repairing the structure. But I have been unsuccessful."

"Oh, I've seen workmen repairing the iron-work on Sixth avenue," broke in Countess Norraikow.

"Then I dare say the danger is averted," remarked Dr. Street.

EUROPEAN UPHRAVAL.

The crystal next predicted a division of Europe, which would be brought about by Turkey, and into which France would be drawn to such an extent that her boundaries would undergo a change. This picture appeared while a young foreigner, who had just landed in New York, said that he had heard of the war. He was advised to refrain from any speculations or business enterprises until such time as the disruption should begin.

Some one wanted to know how soon that would be. The Doctor peered cautiously into the crystal. "I am told," he said, "that it has already begun, or is about to begin, unless Turkey shall at once declare her neutrality. This is a very well advised word."

Again the Doctor turned his attention to the sphere. After a short silence he announced the appearance of a gentleman from the spirit world, who answered to the name of Benjamin. Instantly all the women were on the quiver. They crowded around the crystal, as the Doctor's declaration of some sort of Benjamin. Some were frank and said they couldn't see a thing, while others fancied they could see a dim outline. For my own part, every time I attempted to look into the crystal the Doctor would blandly remark, "Ah, it fades away!"

But Benjamin created a great stir. It seemed as though every woman in the room had a Benjamin of some sort in the spirit world, and all were eager to grasp the wire. One by one, as the Doctor read and interpreted the symbols in the crystal, they were sorrowfully forced to admit that he was not their Benjamin. It was pretty tough on Ben, after coming so far, to find that he had gotten into the wrong set.

EDITOR MCLAIN'S VIEWS.

During a lull in the proceedings I asked Mr. McLain if he had written anything for "Mind" on the subject of crystal reading. "No," he replied, "I have not done so yet, I feel that I have not pursued my investigations sufficiently. I am satisfied, however, that there is some strange communication between the mind and the crystal. I can bear witness to the predictions which Dr. Street has spoken of. These manifestations usually come in the form of symbols, and require one experienced in mystic lore to interpret them. Many things might appear in the crystal which would be perfectly unintelligible to you or me, but to Dr. Street, they are perfectly clear."

"When the crystal predicted the election of Van Wyck, in reply to a question by a stanch Low man, a tiger appeared. Of course this stood for Tammany. That was easy enough. I merely cite it as an illustration of how many of the manifestations come. Sometimes, though there are genuine scenes depicted, and sometimes, however, that myself have not been very successful as yet in detecting objects in the crystal."

It is just as well to state, should you covet this remarkable medium between thought and matter, that a crystal is not always a desirable possession. A strange fatality followed this particular one. Some years ago Dr. Street made frequent use of it in his office in Boston. He read in the crystal the story of all sorts of disasters, mainly fires. In many cases the predictions were so accurate that the people to whom he predicted began to grow suspicious, and an insurance company even went so far as to put detectives on his track to see whether or not he was responsible for the fires himself.

Dr. Street promptly consigned the crystal to a safe deposit vault, and there it has remained until this winter, when, at the urgent request of some curious friends, he brought it out, and once more the oracle is at work.

THE LAST INVESTMENT.

Four little bits of babies, The oldest only five, Fuddled in a crowd, More dead than they were alive; No bread in mother's cupboard, No money in father's purse, No work, and no hope of any— Things went from bad to worse. The mother looked thin and weary, For the hunger pain was sore, And all around was dreary, Where brightness reigned before; Averted eyes downcast eyes— "What tidings of work, my husband?" She said, with a doleful drawn sigh.

"It is the same old story— No work, no hope, no trust; See, this is my last investment. The babies must have a crust. The water-rent is called for. The gas-bill is overdue. The house-rent is past all counting. Whatever shall we do?" They looked at one another In loving, mute surprise. Each had a thought unspoken. That leaped out through the eyes. The children would be happy And snug in the old street in Boston. And they set free from burdens Of bills they could not meet.

Next day a neighbor found them Beyond the tide of woe; And the gas bill counted higher, But that would have to go. I wonder if God Almighty, Who knew their cares and woes, Will judge them too hard for moving From a world that served them so?

—M. P. Pearl.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50.

IMPORTANT CASE.

Spiritualism and Sanity Considered.

THEIR BELATIONS DISCUSSED IN AN OPINION BY THE APPELLATE DIVISION—CASE OF HARRIET E. BEACH.

The Appellate Division of the Supreme Court, in an opinion written by Justice Ingraham, reversed the order of Justice Lawrence, in special term, denying an application of Frederick C. Beach and Jennie Beach Gasper, children of Harriet E. Beach, for a commission to inquire into Mrs. Beach's apparent lunacy and incompetence, and ordered the motion to be granted.

The petition of Mrs. Beach's children, when it was presented to the court in June last, attracted wide attention by the statements it contained. Mrs. Beach, who is nearly seventy years old, was the wife of Alfred E. Beach, who died in this city January 1, 1896. Upon his death she went to Europe, where, it is alleged, she fell under the influence of Henry Rogers, a Spiritualist, whom she married at Aix les Bains, Egypt.

Several letters written by Mrs. Beach or Rogers to her children and others were made public, in which she said she was guided in her conduct by her deceased parents, husband and others. It was shown that she had twice been in an asylum for the insane in 1855 at Hartford, Conn., and in 1890-1 in Bloomingdale.

AFFIDAVITS SUBMITTED.

Affidavits from Rogers and others were submitted in proof of Mrs. Beach's sanity. Justice Lawrence, in denying the application, stated that he was satisfied, upon the evidence, that the respondent should not be subjected either to the appointment of a committee of her estate or to the humiliation of a proceeding to inquire into her mental soundness before a jury.

In the decision handed down yesterday, Justice Ingraham cites the "law governing in this case and quotes at length from the testimony on both sides, especially from the letters of Mrs. Beach, and says:

"No one can read these letters without being impressed with the fact that this woman was not acting upon her own intelligent judgment, but under what she assumed or was induced to believe was the advice of the spirits of her deceased husband and parents; that she received messages from her husband, father and mother as to the disposition that she should make of her person and property, and was apparently doing her utmost to carry out these directions under the belief that this man whom she had married had been chosen for her by her deceased parents and husband, and that in marrying him and acting as she had acted she was carrying out the wishes of those whom death had vested with supreme intelligence and power."

BELIEF IN SPIRITUALISM.

"It is true that a belief in Spiritualism may be consistent with good business instincts and sound judgment; and the mere fact that a person is a believer in Spiritualism would not of itself justify an inference that such person was incompetent to manage himself or his affairs. When, however, it appears that, in addition to a belief in Spiritualism, a person has become so convinced of the reality of communications from the spirit world that the control of his person and the disposition of his property are governed by the advice and directions in these communications from deceased persons and that a person under such influence is about to dispose of his property or to contract a marriage or other relations which appear to be unwise or unusual according to the accepted standards, and that he assumes to be guided by the advice of deceased persons have come through the mediumship of a person who is to be benefited by such advice, arrangements, or disposition of property, it seems to me that a case is presented which calls for an investigation of the competency of such person."

"It is not the abstract belief in Spiritualism that raises the presumption of incompetency, but the fact that such a person has surrendered his will to the control of such influences rather than to the exercise of sound judgment. And when it appears that those influences are being used to procure a disposition of property to others than her children or those to whom it would naturally go, a case is presented which, at least, requires an investigation by the tribunal provided for to determine questions of this character."

The attorneys for the petitioners-appellants are Booram, Hamilton, Beckett & Ransom.—New York Times, Dec. 11, 1897.

Oneida Lake Camp-Meeting.

The board of trustees of the Oneida Lake Camp-meeting Association of Spiritualists met at Durhamville, N. Y., on Friday, December 3. Much enthusiasm was manifested over the progress being made to create a successful camp. Brother Peter Pfeiffer, acting for the association, has purchased ninety-nine acres of land situated immediately upon Oneida Lake, in the township of Verona, county of Oneida, state of New York. The site is upon a branch of the Lehigh Valley railroad, five miles from Canastota, and midway between South Bay and Sylvan Beach, popular summer resorts. From all points a summer rate is always made to these resorts. No more accessible place could be selected. And amidst a populous territory this new camp starts with a great promise.

The grounds have been planted into parks, building lots, streets, squares, lawns, and a depot. An open space has been reserved for a children's play ground, ball games and amusements. Building lots are priced at from \$50 to \$250, the major part being the lowest in price. All are good sites and equally accessible to the auditorium. The lake will afford all lovers of bathing, boating and fishing all the sport they desire. The grounds will be an entire summer. No pains will be spared to improve the grounds. They will be cleared during this winter, and the streets cut, and graded. Cottage building will commence in the spring. It is also hoped to see the early erection of a good hotel. Ample room for public accommodation will be provided for the camp of 1898. The camp will be held during the entire month of August. Stock sales are being made at \$5 per share. Subscribers to the capital stock are solicited—and a goodly amount is already taken. The camp association will be incorporated, and the management will be watched of every public interest, and hope to advance the cause of Spiritualism. G. W. KATES, Rochester, N. Y. President.

"Social Upbuilding, Including Co-operation, the Happiness and the Happiness and the Happiness of Humanity." By E. D. Babbitt, M. D., LL.D. A complete and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper, 50 cents. For sale at this office.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL.D. A complete and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper, 50 cents. For sale at this office.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

"Minds as Open Books." Harth, the son of Chulhad, a dreamer of dreams, and with a good-looking chap, held the hand of a beautiful woman, the music-room of the Hotel Majestic, recently, while a hundred others looked on and waited for some deliverance from the oracle, the latest society fad, who promises to become a worthy successor of the late Professor Bishop, mind-reader.

To the young lady he said: "You were born on May 17 in the year 1872. And your name is Gertrude." He was right.

"Now," he said, "I shall go among you and write down the days on which all were born. From these I shall tell you your names." The dates recorded, he began:

"A woman, born on June 2. You are of Spanish descent, is it not so? Yes, I thought so. Why, her name is Dolores. That was her name, and he told most of the others as quickly.

"I do not ask the year in which you were born. Some of the ladies might object." All then laughed. "Oh, it is so in all countries."

Spirits Return.

I wish to give you a little experience of spirit return that a few of mine had a few years ago. He will not allow me to use his name for publication, so I'll give the first name only, and add that I am ready to swear to the truth of his statement, for he is one of the best men I ever met.

George —, my friend, had a friend Tom, who was a Spiritualist, and tried to convince him (George) of that truth, but without success, so at last Tom said: "If I die before you do, I'll come back to you."

They lived then in towns fifty miles apart, but Tom's brother Ed. lived in the same town as George. Five years later, when George had almost forgotten this conversation, he was working in his yard, about 10:30 in the morning, when he saw this friend Tom come around the corner of his house, and, taking a few steps toward him, said: "George, I'm dead," and dissolved into the air. George went into the house and nearly fainted away. About two hours later Ed. came up with a telegram, saying: "Tom arrived home from Kansas at 10 to-day. At 10:10 he had a hemorrhage and died almost immediately. I don't signify to what he was dressed in exactly the same clothes as he appeared to George, and arrived at about the same instant he died, as near as they could tell."

It made me a believer in spirit return. A dear friend of mine died less than a year ago, and since that time I have seen her, received letters from her, spoken to her and felt her touch.

M.

E. D. BABBITT'S WORKS.

Human Culture and Cure. Part First. The Philosophy of Cure. Paper cover, 60 cents.

from James Victor Wilson. This enlarged edition contains more than double the amount of matter in former editions, and is enriched by a beautiful frontispiece, illustrating the "formation of the Spiritual Body." Cloth 75 cents. Postage 5 cents. For sale at this office.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

L. G. Comparet: Q. Will you, if you can, tell me where I may procure that beautiful poem entitled "There Is No Death," and also the true author, as there appears to be a difference of opinion who the true author is?

A. In answer the poem is here introduced, with the real author's name:

THERE IS NO DEATH.

There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine for evermore.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellowed fruit
Or rainbow-tinted flowers.

The granite rocks disorganize,
And feed the hungry moss they bear;
The forest leaves drink daily life,
From out the vernal air.

There is no death! The leaves may fall,
And flowers may fade and pass away;
They only wait, through wintry hours,
The coming of the May.

Where'er he sees a smile too bright,
Or heart too pure for taint and vice,
He hears it to that world of light,
To dwell in Paradise.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away,
And then we call them "dead."

He leaves our hearts all desolate,
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

Born unto that undying life,
They leave us but to come again;
With joy we welcome them the same
Except their sin and pain.

The bird-like voice, whose joyous tones,
Made glad these scenes of sin and strife,
Sings now an everlasting song
Around the tree of life.

And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead.

—J. L. McCreery.

William Curran, 1 Harrison Terrace, Truro, Eng.: Q. (1) We read in books on astronomy that the earth's axis is inclined 23½ degrees; may this ever increase, say to 50 degrees, or diminish, say to 10 degrees, or in other words, do they ever change; and if so, in which direction are they moving now?

(2) Taking the whole volume of water now on the face of the earth, is it increasing or decreasing?

A. (1) The axial diameter of the earth is twenty-six and one half miles less than its equatorial. In other words it is flattened at the poles into an oblate spheroid. This is the result of its rotation on its axis, and was produced when the earth was a yielding fluid, and is in exact ratio to the velocity of rotation. This axis is inclined 23½ degrees to the elliptic, or the plane of the earth's orbit. Uninfluenced these relations would continue absolutely unchanged, but this form of the earth presents disturbing conditions to the sun's and moon's attraction, and the result is that the equinoctial points slowly retrograde on the zodiac from east to west, completing the circle in 25,000 years. There is a slight "wobbling" of the axis, like that of a spinning top, which also returns after definite periods to the point from which it started. This, however, is confined to narrow limits and there never has been, nor can there be a radical change in the axis of the earth. Its form prevents. All bodies move in the groove of least resistance, and a spheroid can no more change than a balance wheel could revolve parallel to its shaft. It follows that any attempt to account for changes of climate by the theory of polar changes must be erroneous.

(2) Water is formed by the union of the gases oxygen and hydrogen, a process constantly going on in the mineral realm by heat, electric currents, and in the living tissues of plants and animals. Its decomposition is equally active, so that on the whole the quantity remains quite the same. It is probable that vast aggregations of minerals have been created by the processes of life, as the mountains of limestone, of iron, the phosphates, etc. Every particle of these has been formed in living tissues. Of the vast oceans which have been formed in living tissues, may not be referred as exclusively to this source, for life cannot begin nor flourish without water, yet it is a large contributor thereto.

C. C. Williams: Q. (1) How explain the wonderful mirage recently seen in Alaska, said to be of a silent city?

(2) Do spirits actually materialize?

A. (1) The story of the "silent city" in Alaska is without foundation in truth.

(2) That spirits have the power to make themselves visible, is among the well determined facts of Spiritualism. That they are able to gather material garments that remain after they have disappeared; to press down the scales by weights as heavy as average mortals, or astonish the spectators with their warmth, and fetid breath are among the passing frauds of that cause.

Harriet E. Perrow: Q. Do you know if the statement is true that Prof. Huxley once said that every scientific explorer and investigator ought to die at the age of sixty, as thereafter they were too slow and incapable of discerning scientific problems?

A. Huxley probably said the above as a joke, and yet it has the cogency of truth. It has been said that no physician over forty years of age accepted Harvey's theory of the circulation of the blood. By that age the mind of most men becomes fixed in its habits of thought, and does not take kindly to change. Such become dead weights and obstructions to the car of progress.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, herewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

AN OPEN LETTER

To the Rev. Dr. Becker, President of the
National Anti-Spiritualist
Association.

Dr. E. D. Babbitt has already forwarded the following letter to Dr. Becker:

253 South Broadway, Los Angeles, Cal., Dec. 7, 1897.
Rev. Dr. Becker:

Dear Sir:—As you are the president of the Anti-Spiritualist Association, and have shown more fairness than the most of the other members seem to have done, I have concluded to send you my work called "Religion," so that you may know what position is taken by the philosophical Spiritualist. The Anti-Spiritualist convention at Anderson seems almost totally unaware of what Spiritualism is, or else they have indulged in falsehood and calumny of the most wicked kind. If Mr. Covert had been better acquainted with the position of the Spiritualists, he might not have got so fearfully used up by Moses Hull. As he found himself cornered up and headed off in all directions, he acted like a madman in his blackguardism. I was formerly a great worker in Sunday-schools and church causes, but the Bible and the church were almost entirely ignorant of human destiny and of man's real future. After fighting the Spiritualists for twenty years as foolishly as the Antis are fighting them now, I became overwhelmingly convinced of the truth of the possibility of spirit communion, and after many tears, prayers and struggles against the new philosophy, I was conquered, for a diviner universe in harmony with all nature opened up before me, my mind became kindled by the higher inspirations. I perceived ineffable glories, and I was enabled to make those great underlying discoveries which have already blessed several nations besides our own. I can say that my aspirations became nobler, my mind broader and wiser and my life better and happier.

In this work, "Religion," whatever may be its imperfections, you will see how easily is explained the philosophy of moral evil, which orthodox, even of Dr. Taylor, of Yale College, has never been able to explain rationally. On p. 375 you will see the forms of the celestial realms, of which the church is so ignorant, and in chapter xv you will see an array of wonderful facts in favor of Spiritualism, including also a list of a large number of the great names of the world who are Spiritualists. In the light of such facts, does it not sound pusillanimous to call mediums and Spiritualists generally, "fools and knaves?"

I welcome the Anti-Spiritualist Association so far as they will give us a truthful and upright opposition, as they may prove to be valuable auxiliaries in helping us to expose the fraudulent elements that sometimes creep in among us, just as the same kind of elements attended early Christianity. If your policy, however, is to crush us out by main force, without reference to the many grand reforms and sublime principles which we are giving to the world, you will prove yourselves both unfair and wicked and the missiles you hurl against us will be boomerangs which shall smite yourselves. Much better would it be if your brethren could be converted to Christianity, for then they would become more loving, more truthful and more ready to annul some of those monstrous dogmas which blaspheme the Divine Father.

E. D. BABBITT, M. D.

AS WE MAKE IT WE WILL FIND IT.

They say there's a land much fairer than this,
Where the saints will eternally reign;
And also a land where eternal bliss
Excludes every semblance of pain.

They say there's a land that is fairer than day,
Which by faith we can see from afar.
Oh, is there more joy just over the way,
And pleasure, than just where we are?

Is there no place on this earth that is fair,
For those who are noble and true;
For those who their comforts unselfishly share,
To help some distressed one through?

Is there no place where the harp can be played,
And sweet songs be sung on this plane
For the loving and kind whom nature delayed
To finish with sorrow and pain?

Are there no angels of love over here,
This side of the dark, gloomy grave?
No spirits of mercy to whisper good cheer
To the noble, but down-trodden slave?

Is there no sweetness in beauteous spring;
No soul-love in fragrance of flowers;
No pleasure in seeing and touching some thing
Produced by earth's life-giving powers?

In perfumes of autumn, and winter's pure air,
And pureness of fresh-fallen snow,
Are there no inklings on earth anywhere
That we may have heaven below?

Is there no heaven in home harmony;
No joy in the coo of a child;
No sunlight in smiles and wife's company;
No bliss on this earth undefiled?

Away with such visions! There's sunlight and bliss
As we make them, our pathway all o'er;
The Spirit-land beauty but duplicates this.
As we make it we'll find it—no more.

DR. T. WILKINS.

UNREALITY.

Not all the beauty of the summer sea,
Not all the splendor of the summer sky,
Can bring content to lodge an hour with me;
For summer time goes by.

Not all your kisses, all your beauty bright
Which is my sun, your voice which is my song,
Can wage for me the pinions of delight;
You will not love me long.

For all good things go by—and joy is brief,
And life is very long and very cold;
So my dreams mourn the death of love and leaf
Ere yet their year grows old.

But when the winter comes and you are gone,
The flowers all faded and the songs all sung,
My dreams will keep the crown the years put on
When love and time were young.

—From the Pall Mall Gazette.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum, of Watseka, Ill., and Mary Reynolds, of Venango County, Pa. For sale at this office. Price 15 cents.

PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

MATERIALIZATION DOUBTED.

A Chicago literary lady, in *The Progressive Thinker* of Oct. 6, expresses her doubts as follows: "Whether there ever has been a genuine case of materialization under guise of the common conditions prescribed by the cabinet and the dark séance room, I very much doubt; however, it is the privilege of each individual to settle the truth of the matter either according to the operator's conscience or the gullibility or credulity of the investigator or patron." In this doubt of the truth of materialization our literary lady puts herself in antagonism to tens of thousands of experienced Spiritualists, many of whom have been patient investigators of spirit phenomena under test conditions for upwards of forty-five years. These people include such scientists as Prof. William Crookes, of London, and Prof. A. W. Reichenow, of the Plummer, to name a few of the experiments of the writer under crucial test conditions. True, our literary lady modifies her first assertion and says: "I do not say that no one ever saw true materialization at a séance; but I do say that I never witnessed anything whatever that I could call a genuine manifestation, and I have been a constant visitor and a careful, conscientious investigator for more than ten years." If our lady friend will pursue her investigations for five, ten, or even fifteen years longer, I have no doubt she will come to a knowledge of the truth and change her mind. I have witnessed full form materializations, in my own parlors, by two noted mediums, and one equally good at Lake Brady, Ohio, where several of the members of my own family were recognized, beyond the shadow of a doubt. Mrs. Annie Besant, in a lecture, "Immortality Established," published in the same paper, (Oct. 9), refers to Prof. Crookes, who had a materialized form present under his eyes at the time that he saw the medium. Prof. Crookes invented a particular kind of a lamp, which, suddenly opened, would throw a preparation of phosphorus, giving a light that would not disturb the conditions. Madame Besant expresses it tersely, when she says: "So it is true that there are certain combinations of matter which do not hold together under the vibrations of ether set up by certain kinds of light. That is all it is. It is merely certain wave motions breaking up these aggregations of matter, and the result is a materialized form." Prof. Crookes being a chemist and an electrician, it is hardly probable that he was imposed upon. There are plenty of reliable mediums who can be depended upon. My advice to those who would investigate this interesting phase of Spiritualism, is to read the experience of such men as Prof. Crookes and others, and thus prepare their minds for the realization of truths which the average man is incapable of appreciating, especially in these days of increasing materialism in the church.

AN INFERNAL BULLET.

An "infernal bullet" has been invented in Birmingham, Eng., for the use of the British army. It expands after entering the flesh, and produces a jagged hole. It is said to be the most terrible wound-producer ever known. Of course, none but modern Christian warfare could ever think of using such a "devilish" device.

ANOTHER GONE ASTRAY.

W. B. Shank, of Cincinnati, O., leader of a Bible class, and constant attendant at the U. B. church in that city, was arrested in Denver, Colo., October 9, charged with embezzling five or six thousand dollars of his employer's cash. A divorce from his wife, caused by his love for another married woman in the church, led to his coming to the case. A thousand dollars alimony due his wife, was forgotten in his haste to get away. Religion had struck him very hard.

HYPNOTISM.

In Perry township, Geauga county, O., a couple of ladies allowed an oculist to examine their eyes. He endeavored to hypnotize them, and before they knew it, he had got \$57 of their cash. It took twenty-four hours for them to recover from the spell. They no longer pronounce hypnotism (mesmerism) a humbug, to be sneered at, but a science to be understood and "handled with care."

"CHANGED HIS RELIGION."

Alleged spirit rappings have caused Thomas Tallman, of Malone, N. Y., to change his religion from Protestant to Catholic, and it has created considerable excitement. The strange noises occurred in the room where Tallman's son lay sick in bed. Tallman was a Protestant and married a Roman Catholic wife. He had promised his wife to comply with her wishes and become a Catholic, but had failed to do so. He thought that to comply now might possibly exercise his "unwelcome and unseen guests." The rappings, however, continue with unabated liveliness. The best way out of this middle is to send for the priest, and let him perform some of his "exorcisms," and that, with a few prayers, may persuade them to vacate the premises. A better way would be to do as Hamlet did to his father's ghost, "bid him welcome." Ignorance of such matters in this enlightened (I) age is little short of criminal. We have had the "raps" (intermittent) in the Mathews mansion for 10, these twenty years, and always get the new friends who go back on the old friends. While I write to order they manifest their presence in a lively manner.

SOMNAMBULISM.

Miss Susie Sterling, of near Sedalia, Mo., is remarkable as a somnambulist. One night recently she was heard getting up about 11 P. M. Investigation disclosed that Miss Sterling was in a sound sleep, but she had written a very intelligible letter while asleep, addressed to a music teacher, apprising her of having gained her mother's consent to continue her musical studies. Here is a case for the Psychological Research Society to wrestle with.

SINFUL PLEASURES.

Milledgeville, Ga., has had the most extensive religious revival in its history. Frenzy reached its height in the attempts of many converts to destroy their property, which they considered "the given thing of pleasure." One convert burned 500 packs of cards purchased for sale. They will cool off when cold weather strikes them.

MORE WORKS OF THE DEVIL.

Rev. Arthur S. Peck, state secretary of the Missionary Alliance, in a sermon at Youngstown, O., denounced the Republican, Democratic, Prohibition, Populist, Woman's Suffrage and all other political and all religious sects as works of the devil. He said he had foundered and finally come to the conclusion that the church is in the body. He is a typical preacher. "Roasting" every-

GHASTLY FUN.

About forty students of the Cleveland, Ohio, Homeopathic Medical College got on a "tear" recently and stole corpses from the piling rats of the college. In order to add to the fun (they dressed it up in white trousers, coat and hat and paraded through the streets, stopping at the saloons on their route, drinking themselves and pouring liquor into the cadaver, while they held it up to the bar. Many good people were horrified at the ghastly proceeding. The Plain Dealer, which devoted over a column to this devilish doing, said the students visited the "tenderloin" district. The corpse was finally dumped into an empty barrel. It might not be improper to remark that this is the kind of timber that many physicians are made of. This is a Christian country, and don't you forget it. A friend at my elbow suggests that if the spirit of this "poor" bartender, (who was a regular good fellow in his day) it is alleged, takes cognizance of this execrable performance, he may give the students a peck of trouble for interfering with his double.

"GHOST LAND."

Since the foregoing was written, I have been glancing at your wonderful book, "Ghost Land." On page 45 I read the following clear-cut sentence: "Man as a perfect organism cannot die. The mould in which he is formed must perish, in order that the soul may go free. The envelope, or magnetic body that binds body and soul together, is formed of force, of electric and magnetic forces, and hence this stays for a time with the soul after death, and enables it to return to, or linger around the earth for providential purposes until it has become purified from sin; but even this the soul lives as pure spirit, in spirit realms, gloriously bright, radiantly happy, strong, powerful, eternal, infinite. That is heaven; that is it to dwell with God; such souls are his angels."

Everyone should be a subscriber to *The Progressive Thinker* for one year, and receive, as a free gift, a copy of this truly interesting volume. \$1.30 pays for the paper and the book. Send at once. C. H. MATHEWS. New Philadelphia, O.

BOOK REVIEWS.

Reminiscences of California Life. Being an Abridged Description of Scenes which the Author Has Passed Through in California and Other Lands. By R. N. Wilcox, Avery, O., to which is added a Lecture on Psychic Science, and an Account of the Church and State, by his son, R. F. Wilcox. Wilcox Print. Price, \$1.00.

An octavo volume of 290 pages, recording the life experience and thoughts of a busy man. Mr. Wilcox and his wife are known to the spiritual public by their activity in the cause. They remodeled one of their large dwelling-houses at Avery into a spiritual hall, and engaging Mr. F. A. Dunakin, gave the public free meetings, and established lyceums in connection therewith. Both society and lyceum are in a flourishing condition, and are now supported by the members.

He has taken interest in Lake Helen Camp, in Florida, and spared neither time nor pains in investigation. For a time he assisted his son, then a mere lad, in publishing "The Review," a spiritual paper which gained considerable circulation.

He began life on a farm in Connecticut, and at an early age was apprenticed to the carpenter's trade. He had not completed his apprenticeship when the California gold fever broke out, and he drifted with the others to the Golden Gate. His experience and descriptions of the early times makes chapters of great interest. Written in a simple, unaffected style. He has a rare faculty of speaking of the little things which escape most travelers, and which every one desires to know. As he has since attempted to make a home in the Golden State, and visited it in 1887 for the third time, he combines his early memories with the present, and a more complete and satisfactory description of that country than any other writer.

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PROFESSOR HUXLEY.

His Views and Experiences in Spiritualism.

THEY ARE EVIDENCES THAT EVEN A GREAT SCIENTIST MAY BE GROSSLY IGNORANT OF THE SUBJECT.

That Prof. Huxley was one of the greatest scientists of the 19th century, perhaps no one will dispute. He had long been considered by the orthodox world as a materialist, but he distinctly denied and repudiated materialism as being philosophically erroneous. He said: "It seems to me pretty plain that there is another thing in the universe, to-wit: Consciousness, which I cannot see to be matter or force, or any conceivable modification of either, however intimately the manifestation of the phenomena of consciousness may be connected with the phenomena known as matter and force."

It will be observed, however, from the perusal of the following experiences, that at the time Mr. Huxley published them, at least, the "scientific" explanation of spiritual raps was the explanation of the hand and toe-joints of the medium, a theory which has long since been exploded.

I have often wondered how any scientist could satisfy himself with such an explanation. It certainly must have been unsatisfactory to the scientific explorer, but the best he could do under the circumstances. This explanation (?) of the hand and toe-joints of the medium, a theory which has long since been exploded.

PROFESSOR HUXLEY ON SPIRITUALISM.

The oldest date of any Spiritualistic experiences goes back about five-and-thirty years. It took place at the house of a relative of mine, and the "medium" was a pleasant, intelligent and well-mannered woman, a native of the United States, whom I will call Mrs. X. The chief performance was the usual pencil and alphabet business, and operations began with me as scientific witness and doubter-general. The ease and rapidity with which that quick transatlantic lady fooled me, as she herself might have said, a caution. The name of the dead friend of whom I was thinking was spelled out in no time and I was left morally agape; while Mrs. X. followed up her victory, and made one after another of the company a still easier prey. However, as soon as I could pull myself together, and after the proceedings somewhat narrowly, I noted that the medium's success was by no means uniform; and in the case of one of my friends, who enjoyed a well-deserved reputation for outward impassibility, she failed altogether. So when Mrs. X. had made the round of the table I asked for another trial, and this time I had, quite unwittingly, rested longer on the letters which interested me, from part of the name which I had in my mind. Whatever the nature of the distinction, and however slight it may have been, it was quite enough for the sharp eyes of Mrs. X. sharpened as they were by incessant training.

But the interpretation of the signs unconsciously given by the investigator is only one-half of the medium's work. The other is to notify that interpretation by the "raps." Mrs. X.'s "spirits" did their work admirably. The raps were loud and abundant, and the company declared that they came from all parts of the room; indeed, there were some who maintained persistence in the house for days afterward. At any rate, the suggestion that the particularly quiet woman who sat easily talking at the head of the table could be all the while making these wonderful noises seemed, at first sight, outrageous. Drive it away as you would, however, the suggestion of the opposing party, on doubt, of a basely materialistic philosophy—kept coming back, took shape as a theory, and finally, by dint of patience and perseverance, embodied itself into practice.

From that time forth the writer became the master of two spirits quite as efficient as those of Mrs. X., and I verily believe, of the same nature. My "medium" was a young woman, who, with each foot. The method of evocation is simplicity itself. I have merely to bend the toe, and then suddenly straighten it; the result is a sharp rap on the sole of my shoe, which by practice may be repeated very rapidly, and rendered forte or piano at pleasure. To produce the best effect it is advisable to have the shoe, and the hand, held so that the sole of the shoe is in contact with the floor. The upper leather of the boot should be kept, rather than patent, as a bright surface may betray a slight movement. By skillful modification of the force of the blows and of the evocation, the medium can attract attention (by the methods familiar to conjurers and ventriloquists) the ordinary intelligent and well-educated member of society—who is about as competent to deal with these matters as a London street-boy with a dairy-farm—may be made to believe anything as to the direction of the raps. So long as no one is allowed to touch the foot of the operator detection is impossible.

When I was in good practice I could stand talking on a well-lighted floor, while the by-standers, who knew that I caused the raps, could not divine how they were produced. And at one time, I got so much in the habit of pulling that I used to pull myself doing it involuntarily as a man in a brown study may rap with his fingers.

But my particular black art is by no means the only effectual method of raising spirits. Some years after Mrs. X.'s performance, I happened to dine at the Castle in Dublin. After dinner, Lord Carlisle, who held the Vice-regal office at that time, turned the conversation on Spiritualism, and I showed off the prowess of my familiars. But a young aide-de-camp who was present completely out-did me. His "raps," as he stood on the hearth-rug, were like the cracks of a small whiff. He told me they were produced by "slipping a tendon" behind the outer ankle, but, as I could not examine the operation close, I confess I was not much wiser for the explanation. The important point is that his method would have been still more difficult of detection—especially in a feminine medium—than mine.

I learned something else which interested me, that evening. One of the guests confided to me that, some time before, he had met Mrs. X. at a country

house. In the course of a seance, my informant was told that the spirit of his deceased sister Mary desired to communicate with him, and, with gravity befitting the circumstances, he took his share in the interesting, and indeed touching, conversation which followed. At the end of the seance, the company broke up into groups. Mrs. X. and my friend happened to stroll away from the room, toward a large window, where-upon this brief but pregnant dialogue took place:

She—"Did you ever have a sister Mary?"

He—"No."

She—"I thought not."

Any one could discern, on very short acquaintance, that my friend was a kind-hearted, chivalrous gentleman; but it was not everybody who would have perceived so shrewdly that Irish wit had, for once, been too much for Yankee cuteness, and that the only chance for the culprit was to throw himself upon the mercy of the crowd. It is often genius out of place, and I confess that I have never been able to get over a sneaking admiration for Mrs. X. But as to the other two media whom I have tried, and found wanting, they were merely male and female specimens of the Sludge family—wholly contemptible, believed in witchcraft and demonic possession. Kepler had faith in astrology; Descartes made a pilgrimage to Loretto; all the learning and acuteness of Henry More did not prevent him from enthusiastically backing another very acute and accomplished person Glanvil, in his battle for the truth of the silly story about the "Demon of Tewkesbury"—a silly story as any to be found in the records of "Spiritualism." If I decline not only to believe in astrology on the authority of Kepler; in the genuineness of the Palestinian house which flew to Loretto on that of Descartes; in the Demon of Tewkesbury on that of Glanvil and More; but even to allow that the favorable opinion of these eminent men makes out a prima facie case for these beliefs, it does not seem to me that I am wanting in due respect to Messrs. A. B. and C., who are surely not the superiors of Kepler, Descartes and More, if, for the same reasons, I attach no greater weight on their authority, in pari materia.

No one deserves much blame for being deceived in these matters. We were all intellectually handicapped in youth by the incessant repetition of the stories about possession and witchcraft in both the Old and New Testaments. The majority of us are taught nothing which will help to observe accurately and interpret observations with due caution. Very few of us have the least conception how much more difficult it is to make such observations and interpretations in a room full of people, stirred by the expectation of the marvelous, than in the seclusion of a laboratory or the solitude of a tropical forest. And one who has not tried it can not imagine the strain of the mind involved in sitting for an hour or two in a dark room, on the watch for the dodges of a wary "medium." A man may be an excellent naturalist or chemist, and yet make a very poor detective. But, in these investigations, the qualities of the detective are more useful than those of the philosopher.

Thus wrote the great scientist, Prof. Huxley, on the subject of Spiritualism. While there is much to say in criticism upon his utterances, it is hardly necessary to consume time and space upon them.

The simple fact that he attributed the raps to the "snapping of toe-joints," robs his contribution of any scientific or literary merit it may otherwise possess. The most ignorant ignoramus among us Spiritualists "crunks" of today would do better to certainly murder the truth in this instance at least, than the foolish has confounded the wise, the weak has perplexed the mighty. I think I may very properly close with a quotation from Mr. Huxley's conclusion, viz.: "A man may be an excellent naturalist or chemist, and yet make a very poor detective."

H. V. SWERINGEN.

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SHE HYPNOTIZES THEM.

New York Woman's Peculiar Power of Making Friends with Insects and Birds.

Butterflies do not strike the casual observer as being very friendly, and yet there is a woman in New York who has them most companionable. She is Mrs. Julia Meyer, who lives at 303 West Seventy-eighth street. Mrs. Meyer hypnotizes these gay insects in myriads, and in butterfly time made pets of great numbers of them. She has a curious power over them, which she declares with childlike frankness she does not understand herself, but which she thinks is reason, after talking with her for awhile about butterflies and birds, decides is the power of love.

"You want me to tell how I hypnotize butterflies," she exclaimed as she came into her little reception room. "Well, I don't intend to say one word about it."

"It seems so queer that any one could get control over butterflies," remarked the visitor quite casually. "It's strange and hard to understand."

"Yes," answered Mrs. Meyer, with a kindly smile, "it is a queer thing, and I don't understand it all myself. I have remarkable power over all animals, I wish you could see my canary. It is a treasure, because it sings most delightfully whenever I tell it to, and you wouldn't see a canary in a lifetime that would do that. Would you like to see it?"

She led the way upstairs to a big room, where the sunshine streamed in at every window, and the flowers bloomed in every corner. A tiny yellow canary was pecking away in its gilded cage, and its mistress sat down in a big chair near by. She fixed her pretty brown eyes on the bird and said in a not unbirdlike voice, "Sing, sweet-heart."

The bird hopped on to his perch, looked from side to side, caught her eye, and immediately began to sing: in a soft, mournful voice. Higher and higher the notes went, until it seemed as if the little fellow would almost split his throat. When he had finished his first strain, he said, "Thank you, sweet-heart. I have benefited you very much, and I wish you could see my canary. It is a treasure, because it sings most delightfully whenever I tell it to, and you wouldn't see a canary in a lifetime that would do that. Would you like to see it?"

"Have you any butterflies now?" asked the visitor, casting a quick eye around the room.

"No," answered the hostess; "that's the sad part of having butterflies for pets. They do not live long. I discovered my ability to attract butterflies while at my country home at Sea Gate last summer," she continued.

"One day I was out working with my flowers when I noticed myriads of butterflies circling about my head. This struck me as a little strange, because they always seemed so wild and untamable to me. Pretty soon a number of the beautiful creatures lighted on my shoulders and back, and I could not stroke their little bodies with my finger. They liked it, because they spread out their wings and closed them again in the most pleasing way and lay there perfectly quiet. I took them into the house and put them on the curtains, much to the amusement of my family and friends."

"From day to day I lived new ones to my collection, for they live only three weeks at the best, and of course that necessitates bringing in others to take the places of the ones that die. As soon as I entered the room the butterflies came to me, fluttered around me and nestled down on my hair, or alighted on me. They never made friends with any one else, and for months every one wondered at their predilection for me."

"What did you feed them?" asked the visitor.

"Oh, they ate lettuce hourly, and sweetened water," she answered, "and they ate with a relish, too. Did I name them? Yes, indeed! There were Juliet, Panita, Carlissina, Narcissa, and scores of others, and I assure you that my case of mounted beauties will possess a value and interest never invoked by science. Next summer I can teach them to come when I call each one individually. You can go to my country place with me, or in my hat, or in my car, and you can tell the Sun readers just how butterflies are hypnotized and trained. A real butterfly that clings to one through love strikes me as being a much more beautiful ornament than one made of gold and set with precious stones."

"My pug was very cute with the butterflies. He is a fine mouser and a very intelligent dog, notwithstanding his burden of over seven years. When I first began to bring butterflies into the house the pug made wild dashes for them when they crawled along the floor or curtains. Every time he did that I took the butterfly in my hand, carried it right up to Puggie, and showing it to her, said: 'See, this is a beautiful little girl. It is not a mouse, and you must not hurt the beautiful little girl.' In a few days the dog was as careful of the butterflies as I was, and understood that they were a part of our family."

"I have had the power over animals ever since I was a tiny girl. Snakes are the only living things I do not care for, and I am not drawn to people who do care for them or train them."—New York Sun.

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CHURCH AND STATE.

Freedom Necessary to Man's Development.

The church ever seeks the aid of physical force in perpetuating itself and enforcing its mandates.

This course of action is always attended with confusion and discord, which operate to defeat the object for which it strives. All governments contain within themselves the elements of destruction. They are born in time and must end in time, while true religion always and will be, and comprises within itself the exercise of man's spiritual nature, which is itself immortal. Consequently, all religious systems that have associated themselves with governments have deteriorated in exact ratio to the influence of their association. The unfolding of the spiritual faculties of man only takes place when the physical side of his nature is quieted down, and the church, which should represent the spiritual in man forms a union with state—which, up to the present time stands for physical force and coercion—she reverses the poles of her being, and instead of increasing her power by the exercise of her inherent heavenly powers, she resorts to force to compel the action of a set of faculties which cannot act under compulsion, thus dissipating and destroying it. The will of man must be free, if he ever attains a glorious self-hood, this being the object of his existence.

The natural condition of unfolding is harmonious unity holding within itself forceful purpose. Coercion brings discord and thus destroys harmony, the requisite of repose, without which the higher energies cannot act.

What a man does under compulsion does not strengthen his soul powers; on the contrary it weakens them, detracts from his dignity and thus degrades his manhood. Nothing so effectually destroys the true dignity of man as a servile condition, and if the above proposition be true, nothing so conducive to the development of true manhood as independence and freedom from dictation and domination.

Did the church truly represent the spiritual in man, and the government truly represent and discharge the duties corresponding to the physical side of man's nature, a union based upon the correct conception of the true correlation of the spiritual, intellectual and physical activities of the soul would be highly advantageous to both. Before, however, such a union can be reached, the church must be more highly organized, and the government must be thrown upon the threefold constitution of the individual, and man must be able to demonstrate to a waiting and anxious world, in and by the harmony of his own life, that he has solved the problem of the ages and obtained the key to beauty, harmony, and power.

Before man can solve and master the external world, he must solve the matter the world within himself, which is a miniature of the external world. All external things impinge upon and have an intimate relation to the internal man, the real man; thus man can, by entertaining and solving the problems presented to him, coming in rapport with the physical and the spiritual, and physical departments of the universe, applying these laws, and living the truths which he deduces therefrom, demonstrate his title to Master and Man. The evolution of man, the perfection of the individualized human spirit is the most momentous problem with which man is confronted, being the central point of his existence, and does in its achievement, the resultant of activities, sensations and experiences covering the vast periods of time necessary to a primordial evolution. This theme has engrossed the best minds of all past ages, and will continue to command the deepest consideration of all future generations till the fullness of time shall yield its Perfect Man. It implies the ability to transmute discordant vibrations into harmony and incorporate the resultant essence into our being. The inherent quality of this essence polarizes every organ of the soul to its own center, whereupon all those organs begin to function in harmonious unity, generating thereby, a still fiercer vibration, which, when united with the divine center of man, augments the sacred fire burning upon the altar of his being and increases the illumination of the whole man from centre to circumference.

The repetition of this process gradually builds up the individualized human spirit, at one with God and a conscious co-operator with Divinity.

We have endeavored to show that harmony is necessary to the happiness and highest welfare of man, and that coercion, domination and intimidation tend to defeat the object of existence; we therefore unqualifiedly condemn, deplore and oppose, as foreign to the true spirit of religion, to the inherent nature of spirituality, and inimical to the best interests of humanity, all coercive methods, all associations with physical force for the purpose of utilizing their powers to propagate or perpetuate systems of religion, and all training of youth in the use of arms as practiced in many of our churches at the present time. Love is, or should be, the beginning, the middle, and the end of religion, and the end of religion is the love principle in our youth by training them in the use of the elements of destruction? Where, oh, churches, is your boasted power of God who is Love—this almighty power which holds in marvelous adjustment the matchless universe whose essence comprises the very centre and support of our being and whose perfect laws when comprehended and obeyed accomplish the end of existence and yield the deepest joys, whose blessings are alike showered upon the just and the unjust, and whose mercy is from everlasting to everlasting.

Surely we have failed to comprehend the power of Love, surely we fail far short of the faithful keeping of the Temple of Divinity. Yet who should show forth in your lives the glorious power to harmonize, to beautify, to heal, becoming light to your fellow-men, magnets to attract by the matchless power of love the hearts of men to your beautiful truths, and partakers of the joys of a purified existence.

Some forth from your decaying creedal structures, your soul-hampering systems of established authority, from your crystallized, apathetic, stultified condition of intellectual inactivity; partake of the feast prepared by the master minds of this present age, use your intellect—it is for use, and not for stultification—and thus enjoy a rational existence.

This is the ripe age of the world. Humanity does progress and evolution is a stupendous truth. It follows necessarily, then, that each succeeding generation is richer in its totality of acquisitions than the preceding one. The here and the now is the proper place and time for your activities. The future generations will ask of you: "What have you done to improve the condition of your fellowmen? What did they do to bring harmony out of discord, to aid

humanity to achieve the object of existence?"

What were their powers as shown by their acts? Did they heal the sick, comfort the afflicted, ameliorate the condition of the poor and the down-trodden, blind up the broken heart, stimulate hope and courage in the bosom of the disconsolate, and bring light and love wherever they went? If so, we will honor them with our love and strive to emulate their example; we will do all we can to practice and perpetuate the truths they promulgated; we will reverence their memory, and keep ever before us their glorious example and achievements. All the powers above enumerated are the Divine prerogatives of the Illuminated individual, and the only road to their acquirement is through and by the harmonious exercise of the three grand divisions of the soul, namely, the spiritual, the intellectual and the physical faculties. Each division is the complement of the other two, each has its own legitimate sphere of activity, its true dignity, and divine attributes, and, when confined to its proper sphere, plays its necessary part in the establishment and maintenance of beauty, health (which is harmony) and power.

We contemplate with deep satisfaction the giant strides which the noble people in the churches are making along lines of helpful activity. It truly seems as though they had received a fresh baptism of love from the Angel spheres, and that the dearest hopes which the true church of God has entertained these many hundred years are beginning to be realized. Such an alliance with governments which deal with elements of destruction, that depend for their perpetuation upon the exercise of the highest energies of your being which will achieve your immortality.

CHESTER P. ROUSE.
Minneapolis, Minn.

BRAIN BATTLES.

Professor Marsh, of Yale, Epitomizes His Great Work of Twenty Years.

For the last twenty years Prof. O. C. Marsh, of Yale University, has been at work on a series of papers comparing the brains of ancient and modern animals and their relations to the human brain. Professor Marsh has not yet completed his work, but he has reached some remarkable conclusions. The result of his investigations has been to convince him that the struggle for existence between prehistoric mammals, birds and reptiles had been a battle of brains.

Professor Marsh, however, does not stop here. He carries his comparisons up to man, and points out some remarkably interesting comparisons from which startling conclusions may be drawn regarding the future of the human race. He seems to be about to go a step beyond the theory of Darwin, and to point out what factors will materially be involved in the question of the future dominating race of the world.

These results are especially interesting to-day in the light of recent events, which he contemplates forward a new people to contend for supremacy in the affairs of nations. Years ago, when Professor Marsh began his work, the Japanese were a comparatively unknown people. As long as fifteen years ago, however, Professor Marsh reached conclusions that satisfied him that they were to come forward among the people of the earth as a great power, perhaps an overwhelming power. Professor Marsh's work, therefore, stands almost in the light of a prophecy.

Professor Marsh began at the very bottom in this work of comparison. From the bony brain cases of fossils, the brain cells of which crumbled hundreds of thousands of years ago, he has worked up to the brain of the modern man, and the laws of brain growth from the lowest forms of vertebrate life up to man.

The tedious labor of this work was made interesting from the first by the discovery that the brains of the fossil animals differed widely in size from those of living animals. Little by little he drew a conclusion from this comparison that the brains of the fossil animals were larger than those of the modern man, and the larger they were the smaller were the brains. In a word, the descendants of the animals of ages ago have larger brains than their predecessors. Professor Marsh went back further, and found that the size of the brains of animals of the same groups increased in the Miocene period over those of the Pliocene, and became still larger in the Pliocene, and larger still in recent times.

When a species of mammal died out he found that, as a rule, it had a small brain, while the survivors in the struggle for existence had a larger brain.

Having proved this theory in regard to mammals, Professor Marsh applied it to other classes of vertebrates. He found that it held good among extinct birds.

Finally, Professor Marsh was ready to apply his theory to man. Here he had a better brain to deal with, the best of all, and it was natural that man had conquered all else on the globe. But man's advance had been gradual, and Professor Marsh went back to the earliest geological period.

The evolution of the brain went on with the centuries, and race after race dominated by its larger brain. The brain was thus built up little by little. Finally, Professor Marsh got down to modern man and found the cerebrum overshadowing all the other parts of the brain combined. The senses of sight and hearing and smell had deteriorated in man as compared with many of the lower animals, but man's brain had advanced so far that all the animals are helpless as compared with him.

Thus, thousands of years ago, man ceased to have any rival. The war of the races began. Professor Marsh carried out his study down to the present. The biggest brain race always usually had greater brute force. The Caucasians, with its larger brain, triumphed.

But Professor Marsh does not stop with history. He applies his law of the big brain to prediction, as it were. He has weighed the brains of modern peoples and found that the average weight of the Japanese brain is greater than that of any other people.

The Japanese have come forward and shown their power. They have the big brain, and Professor Marsh offers these facts to those who would conjecture scientifically regarding the future of the peoples that now live and divide the supremacy of the globe.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

HUMANITARIANISM.

As Manifested by Spiritualists and the Salvation Army.

SALVATION ARMY ESTABLISHES CHEAP LODGING-HOUSES—SEVEN HUNDRED WANDERERS IN CHICAGO SHELTERED EVERY NIGHT—FREE CHARGED HAS ALREADY MADE INSTITUTION SELF-SUPPORTING—PLEASANT SURROUNDINGS, CLEAN BEDS AND GOOD FARE PROVIDED.

As set forth by the Chicago Chronicle, comparatively recent are the efforts of the Salvation Army to care for a part of the homeless men who must find some cheap place to sleep in Chicago every night. The endeavors of the army have been most successful, for at present the organization is housing no fewer than 700 men every night.

The social department of the army has established three lodging-houses in the city—the Evangeline, at 887 South Clark street; the Beacon, at 615 South State street; and the Harbor Light, at 118 West Madison street. The first of these was established only a little over a year ago, the second six months ago, while the third has been in operation but six weeks. The State street house is four stories in height, and will accommodate 300 lodgers. The other two houses are not quite as large, but each will easily care for 200 men. So skillfully have the houses been managed that although they are almost charitable institutions they are now, despite their youthfulness, self-supporting. The charge for a night's lodging is only 10 cents, and besides his bed the lodger is also given his breakfast.

The guest is not confined to one bill of fare either. He has a choice between two meals. He can have coffee and rolls or coffee, a bowl of rolled oats, and two slices of bread. It is unnecessary to say that most of the breakfasters take the latter. The men have privileges of the bath and of the washroom, where there are facilities for washing their clothing. At none of the homes are there any religious exercises, but the attention of the guests is called to the army services being held at the points nearest to the homes.

THE ASSEMBLY-ROOMS.

Each home has a large living and reading room. Men are privileged to remain here all day long if they like, without charge, but they are not allowed to go to sleep. If they doze off the clerk will not be very long in coming around and waking them up. The amusements indulged in by the men are practically restricted to reading and playing dominoes and checkers. Other games considered as harmless as dominoes, but those are the only ones permitted. Several sets of these games have been purchased by the managers of the homes and placed at the disposal of the men, and all day long the guests in the living rooms are surrounded by guests playing pass away the time. Playing-cards are not allowed in the house.

All three of the homes are practically run on the same plan and all are furnished alike. On the several floors are double-decked bunks placed in rows. The double-deckers are so close together that there is barely room for the little double lockers which are placed at the heads of the beds. Each locker is divided into two separate parts in order that the two men who occupy the bed may each have a separate place to put his clothes. When a lodger comes in at night he puts his name in the register or gives it to the clerk, and puts it in a box. Each bed has a number and the guest receives a card bearing the number of the bed which he is to occupy. He is also given a key bearing the same number. This key will unlock the side of the locker at the head of the bed which also bears the same number. In this locker the man puts his clothes and locks them up on retiring. He has any valuables he is supposed to leave them in the office when he registers. If he takes them to the dormitory it is at his own risk, as the home will not be responsible for any losses.

THE SLEEPING FACILITIES.

The bedrooms are kept somewhat better than those of the average lodging-house. Each bunk is supplied with enough bed-clothes to keep the coldest weather. On each floor is a large stove for supplying the rooms with heat. On each floor the bedroom extends from the front to the back of the house and several outside windows extend across the ends of the apartment. At nights by opening all of these windows a little way plenty of ventilation is secured. Each floor of the dormitory is thoroughly fumigated once a month. Several large pots of sulphur are placed about on the floor and ignited after all of the windows have been closed. The doors are closed and the sulphur is left to burn itself out. Before night some courageous clerk makes a dash through the suffocating fumes and opens the windows, when the fresh air in a short time drives out all the disagreeable sulphur odors.

The lunch counter at which breakfast is served, is on the first floor in the rear. The big cook stove is just behind the counter, so the guests get their breakfasts hot from the fire. At present the home on West Madison street does not serve breakfast, only furnishing lodging. Nevertheless this home turns away men nearly every night and is doing a larger business, comparatively, than either of the others.

While we have no affinity with the "evangelicalism" in the aims of the Salvation Army, every Spiritualist possessed of humanitarian instincts must yield much of praise for such efforts to help the needy and do good to the beneficiaries of their kindly efforts and intentions.

Here is an example of practical humanitarian beneficence worthy of conspicuous place as an object lesson in good works and methods, for the inspiration and study of Spiritualists.

True religion comprehends not only aspiration after spiritual good, but as aspiration to do good. Genuine aspiration after spiritual good will strike downward and find or effect its companion and counterpart in the no less divine aspiration to do good. Thus this enterprise of the Salvation Army gives the best proof of the possession of real religion—and uncouth as may be some of their methods, and offensive their dogmatic beliefs, their practical works as denoted above are worthy of emulation by the people who call themselves Spiritualists.

"What have Spiritualists to show in the line of humanitarian work?" "By their fruits ye shall know them."—X-RAY.

"The Religion of Humanity, a Philosophy of Life." By J. Leon Benwell. An interesting and thoughtful pamphlet. Price 15 cents. For sale at this office.

"After the Sex Struck." By George N. Miller. Price 25 cents.

NEW EDITION, THE LYCEUM GUIDE

Do you want to organize a society, for the social, intellectual and spiritual advancement of the children and adults?

THE PROGRESSIVE LYCEUM

furnishes all you desire.

Do you want a self-sustaining society, founded on the basis of the highest philosophy? You have it in THE PROGRESSIVE LYCEUM. It furnishes a system of evolution by natural laws, not the old and outworn Sunday school. It has something to interest and advance every member and those who are most active in teaching are the ones who learn most.

NO SPECIAL INSTRUCTOR REQUIRED.

THE LYCEUM GUIDE gives every detail needed for effective organization, and for conducting the society with stability. It has Golden Chain illustrations; the prettiest songs and music; a complete service for a band of twenty; and the old and outworn Sunday school. It has something to interest and advance every member and those who are most active in teaching are the ones who learn most.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

A Spiritualist: Q. Why do not wealthy Spiritualists contribute more generously to the cause, and is not their failure so to do in strange contrast with the generosity of church-members?

A. We believe that Spiritualists are even more liberal than church-members, when convinced that the cause is worthy, yet confessedly no great donations have been made by them. The cause is not far to seek, when we consider that most donations are made in the last hours of life. It is then the religious training becomes dominant. There is almost always a minister in attendance who uses every means to influence in favor of his church. Salvation is bought in this way, and sins atoned for. If the wealthy lay member gives a thousand or ten thousand to an asylum, a library, or to foreign missions, under persuasion of his pastor, it is heralded as a praiseworthy act by the religious press.

When a Spiritualist nears the end of earth-life, he is left alone to dispose of his wealth as he pleases. If a spiritual speaker should counsel him, it would be regarded as indication of undue influence or insanity, and repeatedly have been broken on this ground.

It is thus forced on the attention of those intending to give, to see to it that they make such disposition as is pleasing to them, and not await to place their means at others' disposal. Another reason why there has been so few measures to support, schools, asylums, and the great charities appear to be preoccupied. There is no demand for foreign mission work. If one should desire to give to the cause, he would be at a loss where to bestow it. And yet there is great need for means in extending the cause of Spiritualism. This can best be done through the diffusion of its literature, its books and its journals. A large sum might be profitably used in sustaining mediums that they may give their services free to those who investigate, and thus do away with the chief cause and incentive of fraud.

Censure is entirely out of place, for there is no duty forcing them to maintain any movement, however desirable such action might be.

We have little faith in the good of funds devoted to the support of societies. If the members have not interest enough to contribute support, they will not have enough to keep the society together although some one has prepaid the expenses.

One of the most urgently needed movements is a bureau of information, and for the distribution of tracts, books and all kinds of publications. The secular press is generally willing to accept articles on Spiritualism if well written and in the right spirit, and such writings reach an audience never visited by the spiritual journals. An inconceivably great missionary work can be accomplished by such means.

Jacob H. Duncan: Q. What are the strongest texts in the New Testament in evidence of Spiritualism?

A. It is more difficult to give a single text of the New Testament in evidence of Spiritualism than a thousand culminating on that subject. Paul, I. Cor., xii: 1, 6, 7, gives advice to those who were influenced by the spirit, which is as valuable to the mediums of to-day:

"Now concerning spiritual gifts, brethren, I would not have you ignorant. Now there are diversity of gifts, but of the same spirit," etc.

Again, Mark xvi: 17, "And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

Spiritualists are the only people who could endure this test, and mediums are constantly demonstrating that these claims are not false.

Heb. i: 14, "Are they not all ministering spirits," etc. The words angel and spirit are used in the Bible as having the same meaning, and hence in every place where "angel" is given, "spirit" can be appropriately used. There are "ministering spirits," and what can be more believable than that these are the spirits of departed relatives and friends?

The great evidence of the Bible does not rest on a few texts, but on the context as a whole. Take out the Spiritualism and a dry husk only would be left. Dr. Crowell's "Primitive Christianity and Modern Spiritualism" is a full and complete guide on the subject.

Mrs. L. W.: Q. Is there any drug that will counteract liquor drinking?

A. There are several drugs which may be used, but none which can be privately given without awakening the suspicion of the patient. Of these apo morphine is the most reliable. A small quantity put in liquor will make the partaker exceedingly sick and for the time disgusted with liquor. This is taken advantage of by the so-called "gold cure." The patient is given tonics, and hypodermic injections of strychnine, and chloride of gold; he is at the same time furnished with liquor to which the apo morphine is added, and told to drink whenever he desires. If he drinks, he becomes deathly sick, and not knowing that the liquor is doctored, refers its effect to the treatment, and professes himself cured of the liquor habit. If, however, he drinks pure liquor it will not make him ill, and he will resume the habit when he finds that he has been deluded.

It would be difficult to carry out such a delusive practice at home, and hence the results might not be satisfactory. The treatment does not change the taste for liquors, and the "cure" rests on the adroitness with which the patient is made to believe he is under the influence of the drugs administered, while they are mainly to engage attention, the doctored liquor apparently proving by its effects their value.

If a person earnestly desires to reform, a cure may be effected, if the will be aided by a generous sustaining diet, and tonics, such as quinine, or the elixir of iron, cinchona and strychnine.

No cure can be considered as complete until there has passed sufficient time for the system to be thoroughly reorganized, uninfluenced by the presence of alcohol.

Student: Q. What is the fastest time ever made by steam?

A. The New York Central has claimed the fastest mile made by a railway train, 34 seconds. This has been recently diminished by a train on the South Jersey railroad, by two seconds. The fastest mile made by an ocean liner, was made by the Teutonic, two minutes and twenty seconds.

After the Sex Struck. By George N. Miller. Price 25 cents. For sale at this office.

A FEW WORDS

To the Leaders of the Anti-Spiritualists.

To the Editor:—I have just been thinking that I would like to have you say, for me, a few words to the Anti-Spiritualist divinites who are now engaged in an open warfare against Spiritualism. Tell them that while it is their privilege to carry on this open warfare, they are butting their heads against a stone wall for Spiritualism is eternal and impregnable as the Universe, and as well might they undertake to blot out the Universe as try to exterminate Spiritualism, for spirit is the basis of the Universe, and without spirit there would be no Universe. God is spirit, and so if there were as many Coverts as there are blades of grass, and churches as trees of the forest, and all were combined, with Bible in hand and supported by the most vicious acts of parliament, to destroy Spiritualism, still Spiritualism would live just the same as before, defiant, immutable and invulnerable. No human agency can ever cope with Spiritualism. The efforts, therefore, of the Antis, will be like spitting against the wind, to calm a storm.

If Spiritualism was a thing that could be killed, the wicked would have killed it long ago. The wicked Jews would have killed it when they stoned their prophets; and now some wicked Gentiles are trying to kill it. Pastors of churches which have no phenomena, see their people deserting them and going where there are phenomena, and because the churches are thus becoming disintegrated, pastors are becoming alarmed, and deary spirit phenomena, some claiming it as from the Devil, others as a fraud, and that they could duplicate it, and all this to throw dust in the eyes of their parishioners, to make them to believe there was nothing in it. But so far they have not duplicated any of our phenomena, and what is more, they cannot. We defy them. But then it serves their purpose to abuse the mediums, and to disparage the phenomena.

Tell them we have no fear for the hostile attitude they have assumed against us, nor for any new creation of any adverse legislation they threaten us with, because we have too much confidence in the intelligence of the nineteenth century to admit of enactments against religious worship.

Tell them Spiritualism is destined to rule the world as the sun rules the day, that even now the best thoughts in the world, in the interest of moral and social reform, are born of Spiritualism. Tell them it is arrayed against all the evils and popular delusions of the day. It is Christ come again, awakening the slumbering churches (churches having a form of godliness, but denying the power thereof), awakening them to the assurance of a future life, and a future salvation; one not based upon the foolish dogmas of original sin, and vicarious atonement (the Devil's logic) but on their own responsibilities and good behavior, in line with the Golden Rule.

Tell them our religion is the most original, advanced and happyfying religion, in the world. Tell them our ministers and our mediums are among the assemblages of the brightest and ablest, divinely chosen and divinely blest, all doing the work of evangelists, promulgating the truths, and demonstrating the facts of Spiritualism. And tell them, too, that if they would now make their peace with Spiritualism, and would co-operate with us in driving out the frauds, for certain it is there are frauds among us, as well as frauds everywhere, and if they are more successful than the great body of Spiritualists have been, we shall do them honor, and call them blessed, and heartily thank them for their crusade against Spiritualism.

Chicago, Ill.

DE. R. GREER,
Fifty years a Spiritualist.

THE INDEX OF THE YEAR.

Silent and cold is the brown old earth,
Silent the blossoms she gave to birth,
Snow on the eyes of daisy and fern,
Snow on the path where the wild birds turn,
Hum of bee, and blossom of clover,
Have lived their day, the year is most over.

Silent and still lie the dreams of the year,
Silent each hope, silent each fear,
Each deed was soft at the morning hour,
At night was locked in a rockbound power,
No hand could change, no tear could start,
Sunshine or shade, it would not depart.

Out from the mystery we may not know,
Out from the mystery, we cannot tell,
Mortals have come life's duties to sow,
Mortals have gone in silence to dwell,
Loving or fearing, which it may be,
Dwellers below hold not the key.

On the dial the finger-points turn,
On the dial the finger-points swing,
Marking the wages each one doth earn,
From Winter's cold breath, from blushes of Spring,
Gladness and joy, oppression and greed,
Bring in their fruits, as man sowed the seed.

What shall we learn, what shall we keep?
What shall we heed, what bear in mind?
Since Mother Earth woke to again fall asleep,
That may bring to us blossoms in kind?
Each asks the past, each heart may choose,
Life bids man to take or refuse.

Time on the portal is striking the bell,
Time on the portal swings the bell clear.
Year '97 is sounding its knell,
Glad, happy voices greet the New Year.
Each life again may turn at the wheel,
Till the index of year again shall reveal.

Moine, Ill.

ABBIE W. GOULD.

RING OUT YE CHRISTMAS BELLS.

Ring out ye merry tinkling of ye bells on Christmas day!
Let all the earth be joyous in their own peculiar way!
Let all the Christian soldiers now lay down their arms
and pray,

For Jesus came to conquer, and came not to kill or slay.

Lay down their dimes and dollars for the weakly, sickly poor,

Their shelter and provision, and give food from their own store;

Go hunt the haunts of squalor, that exist so near their door;

Relieve some fallen victim of their superstitious lore.

Ring out, ye bells of Christmas, let them mock the souls so low

In selfishness their money is the only god they know.

Remind them that their savior is not greed and pulpit blow,

But a love that makes the dollars the best and farthest go.

Remind them there are others not so fortunate as they
And the law that made them prosper is the law that takes away.

Remind them that true justice is a hand they cannot sway,

And that deeds of good and evil will return another day.

DR. T. WILKINS.

I recognize the importance of the revolt from the awful dogma of predestined happiness for the few and damnation for the many. Slowly but surely the dreadful burden of this old belief is being lifted from the heart of humanity.—Hittier.

ROCHESTER JUBILEE.

Spiritualists, Please Read and Consider.

A number of people have expressed surprise that there should be need of any considerable amount of money to defray the expenses of preparing for the semi-centennial celebration to be held next June at Rochester, N. Y. Some have said it should be self-supporting, that they would attend it, but would not subscribe to aid it.

The facts are that it will require a great deal of money before anything can be realized at Rochester, and it is intended that the general meetings will be free. For the information of such people, and all others, it may be well to give some details of the need of money in arranging therefor.

In order to make this enterprise a success it is necessary that it should be well advertised; it is necessary that correspondence should be entered into all over this country and in many foreign lands; it is necessary that the manager should travel about the country more or less in order to stir up enthusiasm and interest the people in this celebration, and also make arrangements for many features in connection therewith. There are also certain specialties to be provided that will require a considerable outlay, such as souvenirs, printing and engagement of places for meeting. All of the above expenses, besides many minor items, will have to be provided for by money raised from donations and subscriptions, as there are over five hundred Spiritualists in this country offered to advance funds to be provided that will require a considerable outlay, such as souvenirs, printing and engagement of places for meeting. 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ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

A DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

RESOLVED: That Modern Spiritualism as a so-called Religion or Science is a Fraud, a Delusion, a Lie, and its Honest Believers are Deluded the same as Sincere Mormons.

ELDER COVERT AFFIRMS.

The subject of discussion to-night—for fear you have forgotten while my friend was speaking—is Modern Spiritualism, and that originated since 1843; and all his blatherings about the Witch of Endor and something that happened from two to three thousand years ago has nothing to do with the subject to-night. And if he thinks he can draw me off, he will find he has met the wrong man to draw off.

We were talking about the Fox girls—for they are worshipped by the Spiritualists—that they made their raps with their toes. He added turpentine to their toes. Well, that might help them to make raps, but I didn't add that part to it. Let him keep the turpentine for the Fox girls; I have no doubt they needed it at times. The Fox girls in New York is where I left off. He thinks I don't have any sense of my own, so I will keep on reading Grimes for him. You see I am a medium to-night. Grimes is in me—that is, if he was dead. But I am not sorry that he is here to-night.

PROFESSOR GRIMES—CONTINUED.

"About a year after this (that is, after their foolishness up at Rochester) the Fox family exhibited themselves in New York City, at Barnum's Hotel, admission, one dollar. I was in the city at the time, and, in a conversation with Mr. Greeley, related my experience and stated what I knew of the origin and character of the rappers. Mr. Greeley, though he did not agree with me that the whole thing was a sheer imposition, was a good deal interested in my statements, and requested me to give them to the Tribune for publication. I consented, and did so, only suppressing the names and residence of the parties. I believe that this was the first expose that had ever been made of the rappers, and it produced a considerable sensation.

"The same day that I published the expose, I went, at Mr. Greeley's request, to see the Fox girls at Barnum's Hotel, with the understanding that while I tested their powers, I should not exhibit any signs of skepticism. On the door of the exhibition room was posted a hand-bill, notifying visitors that they must conduct themselves as in a religious meeting. On entering, I found about a dozen persons waiting for the performance to commence. No one recognized me, and I therefore found myself at liberty to act the part of a believer. I won the good will of the rapping sisters at once by quietly rebuking a newspaper reporter for manifesting an uncivil degree of skeptical zeal in examining the feet of one of the girls to see if she was using them to rap the table. I seriously reminded him of the handbill on the door, and further suggested the danger of offending the spirits, and thus preventing their manifestations. A man in the corner of the room expressed his approbation of my remarks so decidedly, that I at once inferred that he was one of the managers of the show. When all were ready, and each one seated at a large table, the spirits refused to communicate with anyone but me, and it was therefore evident that I was one of their favorites. I drew from my pocket a paper, on which I had previously written several test questions. The first question was answered correctly by the raps, which seemed to me to be made on the floor or table leg by the feet of the girls. I was asked if the answer was satisfactory. I hesitated, when the man in the corner interposed again and said, that he thought the answer had not been understood by us correctly, but that it should be the reverse of what we understood it to be, and requested us to repeat it, and let the spirits have a chance to correct the error if it was one. I, of course, readily acquiesced, and sure enough, the spirits reversed their decision, and gave the answer wrong. This little incident led me to look upon the man in the corner as 'the power behind the throne,' a kind of prime minister, who, by signs, advised the girls what raps to make. When all my questions were answered, and I declared the answers satisfactory, the girls called upon some of the other visitors to ask questions, but the man in the corner proposed that my papers should be first read for the gratification of the company. I declined, until the girls joined in the request. I then read it, and stated that every answer was erroneous; one question was, Who is the Governor of New York? and from a list of names, one of which was that of the actual Governor, the spirits selected old Dr. Jacob Townsend. The reading of the paper produced a hearty burst of laughter, and the whole company perceived in an instant that the spirits were 'sold.' The girls were much irritated; the eldest, in particular, expressed herself in terms anything but spiritual. (That is, according to Grimes' testimony, she swore at him like a trooper.) The man in the corner inquired whether I meant to publish an account of these proceedings. I answered, 'Yes, I do.' He then asked me my name; I gave it, and, in return, was informed that the man in the corner was William Fishbough, the same person who was once the scribe of A. J. Davis."

Now, Grimes sums the whole matter up on page 376: "The rapping, table-moving and other physical manifestations never take place without muscular agency. The rapping notices, when made in answer to questions so as to indicate intelligence, are always produced by some living person with the design of deceiving. The moving of tables, in spiritual circles, is always produced by juggling, or involuntarily, by credence mesmerism."

"A mesmerized person moves a table just as any one else does, except that he does it unintentionally; and sometimes exerts extraordinary strength when he sincerely declares that he exerts none at all."

"Speaking and writing mediums are, when honest, in no respect different from other mesmerized persons, and can produce no more, nor higher, manifestations. There have been no phenomena exhibited in public, or in private, under the name of Spiritualism, which a skillful operator cannot publicly produce by the mesmeric art."

"Almost all the published accounts of spiritual phenomena are, more or less, erroneous; even those which appear to be the best authenticated, are, when severely scrutinized, adulterated with just enough of exaggeration and untruth to produce a false impression and mislead those who confide in them."

MEDIUMS ARE ALL FRAUDS.

Now, then, here are the founders of Modern Spiritualism—Andrew Jackson Davis, who terms mesmerism an abnormal species of sleep, and claims that it is produced by the spirits of the dead, when Grimes, or myself, or any other man who understands the subject, can demonstrate that it is produced by the subject's own mind. The Fox girls were simply tricksters, and were put on exhibition as tricksters. Grimes discovered the trick, and exposed them, and they swore at him for so doing. Now, these are the founders of Modern Spiritualism, and the whole system of Modern Spiritualism rests upon Andrew Jackson Davis, a mesmerist fraud, and upon the Fox girls, lewd, drunken, lying tricksters, girls without moral character or moral standing. Therefore, you Spiritualists, look to your Christ, to your Virgin Mary, or your Virgin Kate. They are the founders of your system, and therefore your system of mediumship originated with frauds, and every subsequent medium has been an imitator of the original frauds, and as a fountain cannot flow higher than its source, it must follow as the first mediums were frauds, all other subsequent mediums, being their imitators, are likewise frauds.

MORMONISM AND SPIRITUALISM.

As to the rise of Modern Spiritualism, it ran like wild fire, but that is no evidence of its being true; really, it is against it, for Mormonism ran like wild fire, and is Mormonism true? Now, we have two humbugs, starting in the same state, and starting close together; one wrote this large book called the "Divine Revelations" of Davis, and the other wrote this little black book called the "Book of Mormon." The Book of Mormon sends the Spiritualists to hell, if you don't believe it. It damns you and every other man that doesn't believe it. It says, "Let every man be burned in hell who will not believe that this is a bible and believe this book." Do you Spiritualists here in Anderson believe in the Book of Mormon? If you don't this book sends you and my opponent to hell, where you belong, perhaps, as far as I know. Well, now, then, what is the result? Either the Fox girls and Davis are wrong, or else the Book of Mormon is wrong. They contradict each other. I step in here and affirm that both of them are wrong, that both are delusions; that Mormonism is a delusion the same as Spiritualism, and Spiritualism the same as Mormonism. They formed their society, the Spiritualists did, and I will name a few of their men. They formed a society for the diffusion of spiritual knowledge. Its president was Nathaniel P. Talmage, of Wisconsin, and thus Spiritualism spread far and wide. Every person was imitating it, or imitating the mediums, and thus that sprung up all over the country.

CREED OF SPIRITUALISM.

Now, as to their creed, they finally reached this decision, as we have in Daniels' book, page 193. Now, my opponent must not think I am talking about the Book of Daniel, or the old Daniel of the Old Testament, or he will be barking at me. I refer to Daniels against Spiritualism—"Spiritualism versus Christianity," etc. Now, their creed summed up is this:

"I.—We believe it to be the right and highly beneficial to hold intercourse with departed spirits, and to covenant with them to remain with us as our familiar friends and guardians."

"II.—We believe the Hebrew prophets were inspired by the spirits of the dead, just as mediums are inspired in these days."

"III.—We believe that all of the human race will finally be saved. (You see they were Universalists that got this up.)"

"IV.—We believe that Jesus Christ is the Son of God as much as any other man, and no more. He was not begotten by the Holy Spirit."

(That sounds a good deal like the talk that comes from the other side.)

"V.—We do not believe that Christ atoned for the sins of the world."

"VI.—We do not believe in the fall of angels."

"VII.—We believe the resurrection takes place at death."

"VIII.—We believe that Christ's body was never raised from the tomb."

"IX.—We believe that God will never raise the bodies of the dead from their graves."

"X.—We believe that judgment is going on constantly. There is no special day for adjudication and rewards."

"XI.—We believe that Christ will never personally appear on earth again."

"XII.—We believe that the spiritual developments of the present time are foretold in the Scriptures as the second coming of Christ."

"XIII.—We believe that the miracles of the Spiritualists are of the same character and wrought by the same agencies with those of Christ and the apostles."

(That is what he has been trying to say all along, that modern mediums work their miracles the same as the miracles were worked recorded in the Bible. The Bible makes this distinction, that the miracles were wrought by the Spirit of God who never died, while mediums make out that their miracles and phenomena are produced by the spirit of those who have died and come back and take possession of their organism.)

"XIV.—We believe the Scriptures to be the paper and ink relics of Christianity, a foundation as impermanent as the changeable sand."

"XV.—We believe that the spirits will communicate universally, that the most of mankind will be obliged to heed them, which will bring the Final Crisis!"

"XVI.—We believe that with the aid of the spirits we shall wage a successful warfare against Christianity as it now exists; against the religious sects; and against the Bible as they understand it. By our astounding miracles people will be constrained to believe."

"XVII.—We believe that Spiritualism will introduce the Millennium. Then all can hold intercourse with spirits."

Now, that is their belief and this delusion spread and they became fanatical, and then they tried to make a divine image, actually spent three thousand dollars in building a model like a human being, and got a spiritual medium to try to bear a child into it, the spirit of a child; but it never worked and they finally destroyed it. The people of the community became so disgusted that they destroyed this mechanical image that they were trying to make a divine image out of. Think of it! Andrew Jackson Davis and all the leaders of Spiritualism! Think of his old neighbor, the smartest and greatest man he ever knew, trying to make an image, making it out of brass and wood and steel and iron, and getting a medium to try to bear a spirit into such a construction as that! Think of it! Why, if they were not crazy, what was the matter with them?

Then they went a little farther than that and we find on p. 253 of Daniels' works, for it is very good, and that is, free-loveism became the highest decree of Modern Spiritualism, and thus they advocated free-loveism, and they said: "Marriage controls education; it is the fountain of selfishness; the cause of the causes of intemperance and debauchery; the source and aggravation of poverty; the prolific mother of disease and crime. We charge all these brutalities and crimes upon the marriage institution; the same as we charge revolutions, imprisonments, banishments, and political executions upon despots; the same as we charge the Inquisition, with its dungeons, tortures, and auto de fe, upon religious tyranny; the same as we charge the horrors of the middle passage, the possible and actual cruelties of a Legree, and the fugitive slave law, upon the institution of slavery."

T. L. Nichols, M. D., voluntarily assumed the charge of the Central Bureau, and all the leading mediums became members of it. And thus we find in an editorial of the New York Times, September 8, 1855: "Adin Ballou, one of the brotherhood, says, 'Comparatively few of the Spiritualists have as yet become aware of this free-love development; but it will soon be made manifest in sundry quarters. It will have something of a run, too. Mediums will be seen exchanging their significant congenialities, fondlings, caresses and indiscretions. They will receive revelations from high-pretending spirits, cautiously instructing them that the sexual communion of congenials will greatly sanctify them for the reception to angelic ministrations. (Make that the condition of sanctification, and you can get about one-half of Anderson the first night.) Wives and husbands will be rendered miserable, alienated, parted, and the families broken up. There will be spiritual matches, carnal degradations, and all the ultimate wretchedness thence inevitably resulting."

And thus Modern Spiritualism drifted into free-loveism, and I read something similar to it: "In the past had experience in the marriage relation which had not been satisfactory to either party, and yet an experience for which neither party could be blamed unless ignorance is sin. I had a thousand times over voted marriage a failure, not knowing the trouble that with my case, at least, was in bringing parties together who did not belong in the same house. By and by the light burst upon me. At first I was afraid of it, but after months of struggle and investigation I found an experience out of the pale of marriage which seemed so much of a divine baptism that I could only regard it as the highest type of a religious act. I so state, and so believe to this day." That is from the "Quarantine Raised, or the Twenty Years' Battle Against a Worker Ended," published at Chicago by Moses Hull & Co. (Moses Hull its author.) Spiritualism drifted up into free-loveism, and that is the curse of Modern Spiritualism. He said I would never be able to break it up. No, I never will as long as there are free-lovers and libertines. Just so long as you have that class of people, just so long there will be the demand for the dark and the light seances where there are women. Take the women out of this question, keep the women away from the seances, and there are very few bald heads of Anderson or any place else will go to them. There is the secret. Keep out the old women and the young ones, and there is, hardly a bald head, not even a newspaper man, would go, because where would be the fun?

NATURE'S DIVINE REVELATIONS.

Well, now, then, this Spiritualism had its science. Andrew Jackson Davis wrote this work to which I called attention, "Divine Revelations." Now, what is the science of that great volume? Summed up in a few words in Chambers' Cyclopaedia, here are his views: He says sin was declared not to exist and the anterior brain of man to be of divine origin and incapable of contamination, all evil being merely external. That these views are such as the following sentence expresses: "It is a law of matter to prodigize its ultimate mind. All ultimates are matter. Man spiritually is the perfection of motion. The universe is animated by the living spirit to form a divine mind. Man is a part of the great body of the divine mind, he is a gland, a minute organ." He virtually says what my opponent says, that spirit is God, while the real translation is the spirit is the God.

Then we turn to their other science, and that is the science of "Perispirit," and what is that? That is the substance out of which they materialize. Now, what is the definition? We get it from Luther Colby. It is an influence controlling at times a refined matter out of which these appearances are formed, etc. The raw material is collected together in a mass, gathers about the heads of those who sit in the seance room. And he further stated of this that through bringing it in contact with a human organism possessing certain properties, and from that we learn that this ethereal property is so light and volatile, and at the same time so powerful, that enough might be generated at a single sitting, by a complete circle, to fertilize every seance on earth, provided it could be properly diffused; and yet this vast quantity, when first produced would scarcely fill a one-eighth ounce vial. Probably no substance yet known to the material or spiritual world can be compared with it in the matter of attenuation."

Now he goes on to say: "Another property of this perispirit which pertains to its ethereal nature is penetrability. Matter is no obstacle; it passes through everything as the light passes through transparent bodies!" Now, he says further: "The unit of measurement is designated by the word 'finitesimal,' which means the one-thousandth part of the product of an hour's sitting by a complete circle of eight persons, representing equi-force, positive and negative! This amount of perispirit can easily be so attenuated that it will form a belt seven feet wide, reaching seven times around the earth. Unlike any other substance known either to the physical or spiritual world, the potency of the perispirit increases as it is diluted, in the same proportion that a falling body gathers momentum in its descent. The highest point of its attenuation yet known has been accomplished at the Royal Aesthetic Chemical Laboratory of Spiritual Science, where it is generated, diluted and diffused for the express use of trance speakers and Indian spirit guides. In this laboratory the perispirit becomes so tenuous and transparent that the eleven-millionth part of one finitesimal will so inspire the crudest and most ignorant medium as to bring him to his feet for an hour's talk."

Now we will have the medium follow.

A Good Example.

Why are the friends of so good a cause so backward? Many people have the idea that Modern Spiritualism is not popular. Perhaps it is not, among those who can sit half a day at a time and think of nothing; while those trying to develop their mental forces and become soldiers in the battle for truth, science and liberty, recognize it as far superior to all dogmas, credulity and superstition. My investigation has been for the short time of only six months, but I am none the less hesitating in trying to set a good example for the many who are more capable and better able to support the cause than myself.

The gates to liberty and truth, from which we have been debarraged by ignorance and superstition, are open and we are no friends to freedom if we do not keep the enemy from approaching. Notwithstanding my living depends upon my daily labor, I am willing for one to sacrifice the small sum of five cents a day, which I trust would be used for the benefit of free thought and free speech.

Think of the work it has taken to clear out the brambles that have incessantly obstructed the pathway of light, and open your hearts to sympathy, and let us use what influence we can, great or small, in supporting true Spiritualism.

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INGERSOLL'S SANITY.

The Problem is Discussed by the Theological Doctors.

To the Editor:—I see the clergy are just now discussing the problem of Colonel Ingersoll's sanity.

It is reported that the Rev. Geo. H. Wallace, of the Pilgrim Congregational church, raised the question of Ingersoll's sanity, by asking "if the attorney was not a monomaniac?" Rev. J. Q. A. Henry, when questioned about what he thought of Ingersoll, said: "Dr. Wallace's views of Ingersoll's condition accords perfectly with my own views. He is a moral monomaniac," adding, "this is perfectly consistent with eloquence, generosity of heart, domestic happiness and business success." Questioned further he said: "A man may be a mental giant and yet be a moral idiot, utterly incapable of moral distinction, especially in the higher realms of worship and duty to God." And again: "His mouthings are the mouthings of a madman, whose malignant hatred of everything sacred is positive proof of his moral dementia and spiritual insanity."

Rev. R. A. Torrey, of Moody's Church, says: "I do not think Col. Ingersoll is insane; of course he makes assertions that are wild, erratic and absurd, but that does not prove him insane."

Rev. H. W. Thomas says: "There is a thread of interwoven truth and inherent right in Ingersoll's declarations, and for such truths the world should earnestly strive, and in so great a matter the little prejudices should be put away. Nothing is gained by loose or extravagant statements by either side."

And thus it has ever been; doctors often disagree, many times to the detriment of the patient, but in this case we think the patient will suffer no considerable harm. If the prayers of the whole body of Epworth Leaguers failed to convert Col. Ingersoll, the ideas of a few orthodox ministers of Chicago certainly won't disturb his equanimity.

But we have a little more testimony, from a Rev. C. A. Snively, also of Chicago. No one ever heard of Snively, perhaps, outside of Chicago, but he indulges in a fling, also, at the Colonel: "Col. Ingersoll makes futile remarks. He may be insane; he may not. He has a great brain, but makes poor use of it. I don't care to criticize him." Probably not, for this man Snively doesn't seem to make the combination work just to suit himself. But here we have a man known to most of Americans; no less a man than DeWitt Talmage. Talmage is reported, since Col. Ingersoll's address in Chicago, as saying: "To discuss whether Robert G. Ingersoll is insane or not, seems to be the acme of insanity itself." Talmage says farther along in this reported interview: "He—Ingersoll—is the champion blasphemer of this country—the one man of ten millions." But adds one at least redeeming clause: "He

is one of the greatest, if not the greatest orator of the present generation." Talmage winds up with a sort of a prayer, thusly: "May God pity him, and may we live to see the time when the mightiest evangelist of the world, D. L. Moody, can introduce him to his first audience in the Chicago Auditorium, where all good men and good women will shower him with their tears, and stretch forth their hands in benediction."

"Shower him with tears," is pretty good; but we opine there will have to be a bigger audience than listened to him there on the occasion of these comments by the orthodox ministers, and that audience will have to shed more tears than can possibly be squeezed out of them in order to make even a very small shower that would completely envelope him, for the Colonel is a pretty big man."

This innuendo phylactery of Talmage about good men and good women being at the Auditorium to shower the Colonel when he becomes so that D. L. Moody can introduce him to the first audience, etc., smacks very much of the Pharisees and Sadducees spoken of by Christ.

Talmage would carry the idea that these men and women who heard the Colonel were not good men and women; rather, that this particular audience was of the immoral class. I wonder how that audience would have felt and what would they have said, if, just at the close of Col. Ingersoll's address Talmage had walked on the platform and said: "Oh, well, you people may think it nice to applaud the Colonel, but, you are the immoral element—the scum of Chicago!"

What we wish to impress upon all thinking people is the fact, that, when the orthodox creeds are called in question, every pulpit jumper, whether of high or low renown, is ready to vent his spleen thereat. They are not willing to allow freedom of thought and speech when such freedom runs contrary to their interpretations of the Bible, or cry insanity, foul mouthings," imbecilities, and all other harsh names they can use and keep within the bounds of blasphemy.

GEO. T. HALL.

Kalamazoo County, Mich.

Imprisoned for Blasphemy.

Dr. Bruno Wille, the leading Freethinker of Berlin, has just been sentenced to a week's imprisonment at Gratz, in Styria, Austria, on a charge of "publicly holding up to contempt the Christian and Jewish religions."

Dr. Wille was arrested at Gratz last September for delivering a lecture on "Religion and Joy," and appeals were issued by the Freethought society of Weisbaden, Germany, for aid to support him while in jail. Whether he has suffered imprisonment ever since that time we are not informed. As his sentence was imposed December 3, he should now be at liberty, though he gains his freedom only to find that his co-workers of the Freidenker Bund, Messrs. Hoch, Edd, and Schaumburg, have been committed for trial at Weisbaden for a similar offense.—Truth Seeker.

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SATURDAY, JANUARY 8, 1898.

BRAVE WORDS AND TRUE.

Col. Ingersoll would seem to have a powerful rival for his radical views, in a Christian pulpit. Rev. Dr. M. J. Savage, of the Church of the Messiah, New York, does not stop to mince matters when he discourses on old-time beliefs. In the course of a recent Sunday sermon he made the following utterances, which must have made the dead bones of ancient faiths rattle in their casements. Said he:

"It is modern knowledge, increasing knowledge, larger, clearer light, that takes away old beliefs. I would rather believe in no God than in a bad God, such as has been painted. If I had my choice of the future what would it be? I have just 'over there' father, mother, two brothers, numberless dear ones, and I hope to see them, with a hope dearer than any other I cherish. But if I were standing on the threshold of heaven itself, and these loved ones were beckoning me to come in, and I had the choice between an eternity of felicity in their presence and eternal sleep, I would take the sleep, rather than this endless joy at the cost of the soul's ruin and unrelenting torment of the meanest soul that ever lived."

"The story of Eden, the creation of man—and then immediately the fall of man and the resulting doctrine of total depravity—this has been taken away. Then the old theory of the Bible has been taken away, that theory which makes it a battle without end, and makes us under the highest obligation to receive all its teachings as the veritable word of God, though they seem to us hideous, blasphemous, immoral, degrading, or not—this is gone."

"The Blood of the Atonement is gone. What does that mean to the world? It means that the Eternal Father cannot forgive and receive back to his heart his own erring, mistaken, wandering children, unless the only begotten son of God is slaughtered, and we, as the old, awful hymn has it, are plunged beneath this sea of blood! Revolting, terrible, if you stop to think of it for one reasoning moment, that God cannot forgive anyone, and that God is equal to somebody equal to that from which he releases his own children! That, though embodied still in all the creeds, has been taken away. It is gone, like a long, hideous dream of darkness."

"Belief in the Devil has been taken away. What does that mean to the world? It means that the Christian era has held its breath for nearly two thousand years, that God is not really king of the universe; that he holds only a divided power, and that here thousands and thousands of years go by, and the Devil controls the destiny of this world, and ruins right and left, millions and millions of human souls, and that either cannot help it, or chooses to which to one of the two. This belief is taken away."

ONE IN A HUNDRED.

The Rev. Wm. W. Ingram, of the "Oxford House," in Bethnal Green, London, is quoted in The Christian Commonwealth, as saying, when preaching recently before the University of Cambridge, that, from his personal experience, he believed no part of England was "in itself more morally depraved than East London, with the possible exception of South London," and that only one percent of the population attend either church or chapel.

It is possible that 96 per cent of the population of East and South London, the great commercial and Christian centers of the world, are so sunk in ignorance, depravity, or worse, unbelief, that only one in a hundred is on the road to heaven? Should not the missionaries be killed in China, of no practical use in Turkey, and being eaten in some parts of Africa, and in the Feejee Islands, be called home to minister to those who are "without God, and without hope in the world," so as to save their immortal souls from the demeriton bow worms?

When Spiritualism is crushed out in America, by Messrs. Becker, Haganman, Overst & Co. London will furnish them new fields to conquer.

TELL-TALE FACTS.

A writer in a late issue of the New York Observer, a Presbyterian organ, talks right out like an honest man against the multiplication of preachers. He says:

"I have claimed and written for the last fifteen years that there are too many preachers, and that the deceptive use of figures giving the number of ministers does not answer the question. It is both a sin and a shame to deceive parents and candidates with the plea that more ministers are needed, thus leading the latter to spend some of the best years of their lives, only to be turned adrift at last. If I could tell what I know with regard to some splendor, in character and ability, and a little of what they and their families have suffered, none but the most self-denying and entirely consecrated men would enter the ministry."

The writer then suggests that a high protective tariff is needed in the ministry to protect against unchristian competition. A clerical correspondent of the Presbyterian Journal, Philadelphia, comes forward with a rejoinder that is really refreshing. He says the supply of ministers has been falling away for the last fifteen years; that in 1880 there was one preacher to each 114 communicants; in 1890, one to each 126; in 1895, one to each 137; and in 1897, one to each 138.

These facts, taken in connection with a late statement that one-fourth of the preachers of all denominations are idle, and that one-fourth of the churches are unoccupied, show why the pigmies of the clerical profession attempted to make employment for themselves by organizing the Anti-Spiritualists. One Cervantes told of the adventures of a bombastic lunatic, known as Don Quixote, whose zeal outran his judgment, as he made war upon the windmills, mistaking them for an enemy to be destroyed. Truly, the most useful institutions of his country, the churches, frequently lead them into wild excesses, as in the case of ex-brother Covert and his colleagues.

THE "MOTHER OF GOD."

Pope Leo XIII. has lately thrown open to the public the famous Borga rooms in the Vatican, which were constructed, ornamented and furnished by order of Pope Alexander VI. for the use of his daughter, Lucretia Borga, who was afterwards charged with all manner of sins, including incest with father and brothers. The walls of the rooms are covered with the most beautiful frescoes, at which the artist and his assistants labored from 1492 to 1498. The painter's model for the Madonna, the "Mother of God," was Lucretia Borga herself.

It was shown in these columns some months ago how low the crucifix was painted by one of the old artists, and how the expression of a "dying God" was gained by one of the foulest murders. Now it appears the Madonna, instead of being a picture of a Jewish maiden, it was the likeness of a Caucasian descendant, whose rooms were kept close for 400 years, because of her terrible sins, real or imagined.

Lucretia Borga is described by her ancient biographers as "a blonde, pale, sprightly, blue-eyed, auburn-golden haired, full of grace, with sweet and courteous manner, and a proficient in Italian and classical education." Examine any good picture of the Virgin Mother and here is a correct word-painting of her incestuous counterpart.

MRS. COLBY-LUTHER.

Amelia Colby-Luther, one of the most earnest, honest and intelligent workers in the cause of Spiritualism, has been called to her labors on the other side. On Sunday, December 20, she quietly folded her tent and went to the other shore. Ever since she has known that her malady was fatal she has longed for the only friend that could release her. Every day she would call upon her dearest friend, Mrs. Marks, at whose house she had her home, to be influenced and let her guide tell her how soon she would be set free.

She made every arrangement for her funeral. She wanted her death to illustrate the same religion to which her life had been devoted. At her request I delivered the funeral discourse. The audience was very large, and the temple was crowded to overflowing. Mrs. Luther was long vice-president of the Indiana State Spiritualist Association. She was one of the most popular orators that ever set themselves to guide the world in enlightening the world on the truths of Spiritualism. She was opposed to all the shams and hypocrisies of the church and she never let the opportunity go by to tell them so.

STAND BY YOUR GUNS!

Trust in the Invincible Might of Truth, and Keep Matters Lively!

It is a good time now for Spiritualists to bear in mind the oft-quoted words of the much maligned and slandered great patriot of the American Revolution, Thomas Paine, concerning "fair weather soldiers and sunshine patriots."

Mere "fair weather" Spiritualists are of poor service in these days. It is no time for Spiritualists to dawdle away their time, or lie in slumberous forgetfulness, expecting to

"be carried to the skies, On flowery beds of ease," when our enemies are marshalling their forces with intent to batter down and demolish our strongholds, and not leave even one stone upon another of the fair temple of Spiritualism, erected by the united labors of mortals and the spirit-world.

"Stand still, and see the salvation of God!" is no motto for Spiritualists, in the present exigency.

Rather is it a time to be vigilant, active, aggressive, to force the battle to the utmost, with all courage combined with discretion, and the soldierly prudence that is alert to seize every advantage of time, opportunity, and the weak points in the enemy's lines.

We must again endeavor to impress it upon Spiritualists, that this an opportunity, if they will but seize it, to make the present and oncoming days

A HARVEST TIME OF SPIRITUALISM!

a time to reap and thresh the grain and safely and surely garner a rich and abundant supply of the golden fruitage of the labors of the past and the present in the great spiritual field of humanity.

Our enemies have furnished the opportunity; it is ours to seize the advantage and reap the good results that must follow earnest, persistent effort now to forward our cause.

Spiritualists should regard the present war as a providential opportunity to build up and strengthen our cause. The effort of the Antis serves to awaken interest, it comes as a startling sensation, it calls sharp attention to the philosophy and phenomena of Spiritualism, it sets people to thinking, examining, investigating, probing; it causes them to become interested in the subject, and with proper effort to meet their inquiries, they will see that the teachings and philosophy are in accord with reason and right principles, in harmony with clear moral sense and true conceptions of justice, and they will become convinced by demonstrative evidence, of the reality of spirit return and manifestation. Thus, they will become Spiritualists.

It is no wonder that very many people have a very crude and unappreciative conception of Spiritualism—for many who call themselves Spiritualists have but a low and unspiritual apprehension of it. So much are they occupied in "seeking a sign" or test, that they quite miss the grand depth and purity of its philosophy.

"Fraud!" Yes—there are frauds and—frauds. There are "fraud" mediums, and "fraud" preachers; there are dishonest tricksters among Spiritualists, and dishonest tricksters and pious rascals in the churches.

But without the chaff, sift the cheat and tares from the grain, eliminate the "frauds" and falsities, and there yet remains a rich residue worthy the acceptance of any and all pure, noble honest minds.

SPIRITUALISM IS A VERY KLONDIKE

in the richness, variety and abundance of its priceless offerings to humanity. Not many, all too few, Spiritualists even are properly aware of the spiritual nature, attributes and possibilities of Spiritualism. The comprehensiveness, the largeness of import, the grand fullness of its heritage of spiritual culture and development—only eternity can reveal the wonderful vision.

Tests, signs, these are good—just as milk is good for babes. They are useful, and not to be slighted, discarded nor undervalued; in their place they are necessary and indispensable. But tests, signs, are not life, are not spiritual growth and unfoldment, are not character and soul quality, are not the high spiritual aspiration which is the crowning principle of ideal manhood, on earth and in the spirit spheres.

Spiritualism stands for, includes and actualizes the very highest and best spiritual possibilities for man. And the greater includes the less, the best social and industrial attainments here and now.

Herein are reasons of the highest nature for Spiritualists to put forth special efforts at this juncture, to not only sustain but to extend the influence of Spiritualism, as a divine factor in the true and highest upbuilding of humanity.

Yet another point of view is this: The tentacles of the

SLIMY OLD OCTOPUS OF ROME

are plainly visible in this movement of the Anti-Spiritualists. It is a movement against freedom of thought, freedom of opinion, freedom, religious and secular. It is such a movement as is in keeping with the subtle genius, the ever hateful aims and purposes of the Romish hierarchy. The little, puny Protestant puppets may not know that their work had its inception in the councils of Romish Jesuitism, but none the less are they playing the ignoble role of poor puppets of sly and treacherous Romish diplomacy. Rome is ever on the watch, ever "wise as a serpent" to set her enemies to fight her battles against the rights of man, while she watches from the darkness of her secret councils the warfare brought about by her cunning instigations.

This is another weighty reason why Spiritualists should now arouse and stand shoulder to shoulder, in hearty, vigorous, earnest effort to repel attack, and carry the war far into the enemy's territory.

A CAMPAIGN OF EDUCATION.

The potent strategy of Spiritualists is to make this a campaign of education. Truth is more powerful than shot and shell or dynamite, and enlightenment will win for us the victory.

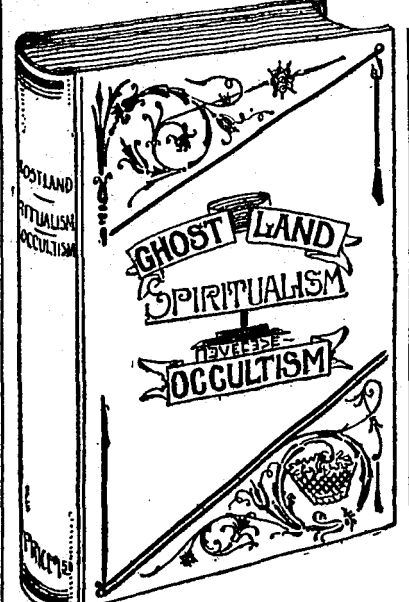
Spiritual literature, especially as presented in the form of the spiritual press, is the most effective means of reaching the end sought—the varied and interesting essays and discussions, narrations of incidents and statements of facts pertaining to the philosophy and phenomena are presented in a manner to engage attention, excite interest and produce conviction of the truth.

The Progressive Thinker is the leader in this field, and we are entitled to ask the efficient practical support of the friends of our great cause. There is no better way to aid the cause than by increasing the subscription list of The Progressive Thinker.

AN OFFER UNPARALLELED!

For the Benefit of Those Who Should Subscribe for The Progressive Thinker.

SEND IN YOUR DOLLARS



Do you know a good thing when you see it? Do you ever realize the fact that to even hear of a good thing often proves advantageous? Are you aware of this grand truth that to even taste a good thing has its pleasure? If so, we wish to refer you to a pre-eminently good thing—something invaluable! We desire to introduce you to The Progressive Thinker for at least three months. We have just entered on a new cycle, and we desire you to be with us. We want your dollar, and in return therefor we propose to give you The Progressive Thinker for one year. You will find therein, reported in full, the debate held at Anderson, Ind., between Moses Hull, on the part of Spiritualists, and Elder Covert, in behalf of the various orthodox churches; the former demonstrating that Spiritualism is true, and the latter attempting to show that it is false. This debate has been reported especially for The Progressive Thinker, at great expense, in order to spread a new intellectual table for Spiritualists. If you have the least conception of a good thing, you will subscribe for the paper at once.

But that is not all you will get. We will surprise you still further, by sending you four lectures delivered in this city by Mrs. Annie Besant, one of the most brilliant minds of England. Those lectures were listened to by crowded houses in this city, and though the Spiritualists will not by any means endorse all that she says in them, yet they will find them full of suggestive thought. They are submitted to our readers as specimens of the views of one of England's leading minds (and not to beget controversy), and in that respect they will prove invaluable, and will keep our readers posted in the current thought of the day. The lectures embrace the following subjects:

- First Lecture: "Sorrow and Evil—Their Cause and Cure."
- Second Lecture: "Clairvoyance and Mental Healing."
- Third Lecture: "Proofs of the Existence of the Soul."
- Fourth Lecture: "Seen by the Occult Eye."

Those lectures alone are worth more than a year's subscription. But the above is not all that we promise you for a dollar. Realizing the fact that your intellectual stomachs may be capacious, we offer you—no doubt to your great surprise—still other attractions. We give you one of Col. Ingersoll's masterly addresses on "TRUTH." It is choicest of grand, soul-elevating statements. Five thousand people paid \$1.50 each to hear that lecture in Chicago. You can read it monthly for one year, and enjoy it each time. But don't be startled, we offer you still more. We offer you an address by Charles Darwin, the California philosopher, who gives "Thoughts Illustrating the Status of Spiritualism, and the Dangers that Beset the Honest Investigator." It should be read by every thinking mind in the United States.

Don't become excited over the great offer we are making to every subscriber for one year. You will get still more than the above. You will have an opportunity of reading an able address by Col. Doherty, of Texas, on "The Philosophy and Phenomena of Spiritualism as shown from the Bible and History."

Still more. You will also receive free, combined in one paper, the first eight addresses of the Hull-Covert debate. Now, if you cannot spare the dollar, you can take a trial trip for three months, and get the above valuable lectures free. We are determined to satisfy you.

But we advise you to send in a Dollar instead of a quarter, and take a year's trip with The Progressive Thinker, and partake of its feast of good things. By sending 30 cents additional with your yearly subscription you can have Ghost-Land, which has sold as high as \$15.

Read what Albert DeGoller, of Bradford, Pa., says when sending \$5 to this office: "The time has again arrived for me to remember some of my friends and relatives, as has been my custom for some years past, and in my judgment there is nothing better as a remembrance than a year's subscription to The Progressive Thinker. It is like a perennial spring from which one may ever drink when thirsty, and still there is plenty for all. It has been to me as a dear friend for several years, and I wish to introduce so dear a friend to others so that it may become as dear a friend to them. I admire the boldness of its columns in the fight against error in its hydra form, and as I wish you a happy New Year, I also wish you a long life in which to continue your good work, until the whole world may be convinced of the grand and glorious truths of Spiritualism."

Study carefully what this noble man says and then send in a dollar, and take

a yearly course of study in The Progressive Thinker, and thus aid the cause of Truth.

What we have offered in connection with every yearly or three months' subscription ought to bring us 100,000 subscribers. Had you been in this city you would have had to pay \$2 to hear Mrs. Besant's four lectures, and \$1.50 for hearing Col. Ingersoll, and yet you are offered this (and much more) with every three months' or yearly subscription to The Progressive Thinker. We should have on these terms 1,000,000 new subscribers to The Progressive Thinker. Every Spiritualist should now awaken, if ever, and roll in the subscriptions; roll in the quarters; roll in the dollars!

Remember the terms on which

"GHOST LAND."

can be obtained:

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The Progressive Thinker one year and Ghost Land, \$1.30.

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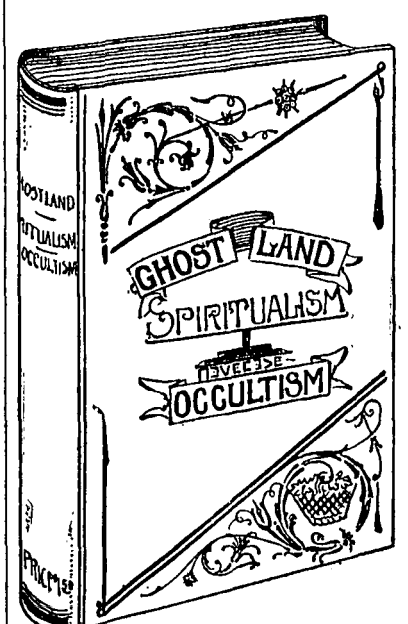
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The Progressive Thinker one year and Ghost Land, ONE DOLLAR each, and a copy of the paper and Ghost Land free to the one who gets up the club.



Ghost Land is a remarkable book, elegantly bound and printed, and as prices are at the present time, is well worth \$2. If you don't secure it, you miss a valuable book for your library.

UNREASONABLE BIGOTRY.

The local ministers of Washington, Ind., who have been co-operating with the Salvation Army have come to the parting of the roads with the army leaders and have openly denounced the action of the latter in placing contribution boxes in saloons.

The army proposed to have a big Christmas dinner for the poor of the city, and the ministers offered to help make it a success, but when the army put the boxes in saloons, the ministers not only stepped aside, but denounced the plan.—Telegraphic item.

The sympathy of The Progressive Thinker, in this instance, is with the Salvation Army leaders. They contemplated a praiseworthy purpose, to relieve the sorrows of the distressed, to brighten one day in the year by doing good. It made no difference through whose pocket the money came to meet the expense of a noble act. Neither did it matter as to the character of the giver. Even if from the till of the saloon, it showed the heart of the donor was not all bad. It would brighten the life of the recipient just as much as if the money had come from a generous donor who had extorted it by sharp dealing, from a poor widow who had just sold some home necessity to enable her to pay rent, to save being thrown with her little ones into the street.

The Salvation Army had reason to rejoice that the bigots withdrew their aid, for there can be no doubt the success of the charity was greater because of their opposition.

Here follows evidence that all clergymen do not make donkeys of themselves:

"Rev. Dr. Stoddard, rector of the most fashionable Episcopal church in Jersey City, has opened a dancing class to draw young people to his church. Parties are given once a week, at a cost of 25 cents a month." That is a great improvement on kissing games, grab bags, or the temporary sale of the dear sisters' feet to raise money to pay the preacher's salary.

DR. C. W. HIDDEN.

Dr. Hidden has an important notice on our sixth page. He is energetic, an able lecturer, and devoted to a good cause, and we hope he will succeed.

MRS. A. H. LUTHER.

This veteran worker passed to spirit-life last week, at Muncie, Ind. She has made a deep impression for good on the present age. She was logical, forcible and eloquent as a speaker, and her earthly presence will be greatly missed from the rostrum.

An abridged edition of "Antiquity Unveiled" gives in condensed form its more important statements and references. It is in stiff board covers, and the price is 50 cents. For sale at this office.

"Origin of Life, or Where Man Comes From." The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

"The Great Roman Anacardus," by Prof. Geo. F. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hartsman. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

TALKS TO HIS FAMILY.

Says the Spirit of Her Husband Is Never Absent From Her.

GUIDES HER IN HER BUSINESS—AWAKES IN THE MIDST OF THE NIGHT TO FIND HIM BY HER BEDSIDE—BEAUTIES OF HIS PRESENT HOME.

Although dead for the past five weeks, the late Alderman Edward Klotz still lives in the bosom of his family, says the Pittsburg Post. Never a day or hour, say his wife and children, but that the spirit of the departed alderman returns to hold sweet converse with his wife and instruct her in the management of her business and the guidance of her children. This has been the case since the day of his death, and his wife, Mrs. Annie Klotz, who, since the death of her husband, has been looking after the small grocery business at the home on Madison avenue, Allegheny, says she hopes and believes it will continue until death has also claimed her and her soul has departed for the spirit-world.

Alderman Edward Klotz, whose death occurred exactly five weeks ago yesterday, was, as nearly everyone in the two cities knows, a Spiritualist. His faith in the doctrines of the religion was so strong that at many times he spent large sums in furthering the cause in this vicinity. His wife and family are also imbued in the same faith, and the former talked entertainingly to a reporter for the Post on the subject yesterday. "You are a reporter," she said, almost before the door had closed behind the writer. Asked as to how she knew, she replied that it was a gift she had in the reading of faces, and impressions with which she is endowed in the divining of character. Then she spoke of her husband:

"My husband has never been absent from me since the day of his death. He is with me every hour, and to me it appears that death has never taken place. While at my daily work in the store he comes to me and instructs me as to the best manner in which affairs can be managed. In the stillness of the night I awake and find him standing at my bedside.

"He tells me not to worry over matters if they are not taking the course which I thought they would, and in all circumstances I have followed his advice, and have found that things have always come out exactly as he has predicted. Within the past week the pressure of the holiday season business has oppressed me. I did not know which way to turn, and in the darkest moment he has come to me and sustained me by his advice. 'Don't buy too many holiday goods,' he said at one time. 'The season will soon be over, and you will find yourself with a large amount of unsold stock on your hands.' I observed his instructions, and am glad of it.

"The Spiritualist religion is the most beautiful in existence, and will in time become the ruling gospel of the world. The number of believers is no longer counted by hundreds, but by millions. Talk about one not being able to converse with those who have passed within the spirit land. Hasn't my husband talked with me? A day after his death I was over in Pittsburg, when an impression came upon me. It was to the effect that he disapproved of crepe on the door, and as in a vision I saw the undertaker putting it up. Instantly I went to a store and made a purchase of a quantity of white material. Sure enough, when I arrived home there was the sombre black waving from the side of the door. I had it taken down and white substituted. We do not believe in mourning. While we do not rejoice in death, neither do we lament over it. My husband tells me of the beauties of the land in which he is now living. He says no comparison with earthly things can be made. Owing to his sincere faith he entered the land on a plane far in advance of the average traveler. We believe in a system of promotion in the spirit land. As one has lived on earth just so will be his grade in the land to which we aspire.

"As an evidence of the powers with which a sincere medium is endowed, I can relate to you an example which entered into my own life only last Sunday night. A medium had arrived from California only three days before. He had never met either my husband or myself, yet when introduced to me he called me Annie, and described accurately to me my husband. He also spoke of my family, and was on intimate terms with all of them."

Mrs. Klotz says that it is the intention to erect a new church for Spiritualists as soon as possible. No site has as yet been selected, but she says there is plenty of money among believers of the faith with which to carry on the work. She says the cost of securing a medium is away above what the average citizen thinks. The smallest amount paid any for coming to Pittsburg or Allegheny is \$25 a week, board and car fare from and to the point they travel. Many, she says, receive more than that.

Who will now declare that Spiritualism does no good? PITTSBURG, Pa. VERITUS.

KISMET.

I am traveling west at the dawn of day,
When the sun is crowding the shadows away;
And the veins of fire in the eastern skies
Are for other pilgrims—for other eyes.

I am traveling east when the sunset makes
Her crimson pictures in silent lakes;
The silver and gold of her mimic streams
Are for other pilgrims—in dusk of dreams.

I sow my seed when the spring has fled,
When the virgin life of the year is dead;
Never a blade of grass appears,
But the bitter rue that thrives in tears.

I gather flowers when the autumn stands
Clasping the winter's chilly hands;
I steal from her breast its fairest gem—
One only flower on a frozen stem.

I pray for light when the day is spent,
And the candle dies in my ragged tent,
When stars creep under the clouds and hide,
And the darkness comes like a stealthy tide—
I pray for light.

I pray for night when the scorching sun
Withers the roses one by one;
When the leaves are parched, and the streams are dry,
And a merciless glare is in all the sky—
I pray for night.

I pray for death when life is strong,
And the days to toil and we we belong;
But he passes by like a moving star,
And the world of rest looks fair and far—
I pray for death.

Shall I pray for life with its failing breath,
When I feel the chill of the hand of death?
When the worn-out heart grows strangely still,
Shall I frame one prayer with my half-spent will?
Shall I pray for life?

C. E. CAR

The road to ambition is too narrow for friendship, too crooked for love, too rugged for honesty and too dark for science.—Rosseau.

With the heart of a fiend she has hated, with the clutch of avarice she has grasped. Pitiless as famine, merciless as fire—such is the history of the church of God.—Ingersoll.

NEW EDITION.

THE LYCEUM GUIDE

social, intellectual and spiritual advancement of the children and adults?

THE PROGRESSIVE LYCEUM

furnishes all you desire.

Do you want a self-sustaining society, founded on the basic principles of the spiritual philosophy? You have it in THE PROGRESSIVE LYCEUM. It furnishes a system of evolution by internal growth; not the old cup and pitcher Sunday-school method. It has something to offer every man, woman, child, and those who are most active in teaching are the ones who learn most.

NO SPECIAL INSTRUCTOR REQUIRED.

THE LYCEUM GUIDE gives every detail needed.

If there Golden Chain Recitations; the pretentious songs and hymns which are sung by the members of the Church of Mercy; callisthenics; how to make the ladsge, flags and banners; marching exercises; full instructions in conducting the exercises, with many inflammatory rules, etc.


Many Spiritualists living in isolation, have formed families in their own families; others have had two or three families together, while large societies have been organized in the cities and towns, and found great interest in this self-interest.

Do not wait for a "missionary" to come to your assistance. You must do it yourself, and you will find the principles of the G.I.D.E., and some of its members very few and many quite interested.

Mrs. J. H. LUDWIG, 100 North Lexington, O.
Will answer all questions pertaining to its work.

THE GOLDEN CHAIN LEYCEUM GUIDES is 50 cents, postage paid, or by the dozen, 40 cents each, by express charges paid by receiver. Address

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THE PSYCHOGRAPH

—OR—

DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations, but it is improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spiritism?

Do you wish to develop Mediumship?

Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the use of Mediumship.

Formation of Circles and Cultivation of Mediumship.

With every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A Volunteer might be tried with this instrument. One man, who began with it as an amusing toy, found that the intelligence controlling it was more than ten times

Capt. D.B. Edwards, Orient, N.Y., writes: "I had many communications (by the Psychograph) from many of our friends, even from old settlers whose graves were in the cemetery where I was buried. The communications have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest trial of my life, son, daughter, and their mother."
Dr. Eugene Crook, New York, writes: "I have had a name familiar to those interested in psychic matters. I write as follows: 'I am much pleased with the Psychograph, and find it very simple in principle and construction, and I am sure it will be of great practical and spiritual power than the one now in use. I believe it will generally supersede the latter when its superiority is more generally known.'"
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A DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

MR. HULL REPLIES TO ELDER COVERT.

My friend didn't read that quite right. He used some words that are not there, and did not read some words that are there; but I care nothing about that. I am glad to see him warming up to the occasion and coming to the point.

They have been threatening—I have heard it around the street that something was to be brought out to-night that was going to eat me up. When I heard it, I said, "Bring on your bears. They haven't got any teeth, and if there are no weapons more deadly or dangerous than that speech, I will agree, if I do not die a natural death, to live a thousand years."

NO WITCH OF ENDOR.

I will take up and review all of his points. His "blatant-erking about the Witch of Endor," and then he says I ought not to have said all of that; he wouldn't be drawn out on it, etc. Last night when he was talking of that, I told him he was out of order. I said, "however, as you are introducing new arguments, go on, if you will let me reply;" and he said he would. Now, he says I am out of order. The audience may decide. I didn't blather about the Witch of Endor; it was he that did it. There isn't a word about the Witch of Endor from one end of the Bible to the other—not one. I challenged him half a dozen times to find it. He doesn't find it, but goes on and on saying it just the same.

He says: "I will not be drawn into a controversy on that point." That is the wisest thing he has said. Now, if he will stick to it, he may not get burned as badly, quite, as he would if he was drawn into it. I congratulate him upon his manifestation of wisdom.

Now, he says I "added turpentine"—speaking of the toe joints. No, I didn't. I referred to the first committee, who told us that it was turpentine and linen and toe joints. That's what I referred to—the original committee of doctors said that about the Fox girls. Now, he thinks that turpentine and linen were out of the rule, and we will simply have the toe joints and let it go at that.

EXPOSING THE FOX GIRLS.

The next thing he tells us is, that Brother Grimes exposed them through the Tribune. Let's look at that. I like to hear stories of that kind; it does me good. In the first place, then, who were the Fox girls? They were two little, ignorant, country girls, without a book to sustain them except the Bible, and nobody believed that. The churches had that, but nobody believed it. Without the press to sustain them, without a person in the world to back them, those two little girls came out. All the press are against them; the professors of our colleges, and among them Prof. Grimes, against them; the doctors against them; the lawyers against them; the preachers preaching against them in the pulpit, and Prof. Grimes has access to the largest circulating daily paper in the world at that time—the New York Tribune—Prof. Grimes, with all his education, with all his ability, standing there arm in arm with the literary men of all the world, steps out and exposes these girls in 1849. He with all his forensic ability succeeds in exposing them so thoroughly that they have only made about twenty millions of converts since that and we only had fifty-two camp-meetings last year. And where is Grimes?

"Old Grimes is dead, that good old man,
We never shall see him more.
He used to wear his old blue coat
All buttoned down before."

But Grimes is not dead, and I am glad of it. I hope he will live fifty years longer, and will expose Spiritualism every year of that fifty, just as he has done during the last fifty years, and by that time the whole world will be Spiritualists. Where will the opposition be after he has exposed it a few dozen times more? I will tell you where it will be. There was a man who had a dream, one time. He dreamed he was on the beach of the sea, and there was a terrible storm rising. By and by he looked, and saw seven fat, well-favored cattle coming up out of the sea. He looked again, and by and by he saw seven lean, poor, scrawny spiritual cattle come up out of the sea. And the other ones looked sideways at them and said, "You miserable, scrawny creatures! You would have to lean up against the fence to get support while you bawl!" And then the man looked again, and lo! and behold! the seven lean kine swallowed the seven fat ones. Now let them go on with their exposes for fifty years more, as they have gone on for the last fifty years, and there won't be a corporal's guard left of them. All the world will be Spiritualists. That is what exposes have done for Spiritualism. Have you exposed it? No. Your Bible says, "If it be of God, ye cannot overthrow it." These godly men are trying it, but we have never heard of one yet whose faith they have shaken any by all they have said. So it must be there is something wrong with these exposes and exposures.

THE MACHINE THAT MADE THE RAPS.

The next thing he says is, that the raps were made by machinery. Now, let me tell you a little story about that machinery. There was a man in Rochester, N. Y., I knew him quite well. He said: "Those raps were made by machinery, and I will detect it." He said: "I will go to Washington." Senator Tallmadge, from whom my friend quoted, was a schoolmate of this man's. He said: "I will go to Washington, and through Senator Tallmadge I will get an introduction to those girls, under circumstances that will let me expose them." He did so and exposed them. He told me of it in private conversation. He said he sat down at the table and did just what they told him. Put his hand on the table, and expected to see the raps—or hear them—come on the table, and catch the machine. Instead of that they came on the back of his chair, like that (indicating). He says: Hello! I've got the chair which contains the machine. I'm going to have that chair, let it cost what it will." He took it up and turned it over and tried to find the machine, but could not detect it. He says, "I'll try again." Then it came on the stove, then on the stovepipe. "Hello, there's a machine in there! Try again." Then it came on the ceiling overhead. "Try again." Then on the floor, etc. Finally he says it rapped on about every piece of furniture in the room. After that he said: "Spirits, if you exist, I don't know what this is. I came here fully believing that this was a trick and that I would catch it. Now I am satisfied I was wrong. Will you please rap for me where you never rapped for anybody before in this world?" And he said the raps came just as distinctly on his two front teeth as they ever heard in this world. Said he: "Brother Hull, I knew there was no machinery in my mouth which would do this." Our opponents have never made an argument against Spiritualism yet but it has been exposed and found deficient.

THE SPIRITUALISTS' CREED.

The next thing Mr. Covert read, after this machine ar-

gument, was the Spiritualists' creed. I wish I had time now to talk about that. I listened with all my might to that creed. It was published in that book of Mr. Daniels—a book that was withdrawn from publication, because there were so many falsehoods in it that it was more injurious to the writer than anyone else; its guns were dangerous at the breech, but perfectly safe at the muzzle. It was published when Spiritualists were very little known. Then they said: They are free-lovers; and they are this, and that, and the other; and people believed that because they didn't know Spiritualists. Now, ladies and gentlemen, Spiritualists are known in every village and hamlet in the world, and those things are known to be lies. Everybody says: "That don't apply to the Spiritualists of our town;" and if you say: "It is somewhere else, it applies there," and you go there and you find it doesn't apply to the Spiritualists there. That is true in every part of this world. I have preached in about every state and important city in this Union, and the citizens of every state, or of any town, will say: The Spiritualists of our town will compare in intellectuality, and in honor and truthfulness with the members of any church in our town. So the lies published by that man wouldn't go down as they once did; they withdrew the book from publication—the wisest thing they ever did.

But he read the creed. I listened closely to that, and if I heard it right, endorse every article of that creed. I couldn't write a better one myself. I endorse that creed. He happened to get some things right. I will say nothing about it but simply, that it is spiritualism.

He says the Bible says, the miracles of the Bible were wrought by the spirit of God. Now, he ought to know better. The Bible does not say so. It says exactly the opposite. It says they were wrought by spirits of devils. That's what the Bible says. If you don't believe me, go with me to Rev. xvi:13: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the great day of the battle of God Almighty."

Does the Devil work miracles? Does he, or does he not? If he does not, your Bible lies; and if he does, the Devil is a miracle worker. You can't prove that he wrought every miracle in the Bible; it would be just like him to come along and stick in a miracle just where you don't want one. He is up to just such devilish tricks. If I was a devil I would do that. Now let him find his text. I told him where mine was. When you begin to talk Bible you have got to go straight. Oh, you have got to talk straight, my brother. I am after you with a Bible in my hand.

THE IMAGE STORY.

The next thing he says is, "Davis tried to make an image." Oh, my soul! my soul! I wonder if anybody in this audience believes that story. If I had time I would give you the history of that image. There was not a regular recognized Spiritualist connected with it—not one. Davis had nothing at all to do with it, any more than I had; not a particle. I might mention the names of the individuals connected with that. One was T. L. Harris, who had renounced Spiritualism. One was John M. Spear, who had been a spiritual medium. John M. Spear was the medium through whom all these things came, and he had been rejected by Spiritualists long ago—not as a bad man, but as an insane man. He had been rejected as a man to appear before the world and represent Spiritualism. I knew John M. Spear up to the very day of his death, and he was a noble man, but always full of some such things as that to which my friend tried to refer; but my opponent didn't understand it enough to tell the matter as it was, as it had nothing to do with Spiritualism.

THE MARRIAGE QUESTION.

Now he comes to the marriage question; some Spiritualists have said certain radical things about the marriage question, and I was one of them. They even said some of the things mentioned; and what is the result? Why, nearly every state in the Union has changed its laws on that subject and rejected the most of the odious features of which we complained. This, allow me to believe, was the direct result of that agitation. The law of the state of Michigan, and of several other states at that time allowed a man to whip his wife providing he did not use a stick thicker than his thumb.

In the state of Ohio, a woman had her husband arrested for a crime which would have hung any other man, but the courts decided that it was impossible for a married man to commit a rape on the person of his wife—that when they entered into the marriage relation she bargained her body away to her husband—it was therefore his. The married woman had no rights that the husband was bound to respect. This and other similar outrages caused some of us to see that the law which protected women from all other men should now protect her from her husband, and if the law would not do that, it was time that woman took the law into her own hands. Self-protection is the first law of nature.

Woman was an absolute slave, and man was her master, when a man died, no matter how he got his estate, even though he married it when he married her, the law had to step in and settle up his estate, and decide how much of it she might use while she remained his widow. When the woman died, the law knew nothing about it; the husband went right on, sometimes marrying within two weeks and the new wife used that which belonged to the former wife and the law knew nothing about it.

The result of this agitation which the Spiritualists began and the churches cursed it, that woman in many states is now more nearly man's equal before the law. But I hereby serve notice that the agitation is not done yet, and will not stop until woman is man's peer before the law.

When we showed that among the results of misarrangement was that our jails, poorhouses and asylums were being filled with criminals, paupers and insane persons, of course there was a kick among the churches, and their arguments were falsehood, slander and abuse. I know whereof I affirm; I was there, and the tongue of slander was used to kill me; but, thank the higher powers, those that digged the pit for me, like those who did a similar work in days of old, have fallen into it.

Philosophers knew we were right; the eloquent John B. Gough went so far as to say: "The only way to reform a man is to begin with his grandmother." He decided that if a person was wrongly born in the first place, re-birth in this world was a plaster entirely too small for the sore. If you will begin to reform the little girls now, and teach them what they should know, by the time their grandchildren come upon the stage of action you will have accomplished a work of reform.

We said over and over that no law should hold people

together who were incompatible with each other—that people had better part than to rear families under such inharmonious conditions.

I have never yet said anything on that point to take back, and I have been before the world ever since I was seventy years old. I have preached those things, and every rat-terrier in the country has barked at me for it, but not one of them has ever showed one place where I stepped aside from honor; when I told them that there was something better than law to bind people together—that law should not bind people together who did not love. Love was the element that should hold people together; and I preached it everywhere, as I would now if it were necessary; but we are getting the thing along where it is not necessary to say so much on that question.

He next quotes from Dr. T. L. Nichols, a Catholic. Well, I don't know as I should say anything about Mr. Nichols. He believed in Spiritualism, and he does yet, if he is living; I think he has passed away within the last three or four years. He believed in Spiritualism although belonging to the Catholic church; and he had very radical views on the marriage question, and so had his wife, and they maintained them, and issued a book on the question—members in good standing as any members in the world in the Roman church. A majority of the Spiritualists did not endorse the radical positions taken in that book. Neither is it presumed that the Catholics endorsed it.

Now, then, the objects to Spiritualism because somebody said, somewhere, that I should have said that "we should have a communion of congenials only in the sexual relation," etc. Well, perhaps I said it. I believe it yet. If my wife was not congenial to me, or I was not congenial to her, I wouldn't quarrel with her. She would take one side of the world, and I the other. I believe that it is congenial souls only who should be brought together. Do you? There isn't a state in the Union that has not made a law against miscegenation. They say there is no compatibility between the blacks and the whites and they must not marry. We say that, and we carry it farther than that. We say there must be harmony and love in the marriage relation—and without love all close commerce is wrong, no matter where it is. I have preached that there may be adultery in the marriage relation. That doctrine makes us "free-lovers." These individuals bark at free-love. They have no more conception of real free-love than a mosquito has of Bunker Hill monument. There is no other love in the world than free-love. Paul said, "Love worketh no ill." This, my opponent says, is libertinism. Let us find the libertines, that is all. Here is Spiritualism; it has been in the world fifty years, and there is the church. There are seventy thousand ministers, and among the seventy thousand ministers I will find ten thousand of them arrested for crimes of that kind. Find it among the Spiritualists, if you can. Now, I do not blame ministers who do not practice these things because other ministers do; but while you have those things in your churches and all over Christendom, why do you call us bad names for making an effort—a scientific effort, to save the world from its own lusts?

He next says, "Keep the women out of the circles and the bald-headed men won't go." Keep the women out of the church and see how many bald-headed men will go. But that is not the question. If it were, I would take it up, and we would see how that matter is. But I want to drop this, and take up the trick argument again.

SPIRITUAL TRICKS.

He says, there are tricks, and "there never was a table moved"—he read from Prof. Grimes—"where there was no physical contact."

Ladies and gentlemen, I have seen them move. I have seen the brother of United States Senator Fitch get on a table like this (indicating the one on the platform) and he weighed nearly three hundred pounds. I refer to George A. Fitch, editor of the Kalamazoo Daily Telegraph. He got upon the table like that, and we stood around the table holding hands, a half dozen of us, and that table came up—raised up two feet high in a room as light as this is, and stayed there until I slowly counted one hundred—one—two—three; and, as the signal for the one hundred came, that table went down with George A. Fitch upon it. Slade was the medium. Now, could Slade lift a man weighing over two hundred pounds, and hold him up there a minute, when he was not touching the table—not one of us was touching the table?

So the testimony of the whole world is. These things sometimes occur without physical contact. I will not read from Prof. Crookes; it is too long. I have testimony here from Prof. Crookes, saying it takes place in the light.

Lord Lindsey says: "I have tried to find out how they (the spiritual phenomena) are done. The more I studied them, the more satisfied was I that they could not be explained by any mechanical trick. I have had the fullest opportunity of investigation."

There is a great man, (Lord Lindsey) and here is one, (Prof. Grimes). One tells one story, and the other another. And the one that tells that story over there has a right to tell his story, and Prof. Grimes has no right to tell his story. All Prof. Grimes can say is, "I never saw a table move when there was no trick." He can't say the table never moved without physical contact, in the face of a thousand witnesses who have seen it move without it. How can he say it does not? When a man says that, he says more than any man has a right to say.

Mr. T. Adolphus Trollope uses this language: "I might also mention that Basco, one of the greatest professors of legendarism ever known, in a conversation with me upon the subject, utterly scouted the idea of the possibility of such phenomena as he saw produced by Mr. Home being produced by any of the resources of his art."

There it is—one of the greatest prestidigitators in the world, had witnessed the phenomena, and says it cannot be performed by his art. They said once they could perform it, but it would take two tons of machinery to do all that Slade or Home did. And yet Slade and Home and all of the others walked into the room with nothing but their necessary clothing on, and without a particle of machinery, and all of this done in a light room.

Judge Edmonds, the first Supreme Judge of the State of New York, one of the most learned men in the world, one of the most honorable that ever sat on the bench, made this statement: "I have been a mahogany table, having a center leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the force of those present, and shaken backward and forward as one would shake a goblet in his hand, and the lamp retained its place, though its glass pendant swung. I have known a mahogany chair, on its side, move swiftly back and forth, no one touching it, through a room where there were at least a dozen people sitting, and yet no one was touching it; and it was repeatedly stopped within a few inches of me, when it was going with a violence that, if not arrested, must have broken my legs."

I have testimony after testimony, but I don't believe I will read more than one more.

The London Dialectical Society appointed a committee in 1866 to investigate Spiritualism; this committee consisted of thirty-six men—unbelievers in Spiritualism. They all became believers, and Sergeant Cox testified that, with their hands three feet from the table, in a fully lighted room, and without allowing one of them to touch the floor or the table (they all knelt on their chairs with the backs to the table), and not a hand came within three feet of the table, then the table would go up just exactly as they requested it. So, my friend is simply mistaken. It is easy to make such statements as that, but that makes all these men liars. Now, I can't believe that Judge Edmonds is a liar. I can't imagine that Judge Ladd, Prof. Mapes, Prof. Hare, Old Robert Owen, Robert Dale Owen, Alfred Russell Wallace, Prof. Crookes—all the men in the world who have witnessed these things, are liars. I can't believe it at all. One lying without knowing what the other said about it, and all telling the same lie. The

hardest matter in the world is to lie well, and keep things straight, but these stories of all these witnesses agree.

I will read this one testimony, and no more. The London Dialectical Society reported this: "Sounds of startling character, apparently proceeding from the articles of furniture, the floor, the walls, occurred without being produced by muscular action or mechanical contrivance. Movements of heavy bodies took place without assistance by those present and frequently without contact of any person; that these sounds and movements often occurred in the manner asked by some person present, answered questions and spelled out coherent communications."

SPIRITUALISM AS A DELUSION.

Now, ladies and gentlemen, I have got through with my friend's argument, and I want to lead out a little for him to-morrow night. I want to say, in the first place, that if Spiritualism is a delusion, it is a giant delusion. That is my first proposition. In the second place, if Spiritualism is a delusion, it is a charming delusion, containing all the charms of all the religions of which the world ever heard. In the third place, I am going to take the position, in this debate, that Spiritualism is not a delusion.

Now, I say it is a giant delusion. In the first place, it is such a giant delusion that all opponents in the world have never been able to tell in what the delusion consists. One will say it is a trick played by the medium—a muscular force. Another will say, no, no muscles touched it. Another, that it is electricity. Another, mesmerism. Another one says it is the Devil. Another says that it is an occult force. And so they contradict each other, and jump from one contradictory position to another. You can't find two opponents of Spiritualism who will agree, and the fact is, you can't find one opponent who will agree with himself for ten consecutive minutes on that subject. Why, at the Anti-Spiritualist convention, the Rev. Mr. Caylor made a speech that neither Brother Becker nor Elder Covert would endorse on that subject, and Brother Becker got up and excused the speech the next day. He said that Caylor was a great joker, and told imaginary facts in a joke that he wouldn't tell when he was serious.

Spiritualism is a giant delusion; it started with two little girls. Prof. Grimes, with his immense ability, fought it, and he had others of nearly as much ability as himself joining in with him—the whole world fighting against it. A combination was formed against it before it was one year old, and they have fought it, and fought it, and fought it, until last summer it had fifty-two camp-meetings, and next summer it is going to have sixty or eighty camp-meetings in the United States. Isn't it a giant, with these great intellectual doctors of divinity, bishops, elders, professors, and the greatest men on earth fighting it, trying to put it down, and still it goes on conquering and to conquer, bidding defiance to all of the theories they introduce as explanations, and making converts; and

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whom has it converted?

REMARKABLE LOT OF FOOLS.

I will agree, ladies and gentlemen, that we have our proportion of frauds, we have our proportion of knaves, and we have our proportion of fools, but we are all fools? Was old Robert Owen, who withstood the batteries of a thousand pulpits that tried every way in the world to convert him, a fool? He finally surrendered to the tipping of a little pine table, where the medium was a little girl only fifteen or sixteen years old; was old Robert Owen a fool? Was his son, Robert Dale Owen, whom you sent to Congress from this state, and who was sent as minister to a foreign country, was he a fool, who has spent most of his life that way? Was Prof. Hare a fool? Was United States Senator Talmadge a fool? Was Victor Hugo a fool? Were these great men fools and fanatics? Was Judge Edmonds a fool? How is it with Alfred Russell Wallace? No position in society, no education, no amount of intellectuality, nothing in the world has ever been proof against Spiritualism. It goes on, and on, and on. They get up their Anti-Spiritualist National Conventions, but Spiritualism grows, and Spiritualists are being made right under their noses while they are fighting against it; and I will guarantee there will be more Spiritualists in the city of Anderson in the next year than there has been in the last ten years. What does it prove? It proves that Spiritualism is a giant, with which no Anti-Spiritualist convention, either national or otherwise, is able to compete. It is a giant before which science and the scientist fails. It is a giant that puts the clergy down. It is a giant that bids defiance to every power that can be brought against it.

Is it a delusion? If so, I want to say it is the strongest delusion that ever came before the world. There is no way to get around that.

Finally is Spiritualism—Did you call time? (speaking to the moderators).

Moderator:—No, we did not; but the time is up within a minute.

Ah, it was a spirit I heard, then.

—||—

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Purposes.

To the Editor:—I have not been using your very valuable columns very much of late, but would much like to have the privilege of writing an article in a special which I consider of vast importance to our cause. In my travels as a public worker on behalf of spiritual growth and unfoldment, I find many things of a very discouraging nature. Among these discouragements, I think the worst of all is to find a sort of listlessness or apathy on the part of our own people.

I find as a rule almost everywhere an interest among outsiders to know something of our grand philosophy and to see something of our phenomena. I have lately been working in small towns and country school-houses, turning over new ground, and I find people anxious to know something about the future life, which Spiritualism (call it a religion, a science, or philosophy, or what you please) is only able to give them. There are very few places indeed where a fair audience cannot be obtained for a course of lectures, provided admission fees. The charge at the door is a great drawback wherever we are compelled to make it. Everywhere there are more or less Spiritualists, and everywhere there is more or less interest in our cause, but organizations are very few and far between. Individual friends of our cause for the most part do not care to take the initiatory steps to awaken an interest among their neighbors. Of course there are many notable exceptions; there are many noble men and women who have been and are yet earnest pioneers, ever ready and willing to give the wheel of progress a push up the hill. Many of these have pushed till they have become weary. We need new helpers, new methods of carrying on the work. But how is this to be accomplished?

We believe in the future, and would hate to see our camps die out, but we sometimes think if the mediumistic talent which is so abundantly in evidence at most of our camps—if the superfluous workers—who abound on these occasions could be employed in the small towns and country districts, and if the same amount of money could be spent in these places as our friends spend at all our meetings, a far greater amount of good work could be accomplished.

"Take nearly any of our large camps and the grand inspirational efforts of our workers fall to a large extent on ears already accustomed to the truths as taught by our philosophy. But suppose these efforts were made in any of our inland cities where no spiritual organization exists, how many more people could be set thinking. Suppose a speaker could go into any county and give a course of lectures in each town of that county, regardless of whether any Spiritualists were living there or not, how much good might be done in educating the people so that they would really feel the spiritual philosophy and not be led astray by the senseless twaddle of men like Covert and his co-workers.

If we are content to let our cause die for want of a proper presentation to the people, let the Spiritualists do as they are now doing in many places, become utterly careless as to whether it lives or not, give the cold shoulder to those workers who are earnestly striving against all obstacles to keep the cause alive and it will soon die.

But if we want to see our cause prosper, let us not allow orthodoxy to run all over us, trample us under foot, wipe their shoes on us, and then laugh at our misfortune; but let us have some means of reaching the people's ears. A speaker can afford to hire halls, board himself or herself and depend upon collections; besides little incidental expenses like railroad fare, etc., they would need some clothing once in a while, and other things necessary to existence on the earth plane. If he charges admission he kills his prospects for doing good. Spiritualism being along all lines a reformatory work, he soon finds people not only for reform speaking or reform writing. So there is no alternative but to let the cause die out in many places for want of an effort or to have some financial backing from those who are interested in the work. To many Spiritualists the idea of "organizing" seems like a red rag in front of a steer, it either scares them or makes them angry. I have been told before now by people who have been Spiritualists for forty years, and yet their next door neighbors had hardly found it out: "I don't believe in talking Spiritualism; let other people find it out the same as I did."

When I hear such a remark I inwardly pray that the good angels will send for them to come home soon; maybe then they will turn some things."

Maybe they will find out that they will have to come back through a medium, and do the missionary work they have failed to do while here.

The sooner they are taken into spiritual life, the sooner we will have their help, but we will never get much of it before. They will never learn till they get selfishness is the worst. It is the top, bottom and sides of all other sins, the one sin which is unpardonable, which must be overcome by doing good to others. The worst enemy of humanity in all ages of the world has been selfishness. Selfishness is ignorance.

If it were not for selfishness, selfishness would disappear and every form of evil go with it. We have to be educated out of selfishness, either in this life, or in spirit-life. It may take ages to root it out of some people, but it will have to be done.

There is wealth enough among the Spiritualists of this country to create a "missionary or educational fund" which would place in the field and keep constantly employed a large number of earnest workers.

It would not be necessary to pay large salaries, but give each worker a small guarantee, and most of them could increase it by their mediumistic work outside of their regular lectures, or by selling spiritual literature, or by taking collections. But the crying need of our cause is, an educational fund to help workers not working for societies, but uplifting the banner of Spiritualism where no societies exist.

If a large fund for this purpose could be placed in the hands of the N. S. A., or some responsible party, and a force of workers put in the field, who have the lively intelligences to assist them (spiritually), then we would be in a position to overcome all opposition from whatever source it may come. It would show to the world that we have something we are not ashamed of, something we have faith in, some thing we are determined to give to a waiting world.

control its own fund or give it into the hands of the N. S. A. Money expended in this way would do more for the cause, than any other way in which it could be expended.

Times are hard, money is scarce, but it ought to be an easy matter to raise fifty thousand dollars in the United States for this purpose. Better spend it in this way than building massive temples of stone. Better spend it in this way than many other ways money being expended. Such a course would be a great benefit to the cause, because many would attend them after once getting interested. It would help the people to find out what we really do teach. It would help many willing workers, and it would help the angel world in their efforts to enlighten and uplift poor, deluded mortals. Hoping that some of the states will take a little of this kind and raise an "educational fund" to assist mediums who are laboring for the masses. Quincy, Iowa. W. B. BONNEY.

A NOTABLE TRIUMPH.

Skeptics Compelled to Acknowledge the Truth.

Never has my heart been gladdened by more overwhelming victory of bright spirit forces over dark ones, than on the occasion of which I write. Sunday, September 26, I went to LaFayette hall in the morning, and saw, felt, and heard expressed by speakers, a dark, depressing concentration of spirit forces, drawn there by the fact of Mrs. Maund Von Freitag's success in her wonderful public mediumistic work and an openly avowed determination among a number of citizens to expose her that evening, in what they "had discovered to be her tricks." The hall was filled before the hour of beginning. Mrs. Freitag gave an invocation and a short lecture, and called for ballots; she insisted that two skeptics should stand beside the little table on which the ballots lay, and said that since she had been accused of slyly opening the ballots, she should not sit behind the table, and should not take any ballot in her hand, but should require the two gentlemen skeptics to open and read them for her.

The gentlemen arranged the ballots in separate piles upon the table, she having first asked them to see that all were properly folded. They reported two carefully folded and partly open. "Fold them tightly," said Mrs. Freitag. She commenced describing spirits she saw, who wished to communicate, and in answer to her question if there was any ballot on the table addressed to them, they rapped loudly in the affirmative. As the gentlemen who stood quite apart from the table, pointed to different piles of ballots, the spirits rapped when they touched the one which held the message from their loved ones. When the right pile was found, one of the gentlemen picked up each ballot and asked "is it this?" When the three raps came, Mrs. Freitag read the ballot clairvoyantly, answered the question it contained, and then quite a lengthy message concerning it, gave the name of the writer, as well as the name of the spirit to whom it had been addressed. She then commanded the skeptic who held it to take it to the extreme front of the platform—still farther away from her—open the ballot and read it to the audience. Not one failure occurred. After the readings were over, she asked the gentlemen who had handled the ballots to state if they had discovered any evidence of her having handled them, or if they had seen anything showing she had not acted honestly throughout the readings. One gentleman replied that there had been no possible opportunity for Mrs. Freitag to read the ballots with her external vision, and that she was perfectly satisfied she had acted in good faith throughout.

The gentlemen left the platform, leaving us to suppose one had spoken the minds of both. It proved not so, however, for just as the audience was rising to leave, a lady in the rear of the hall announced: "One of the gentlemen is saying to us that he found two ballots in such a condition as that Mrs. Freitag might possibly have read them." It was then that the medium rose to a height of inspiration which showed how brightly the fires of truth were glowing on the altar of her soul, as she demanded that justice be done, and that the accuser return to the platform and make his statement there; he was reluctant, but he might as well have read the command of the Maid of Orleans; so unpretentiously majestic was the medium in her expression of the great power for justice which sustained and fulfilled her, that Joan's inspiration was forcibly suggested to me. The fault-finder came hesitatingly forward, searched and found the two ballots of which he had complained, and upon close questioning admitted that they were the same he had been asked to refold at the beginning of the seance, and that he had neglected properly to do so; he also admitted that they had not been in the medium's hand or out from under his care. He retired discomfited, while the cheers for Mrs. Freitag, for her royal treatment of the fair hearing she demanded, made the old hall ring and ring again. Since that eventful night she has gone forward with her work, giving two public seances a week here, and several in National City, beside private sittings, the only interruption being the two weeks following the battle, when she was ill from her guides having drawn so heavily upon her magnetic resources in order to root out the forces of the opposition.

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One thousand and one dollars expended in the state in the Union during the next twelve months, would accomplish an amount of good, which no amount of opposition could overturn. Every state ought to be able to raise its own fund for this purpose, and every state might

A LETTER AND POEM.

From Southern California.

To the Editor:—As I sit upon the balcony under the awning of my southern home, mind flies to Chicago where frost and snow are doing their divine work on the bosom of nature. You cannot realize the difference between the climate there and here. We have had no rain in this section of the south this winter. The earth is parched and dry, except where irrigated. The thermometer tells us that it is 80 in the shade this beautiful morning; roses and other flowers are blooming in profusion in the garden; butterflies, bees and birds are ever with us, kissing our flowery vines, our trees and rose leaves; not a cloud in the vaulted skies, not a breeze to fan the cheek, nothing but the music of a far-off bell breaks the quiet of the morning. The climate is calling the devoted to worship, and the old mission church is now in prayer. The sun sings a sheet of glory over the broad Pacific ocean. The islands thirty miles out are white with a certain of loveliness and sweet repose. Off to the north the rays of morning dance upon the waters, and pierce the fleecy clouds upon the summit of the lofty mountains, then disappear in the wilderness of tropical grandeur, or melt over the heads of the native trees of this wonderful country.

One taking passage on steamer either up or down the coast, by the aid of a field-glass can see the towns and villages distinctly that are basking upon the shore. There are many that display white cottages and tapering spires. The eye can view scenes of fertile valleys and cultivated farms nestled close to the mountains that look large and bold and of huge proportions, which break the uniformity of green roads. Even in these remote places The Progressive Thinker has found its way, and its readers have commented on the Hull-Covert debate, and one true-hearted, true-minded ranchman remarked to a friend, "I never did read such a lot of nonsense as that fellow Covert gets off; why, there is no good argument in him; he is a blackguard."

From out a wilderness of pine and fir trees, high over a long stretch of regular fruit-fields, behind several ranges, one peak appears to cleave the sky; above it buzzards and other birds of prey hover in security from the hunter's gun. In many places mountain streams are seen over two hundred feet into stony basins in foam or white cloud, and then, as if recoiling after the terrible fall, bend back in spray and ripple in glees down the precipice to join the waters below.

Los Angeles, the Mecca of California, is in the glory of beauty and prosperity. Spiritualism is thriving and flourishing in truth and peace, good-will to all.

Bishop A. Beals, of Summerland, has retired from the lecture field for a season. He, together with his lovely countenance, are basing in harmony and joy of an ideal home, nestled amid lilacs and roses and various evergreen trees and tropical plants. In this beautiful love-cot, where angels make themselves both seen and felt to these happy souls, one would love to linger. Hand in hand they are traveling up the hill to the beacon light which never wanes but grows more brightly as they near the summit. This veteran worker and able speaker can pen his sublime poems to his heart's content, can sing his sweetest songs. I enclose his latest effort which he has just finished and presented to me.

The two societies here in Summerland are in working order, I am told by the officers thereof. Rev. M. E. Taylor, a retired Universalist minister, is a speaker of great ability, a gentleman and scholar, and basing in harmony and joy of an ideal home, nestled amid lilacs and roses and various evergreen trees and tropical plants. In this beautiful love-cot, where angels make themselves both seen and felt to these happy souls, one would love to linger. Hand in hand they are traveling up the hill to the beacon light which never wanes but grows more brightly as they near the summit. This veteran worker and able speaker can pen his sublime poems to his heart's content, can sing his sweetest songs. I enclose his latest effort which he has just finished and presented to me.

"Immense has been the preparation for me.
All forces have been steadily employed to complete
and delight me.
Now on the spot I stand with robust soul."

These lines are Mr. Taylor's motto since he has become convinced that "he has lived before." The glorious truth of reincarnation is reaching souls that are and have been studying the "reason why."

"Because my soul mounts upward into loftier spheres
Where beyond the boundaries of time and space
I lived and loved before these earthly years
Chained me, an exile, in my present place."

ROSE L. BUSENELL.
Summerland, Cal.

THE GLAD MORN.
By Bishop A. Beals.

We know not the day nor the glad hour
Our bark will set sail on the infinite sea,
Nor how we fathom the wonderful
Of the spirit from weakness set free,
Nor the dawn of that beautiful sunlit morn.

Now dimmed with earth's shadowy fears,
When the spirit arisen in newness is born,
As it sails thro' the mists of our tears.
For the path of this perilous journey
The angels our frail bark will guide,
Though whelmed with the dangers we see.

No matter what'er may betide
By the fond, faithful loved ones we're led
Into fields elysian and fair,
Free from sorrow, weakness and dread,
And safe in their ministering care.

The rocks and the shoals that betide
Our voyage on its heavenward way
All are seen from the light-house of Day
O'er the path that leads to the bay;
And the waters—forever—eternal,
Rise in anthems solemn and grand,
Through archways of beauty supernatural
And by musical cadences fanned.

We pause not in the sweep of our journey,
Nor wait in the Valley of Tears;
With a glad glimpse of heaven before
We break from the burden of years,
And find as our bark glides afar,
New objects and aims in our quest,
Like the glittering orb of a star,
A beautiful heaven of rest.

The Spiritual Almanac
Is quite an interesting little book, full of information about Spiritualism. It is, in fact, a very handy reference book, and is well worth its price. See advertisement on page 8.

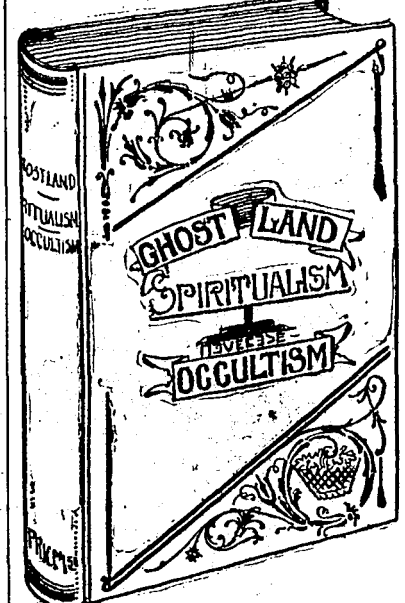
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Study carefully what this noble man says and then send in a dollar, and take

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Do you know a good thing when you see it? Do you ever realize the fact that to even hear of a good thing often proves advantageous? Are you aware of this grand truth that to even taste a good thing has its pleasure? If so, we wish to refer you to a pre-eminently good thing—something invaluable! We desire to introduce you to The Progressive Thinker for at least three months. We have just entered on a new cycle, and we desire you to be with us. We want your dollar, and in return therefor we propose to give you The Progressive Thinker for one year. You will find therein, reported in full, the debate held at Anderson, Ind., between Moses Hull, on the part of Spiritualists, and Elder Covert, in behalf of the various orthodox churches; the former demonstrating that Spiritualism is true, and the latter attempting to show that it is false. This debate has been reported especially for The Progressive Thinker, at great expense, in order to spread a new intellectual table for Spiritualists. If you have the least conception of a good thing, you will subscribe for the paper at once.

But that is not all you will get. We will surprise you still further, by sending you four lectures delivered in this city by Mrs. Annie Besant, one of the most brilliant minds of England. Those lectures were listened to by crowded houses in this city, and though the Spiritualists will say by any means endorse all that she says in them, yet they will find them full of suggestive thought. They are submitted to our readers as specimens of the views of one of England's leading minds (and not to beget controversy), and in that respect they will prove invaluable, and will keep our readers posted in the current thought of the day. The lectures embrace the following subjects:

First Lecture: "Sorrow and Evil—Their Cause and Cure."
Second Lecture: "Clairvoyance and Mental Healing."
Third Lecture: "Proofs of the Existence of the Soul."
Fourth Lecture: "Seen by the Occult Eye."

Those lectures alone are worth more than a year's subscription. But the above is not all that we promise you for a dollar. Realizing the fact that your intellectual stomachs may be capacious, we offer you—no doubt to your great surprise—still other attractions. We give you one of Col. Ingersoll's masterly addresses on "TRUTH." It is a check of grand, soul-elevating statements. Five thousand people paid \$1.50 each to hear that lecture in Chicago. You can read it monthly for one year, and enjoy it each time. But don't be started, we offer you still more. We offer you an address by Charles Darwin, the California philosopher, who gives "Thoughts Illustrating the Status of Spiritualism, and the Dangers that Beset the Honest Investigator." It should be read by every thinking mind in the United States.

Don't become excited over the great offer we are making to every subscriber for one year. You will get still more than the above. You will have an opportunity of reading an able address by Col. Dohoney, of Texas, on "The Philosophy and Phenomena of Spiritualism as shown from the Bible and History."

Still more. You will also receive free, combined in one paper, the first eight addresses of the Hull-Covert debate. Now, if you cannot spare the dollar, you can take a trial trip for three months, and get the above valuable lectures free. We are determined to satisfy you.

But we advise you to send in a dollar instead of a quarter, and take a year's trip with The Progressive Thinker, and partake of its feast of good things. By sending 30 cents additional with your yearly subscription you can have Ghost-Land, which has sold as high as \$15.

Read what Albert DeGuller, of Bradford, Pa., says when sending \$5 to this office:

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Study carefully what this noble man says and then send in a dollar, and take

a yearly course of study in The Progressive Thinker, and thus add the cause of Truth.

What we have offered in connection with every yearly or three months' subscription ought to bring us 100,000 subscribers. Had you been in this city you would have had to pay \$2 to hear Mrs. Besant's four lectures, and \$1.50 for hearing Col. Ingersoll, and yet you are offered this (and much more) with every three months' or yearly subscription to The Progressive Thinker. We should have on these terms 1,000,000 new subscribers to The Progressive Thinker. Every Spiritualist should now awaken, if ever, and roll in the subscription roll in the quarters; roll in the dollars!

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The Progressive Thinker one year and Ghost Land, \$1.30.
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TWENT

.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best advanced by the free exchange of ideas. Many of the contributors are diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Until further notice there will be morning service only, at 10:30 at Spirit Home Temple. There will be an Indian (Brandegee) at 11 North Ada street, Saturday evening, January 15, commencing at 8 o'clock sharp. Genuine mediums, wishing to take part, can address Mrs. DeLox, 431 Randolph street, or Chas. E. de Ricard, 618 2d street. Booths or wigwags for all mediums who wish to attend.

M. W. Lyman, 91 Charles street, Springfield, Mass., has been appointed organizer of the Young People's Spiritual Institute for the State of Massachusetts. An organizer is wanted for each state. Address G. W. Kates, 234 Monroe avenue, Rochester, N. Y.

B. V. Cushman writes from New York City: "To-day Mrs. Helen Palmer Russell delighted the Spiritual and Ethical Society with addresses given with all her well known force and vigor. Both should have been listened to by every Anti-Spiritualist not too stubborn to be convinced of the truth. We all hope she may come again. Next Sunday, January 9, Mrs. T. U. Reynolds will speak for us."

Mrs. Kate Vegerle writes from Cornersville, Ind.: "I think that Mr. W. E. Hart is going to awaken the citizens here spiritually. The service given by him was the first trumpet since ever held in this city, and the sisters were all skeptical, and those understanding the conditions required to get results, even in a circle where all are Spiritualists, can readily see what power Mr. Hart has for a young man, as he is only about 17 or 18 years of age."

Moses Hull is engineering a Thomas Paine celebration to take place in Army and Navy Hall, Cleveland, Friday afternoon and evening, January 28. The prospect now is that several speakers will participate. Among them his eloquent daughter, Mrs. Mary Florence Johnson, who has blossomed out a number one liberal lecturer.

G. W. Kates and wife will accept camp-meeting calls; also have open months next fall and winter to serve local societies. They will also accept calls to organize the Y. P. S. I. Address them at 234 Monroe avenue, Rochester, N. Y.

Secretary writes: "The Ethical Society of Cincinnati, Ohio, after four years of continued inactivity, closed its services last Sunday night for a time. Every night for four months has seen an increased interest. Mrs. Ricker and Mrs. Annie E. Thomas officiated during December and were highly appreciated. Their duties call them elsewhere for a season, and for a time the hall will be closed."

During the month of December, Oscar A. Edgerly, assisted by his wife, secured engagement at the First Spiritual Temple, corner Newbury and Essex streets, Boston, Mass. As Mr. Edgerly's engagement at the Temple only required his presence in the afternoon on Sundays, he spoke on two Sunday evenings for the First Spiritual Society of Malden, Mass.; also two evenings for the First Spiritual Society of Haverhill, Mass. During the present month he is filling an engagement with the First Spiritual Society of Springfield, Mass. During February he will serve the Spiritual Temple Society, Berkeley Hall, Boston. During March he will be with the society of Norwich, Conn.; for the first two Sundays of April with the First Spiritual Society of Haverhill, Mass. Mr. Edgerly is desiring to employ a trance speaker and test medium for the last two Sundays of April and the month of May.

The golden wedding of Mr. and Mrs. A. J. Case, of Waverly, Iowa, occurred on the first day of January, 1898. Mr. Case is a Spiritualist of forty-eight years.

Sarah Stone Rockhill writes from Alliance, O.: "We are to have Dr. Nellie C. Mosier the next three Sundays, as test medium."

S. H. Ewell writes from Rouen, Mich.: "The Island Lake Camp Association elected the following persons for the coming year: P. O. Hudson, director and president; A. G. Brown, 226 21st street, Detroit, secretary; A. B. Smith, 207 North Main, Detroit, treasurer; Mrs. Murray, Salem, Mich.; James H. Whit, Port Huron, Mich.; Dr. A. B. Spinyer, Reed City, Mich.; T. J. Merrell, Lansing, Mich."

Mrs. Ball writes from Paulding, O.: "Miss Nettie Bowersox, of Payne, O., delivered the first Spiritualist lecture in this place, on January 1 and 2, at the Model Opera House. The heat was turned off, and the people remained, all patients on Sunday a larger crowd assembled; yet was turned on, then off, the opposer roasting himself in order to freeze the people. The speaker arrived, mounted the stage, backed by her chairman, Mr. L. B. Bailey, who gave a brief introduction. Miss B. then in a few well chosen words interested the people, and soon a hushed silence, yet without even a whisper to disturb the cold. All were pleased. The audience consisted of the best people of the town."

Correspondent writes from West Fletcher, Vt.: "About a dozen of the friends of C. C. Gillette and wife were invited to meet with them at the home of K. L. Smith, in Fairfax, December 19, when an oratorical supper was served, which, music, reading and social converse was participated in. Then Mr. G.'s guides came, entertaining the friends for a time. At their withdrawal, Mr. G. was presented with an oak looking chair, from the friends; also a beautiful painting from the Chapman family, work being done by Miss Dee, and the presentation speech made by Dr. H. Chapman in behalf of all to Mr. Gillette for his esteemed friendship as a better worker for the good of all. He responded in a very pleasant manner. Vote of thanks was tendered to Mr. Gillette for their hospitality."

M. B. writes: "I wish to write a few lines in regard to a spiritual seance which I attended Monday night, January 12, at Edward Bailey's of Metcalf. The seance was given in honor of Dr. C. R. Jones' forty-eighth wedding anniversary. A spiritual supper was served by Mrs. Jones, at Edward Bailey's, in which a long dining-room was set. Then the medium was able

put under strict test conditions, by tying him securely with ropes, behind the cabinet, or curtain, which was hung across one corner of the room. Then spirit friends and relatives materialized; some came from the cabinet, while others materialized and came up through the floor and vanished in the same place, also the table and chairs, and table, sliced the cake and passed it around to the sitters. Dr. George, one of the mediums' trumpet interpreters, materialized and came out from the cabinet and took a vacant chair at the table; also the husband and mother of Mrs. C. R. Jones, and had quite a deep trance and could be heard breathing."

M. Gregory writes: "Ben Foster holds a seance for physical manifestations, Saturday, January 15, 8 p. m., at Mrs. M. Gregory's, 593 LaSalle avenue, Chicago, materializing hands in full light; slate-writing, etc. Bring your slates. Admission, 50 cents."

Bishop A. Beals writes from Sumner, Iowa: "I wish you and forces a happy new year. Although this greeting of the new year will reach you a little late, it will come in good time as all our other greetings of your friends have been tendered you, and being one of the last, I may have the satisfaction of being counted one of the first—as it were, 'the last shall be first.' We are entering a very dry, warm season, so far this winter, and are longing for the rains to set in to freshen the earth and bring forth vegetation and flowers. But it will come in good time as this country never fails of its annual rains. Mrs. Rose Bushnell is here at her elegant cottage home, and has prospects of a very well successful year in getting out a great depth here and give her a revenue from her well."

O. Merritt writes from Genoa, Ill., in terms of high praise of a lecture delivered there recently by Mrs. L. N. Claman, of Chicago. "The truth was so kindly and forcibly presented that it brought conviction and comfort to all hearers."

F. Parker writes: "We shall return to Elgin, Ill., the first week in January. We have been holding seances (trumpets, automatic writing and raps) for two months at Cedar Falls, Waverly and Sumner. The last named is a strong orthodox neighborhood. The tests were so thoroughly convincing that many are now investigating. The slates have been the means of adding largely to our seances."

S. E. Snook writes from South Bend, Ind.: "I have again closed a series of three lectures, December 27, 28 and 29, by tendering to Mr. J. Frank Baxby a reception at our house. The auditorium was crowded each night, many being turned away. Much interest has been expressed by these lectures. Mr. Geo. H. Brooks, of Wheaton, Ill., commences a month's engagement with us January 15."

Calvin G. Reed writes: "I encourage every one to make a listening ear to subscribe for The Progressive Thinker. I consider it the best paper published. If I had to be circumscribed to the narrow limits of one paper, it would be The Progressive Thinker."

Mrs. W. Lindsey writes: "The members of the Sunlight Centre Band are requested to keep in mind the business appointment for January 13, Thursday evening, at 8 o'clock, to be held at 1433 N. Arden street. All members are requested to attend. Easily reached by any street car coming with W. Fullerton avenue car, or Elston avenue car."

Geo. W. Walwood's audiences increase in numbers every Sunday evening at Gay's Academy, Denver, Colo. The orchestra music is good, the grammar, the wonder. Mr. Walwood's execution on the new chromatic concertina is a surprise, while his stirring lectures and tests create a most intense interest.

Mrs. M. A. Reynolds endorses the mediumship of the child medium, Stella Marcotte, who resides at 3558 Cottage Grove avenue. Spirits materialize at her seances.

Mrs. Minnie A. Phillips writes: "I have attended the materializing seances of Miss Ethel Hodge, of California, several times at her rooms, 108 East Thirty-ninth street, Chicago, and must say I am convinced that she is a grand medium, although only nineteen years old. On December 4th she sat outside of the cabinet till a number of spirits had materialized in the cabinet and came out and spoke to their friends. I ask my friends seeing this to attend one of her seances and see for themselves."

Mrs. Ella Town Cowley writes: "So many letters of inquiry have been received asking where the music can be obtained she has lately had published, she would be glad to say to the readers of The Progressive Thinker that all orders addressed to Mrs. Ella Town Cowley, 453 West Chestnut street, Washington, Pa., as advertised elsewhere in The Progressive Thinker, will receive prompt attention, and that Miss Town Cowley, the famous soprano, authorizes the Hall Musical Phonograph Company to write me she considers the music sent her the best song of its class she has ever heard, and no society of Spiritualists should be without it."

Burt Hogue writes from Sherman, Texas: "The First Spiritual Church of Sherman, Tex., closed its series of holiday meetings Sunday night, January 2. There has been much interest manifested, not only by the Spiritualists of our city, but by the people in general. The speakers, Mr. Theodore Mulkey, Mr. C. C. Bryan and Mr. Charles L. Hilger, won for themselves new laurels. Mr. C. L. Hilger, as a platform, test and physical medium, gave demonstrations of his wonderful power and brought several minds to the glorious truth of spirit return. The meeting was the first of its kind held in our city, and has excited a great deal of interest here."

Captain Shriver writes: "We attended a watch-meeting on New Year's eve at the home of Mrs. Pierce, 115 South Paulina street. It being the regular circle night there was a goodly number in attendance. Mrs. Pierce gave some very convincing evidence to lady friends. There were many good mediums beside our congenial hostess, and all contributed to the entertainment of the evening and helped to verify the truths of Spiritualism. Refreshments were served at twelve, and each one left feeling that it was good to be there."

The Spiritual Aid and Home Society, which meets every Wednesday at 2:30 p. m., at Hall A, 77 Thirty-first street, has been given in honor of the best of the country, from all over the city, to the city to assist them in establishing a Medium's Home in our great city. All donations will be most acceptable.

J. W. Brinton writes from Jonesboro, Ind.: "Permit me through the columns of your valuable paper to say that last evening H. C. Andrews, of Riverside, Michigan, closed a two weeks' engagement here with our society. As an inspirational speaker Brother Andrews has, in our opinion, few equals and no superiors. Through all these meetings a most atmosphere of harmony filled the hall and pervaded the hearts of the people."

Mrs. C. H. Horne writes: "The happy New Year was welcomed in at Hall, 77 Thirty-first street, Chicago, by a fine audience, which were entertained during the evening by Mrs. Georgia Cooley, the pastor, Max Hoffman, Mrs. W. Warner and others, with beautiful messages, poems, and addresses, expressing the truths of our glorious spiritual philosophy and phenomena; and as the old year swept into the past, how dear it was, freighted with the happy smiles the gentle words, and sweet love of the angelic host that had come to us in our homes, our halls, everywhere. Whatever the cares of earth, heaven has never denied the spirit the threshold of the new year the spirit loved ones clasped hands with their earth workers for grander organization and unfoldment, for heaven born truths and justice, and with new resolutions we were lifted to divine heights to work for universal truth and humanity. Come and work with us. Friday evening social; spirit messages, free. Welcome."

Mrs. Steelman Mitchell is attracting large audiences at Tusculum, Pa., where she is serving for January. She will give week-day services in that vicinity. Address her at 114 Franklin street.

Walter Rochelle is now located for a time, at least, at No. 393 West Harrison street, Chicago.

S. E. Latta writes: "Our society is doing nicely. It has rented the W. C. T. U. hall. E. W. Sprague and wife have been here two evenings, with good results."

Dr. E. A. Reed writes: "I note that the Lansing (Mich.) society, Christmas day, fed some 800 children, a number of families and besides giving away clothing, shoes, and other apparel, they have some left. That is the kind of work I like to see done."

Dr. Thos. McAbay writes from Louisville, Ky.: "The First Spiritual Church of Louisville, and hearing its thirteenth anniversary, and having had some of the best talent in the field, but during the late panic have relied on home workers. For the last year we have held free meetings the same as other churches. Your humble servant has held the rostrum since June, and assisted in giving tests. Our congregation is on the increase, and the best lecture, two enterprising orthodox sisters came to our church and undertook to reform us all together. I gave them an opportunity, and after trying two Sundays the judges decided that they had not made one point. We cordially invite all honest workers to call."

Mrs. H. Barden writes from Denver, Colo.: "I wish to speak of W. E. Mansfield's work here in Denver. His audience at Myrtle Hall, 388 and 390 Franklin street, seems to be well pleased with his work. His meetings are held in a neighborhood of church members, and are doing much to remove the prejudice existing and manifested against Spiritualism in that part of the city. His meetings are well attended. I, with many others consider him an able, honest and faithful worker in the cause of truth. There is no society, but there is some talk of forming one as the result of his untiring and unselfish work. Mr. Mansfield is an inspirational speaker and platform test medium, and is open to fill engagements with societies. Address him at 3330 Marion street."

Nellie S. Baude writes: "We have a few open dates for camp-meeting engagements for 1898. Address me at 111 Thirteenth street, Detroit, Mich."

Dr. J. C. Phillips, the psychometrist and healer, paid Chicago a visit a few days ago. He was on his way to his home, Clinton, Iowa. He had been on a visit to Wisconsin.

Mrs. G. Partridge will hold a circle at her room, 98 Ogden avenue, third floor, flat N., next Friday evening, beginning at 8 o'clock. Honest skeptics and Spiritualists are cordially invited.

On Tuesday evening, January 18, Mr. Charles Howell, esoteric teacher and philosopher, will organize a School of Philosophy at the People's Institute, Van Buren and Leavitt streets, in Recreation (Leavitt street entrance) and teach the "philosophy of life" from cause to finality. Among the topics to be considered, according to the programme just received, are: Creation and Creator; The Law of Being; Divine Love; and how to attain it; Cause of evil; Expressions; Salvation; Spirit, Its origin, progress, destiny; Continuity of Life. How we may be deemed equal, important, and many others. He will give a lecture on the name of his school: "Philosophy treats of the causes, laws and powers of existence in all its varied forms, both celestial and terrestrial, and their relation to each other and to the whole, and the unfoldment and destiny of each form." A cordial invitation is extended to all seekers after truth to attend the opening session, January 18, at 8 p. m., and continue through the ten sessions that will follow.

D. A. Herrick writes: "During a three months' stay in Pittsburgh, Pa., and vicinity, in addition to my work in mediumship, I lectured several Sundays for the Second Church of Spiritualists, of Allegheny, and return for the same society for February. There is every evidence of much good being done, and a desire to build up by the members of this church, and each Sunday finds a good audience ready to listen to the truths of immortality. Mrs. M. J. Crilly, of that city, has done a good work for the society as test medium. F. Rutter is speaker for this month, with Wallace Kerwin, of Australia, as test medium."

E. R. Kidd writes: "I was my good fortune to be in Massillon, O., Thursday evening, January 8, and to listen to a grand lecture by Moses Hull. His subject for the occasion was, 'The Angels.' Judging from the great interest taken and the rapt attention paid, the entire audience was well pleased. He was followed by Mrs. Nellie Mosher, of Cleveland, who gave a number of tests with full names, all of which were readily recognized. Among those seeking after truth and light, was a minister of Massillon, whom the writer introduced to Brother Hull after the services were over. He (the minister) said in my presence that he enjoyed the lecture and tests, and had received light that was gratifying to him. He was a generalist, this minister had preached came to him through Mrs. Mosher, giving her full name, and delivered to him quite an affecting message, also thanking him for the beautiful sermon he had preached at her funeral. While Mrs. Mosher is comparatively new in the field as a test medium, she is fast coming to the front as one of the best in the country. Mr. Hull and Mrs. Mosher will be in Canton, January 17, where they will lecture and give tests for five or six nights."

Mass Meeting at Buffalo. The Board of Trustees of the New York State Association of Spiritualists held a meeting at Buffalo, N. Y., January 14 and 15, and in conjunction therewith will be a mass-meeting under their auspices at the Spiritual Temple, corner Prospect and Jersey streets, with three services daily on January 14, 15 and 16.

Among those who will assist in the sessions are Moses Hull, Mrs. Carrie E. S. Twing, Mrs. T. U. Reynolds, W. W. Armstrong, Dr. B. Mills, Mrs. S. A. Armstrong, and Mrs. Maggie Waiter will be present and give communications. Spiritualists in the vicinity of Buffalo, assist by attending!

FRANK WALKER, President N. Y. S. A. S.

From Light, London, Eng.

From Harbinger of Light, Melbourne, Australia.

THE OCCULT MAN.

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THESE MINUTE EXISTENCES.

take an active part in the vital life of our bodies. We nourish, poison, fortify, purify, or deplete them, as the case may be. With the elements with which we nourish them, by our thoughts, by our deeds, we modify the vital economy of these living microphytes, which are within us; and thence we cast them forth into the ambient air, where they belong, and so form part of the great physical republic which surrounds us, and which we modify, through our own individual modes of life.

From Light, London, Eng.

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HUMAN BROTHERHOOD.

Here, then, we find the universal basis of human brotherhood, of the fraternity of every living being. And in the world there is nothing that does not live. The very grain of dust that man treads upon, in reality conceals from his gaze, universes, systems, cosmoses of life. Hence the close and continuous relations which render every one of us responsible for his own creative power, for the modifications and transmutations which we impose upon the ambient air in which we live.

EVERY ONE OF US.

by his personal influence transforms the life of others physically, mentally and morally. Few are accustomed to say that the drunkard, to cite a case in point, injures no one but himself. He injures himself, but of all the existences related to his own.

THE CURSE THAT RESTS

upon the drunkard is that, that all those minute beings that live in him, are now poisoned by alcohol, to infect other organisms, corrupting his life and children, to whom they communicate the poison of alcoholism, transmitting it into so many foci of malice, into so many sources of contamination to all who approach him. And this is how, by the knowledge of our physical bodies, esoteric philosophy admonishes us to watch over our conduct. This enables us to understand the degree of culpability we incur by our actions, inducing us to study how best we may govern not only our physical bodies, but our intellects also.

AN AGREEABLE SURPRISE.

It will, we are sure, be an agreeable surprise to Dr. Hoffman, as well as to all those who have read his work, to find that these emanations, which are well established in physiology, to be informed that, in fact, he has been anticipated by Dr. Wilkinson, as will be seen by the following extract from his book, pp. 302-303:

"Through certain channels, occult to the microscope, quite uncertain to anatomy, but assumed by our babe-and-suckle common sense, the skin, or the nervous system through it, forth a subtle radiation of tremendous efficacy on other organic creatures. They render it evident that, through this battery of surfaces, the annual creation, and man most of all, is constantly impressing a character upon external nature. Literally magnetizing it, and producing new forms in its plastic medium. It were foolish to suppose that emanations which engender such changes in those delicate tests—organic beings, have been powerless to alter dead (inert) things in the ages that have elapsed since first organic life, bent themselves upon multiplication and domination, sprang from the seminary of the original earth. Led in this train of thought, philosophers have suspected that the tigers, lions and snakes, and other ugly foes not seemingly of our household, were at first but the wind-torn seedlings of our passions, wicked words overheard and dramatized by nature, returning now to us, we know not whither, to plague the creatures; though doubtless men will be slow to own such children as these."

MANIFOLD NERVOUS FLUID.

A little farther on, Mr. Wilkinson proceeds to demonstrate, from phenomena familiar to all physiologists, the existence of a manifold nervous fluid, which, he says, "passes through space, and from body to body; nay, takes up a location and keeps it, which would be impossible, were not the exhalations bodily themselves." Thus, then, there is a substantial and remarkable agreement between what Mr. J. G. Wilkinson wrote in 1857, and what Dr. Hoffman has written in 1895. But this is not all; for the former gentleman, actually arrived, by a logical process, at the conviction that each of us is surrounded by an astral body, aura, or perisperm, many years before this was spoken of by the pioneers of modern spiritual philosophy.

THESE ARE HIS WORDS:

"It flows from the previous conclusions, that there is round each man an atmosphere which has a formal existence equally with the interior of his body. This sphere, man, enveloping the skin, is not without a witness in ordinary sense. Observe the phenomena of sympathy and antipathy manifested when certain persons come together; and referred by common observation to the feelings, and very rightly so, for the matter touches nearly, and almost thought accounts for (some) impressions, yet a residue of influence is experienced which all will say is seen not felt."

VITAL ATOMS.

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FOR THIRTY DAYS YOU CAN TRY IT FOR 25 CENTS.

Rheumatism 42 Years!

SPENT HUNDREDS OF DOLLARS TRYING TO GET WELL, BUT ALL IN VAIN. USED "5 DROPS" FOR TWO MONTHS, AND IS NOW COMPLETELY CURED.

THOUSANDS OF GRATEFUL LETTERS RECEIVED, OF WHICH THE FOLLOWING ARE SAMPLES:

TO THE SWANSON RHEUMATIC CURE CO., Chicago, Ill.: GENTLEMEN: I will state that I had the Rheumatism over 42 years. Spent over \$1000 in trying to get well, but all in vain. I had the cure one bottle of "5 Drops" on trial last June. I used it for two months, and I can truly say that I am now well, and fully worth the money to anyone. I hope the public will benefit by my statement of my own case, and anyone wishing to write me will receive an answer.

CRUTCHES DESTROYED AFTER ONE BOTTLE.

SWANSON RHEUMATIC CURE CO., 167 Dearborn St., Chicago, Ill.: GENTLEMEN: I will state that I had the Rheumatism over 42 years. Spent over \$1000 in trying to get well, but all in vain. I had the cure one bottle of "5 Drops" on trial last June

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

J. M. Langdon: Q. My father made no professions of religion, rather scoffed at it. He died, and four years after my mother followed. She was all her life a zealous church worker, and looked upon Spiritualism as being bad. The day before she died, I asked her if she would return and when I should be in full possession of my faculties, make her presence known to me. After due consideration she promised to do so, if permitted.

Shortly after her death I went to my room one night at eight o'clock. It was July, and too sultry to sleep, and I sat reclining, looking out of the window. It was brilliant moonlight, so bright I could have read a printed page. I had not sat there five minutes when my mother walked into the room, followed by my father, who took a seat in front of me. She appeared elated, as though anticipating giving me a pleasant surprise. He closely watched her, but paid little attention to me. She placed her hand on my forehead and said to him: "It must be warm here." She walked across the room, returned and rested her hands on the foot of the bed and looked at me half laughing; then turned to him and said: "Is it not time for us to go?" He assented and they passed out of the door. I arose and asked them to remain for I had much to say. She only looked back and smiled, and departed.

That was a number of years ago, but I have not seen them again. Why have I not? Did not my mother know it was warm before placing her hand on my forehead? Do all come at once into the same state in the next life regardless of habits and belief in this? They could talk together; why could they not talk to me?

A. This mother finding that she was permitted to keep her promise, absorbed by the obligation came with the husband who awaited her, at the earliest opportunity. It is well authenticated that spirits have greater power to make their presence known soon after death than at any other time. Grief itself often produces a state of passivity and sensitiveness, and the subject has experiences never afterwards duplicated. This mother having fulfilled her promise, and by so doing becoming acquainted with the obstacles in the way of making her presence known, probably thinks that she is "permitted" to do so no more, and that to do so would be as wicked as she believed Spiritualism to be while in this life. A belief in the necessity of gaining a "permit" from the Lord, is perhaps one of the most adhesive and difficult to outgrow.

It will be perceived by the attentive reader that there were certain favorable elements in the appearance of the mother. She may have made the attempt before, but at this evening hour, in the quiet of the subdued moonlight, and passive state of her daughter, and her own burning desire to keep her promise, was successful. It was the one opportunity never repeated. Now that we know the laws, it is ours to give our spirit friends the essential conditions required. These they cannot create, and unless furnished by us are an impassable barrier.

All do not come into the same condition in the next life. Beliefs received in this life are retained often with a tenacity beyond credence. As Spiritual beings are not affected by the physical elements or forces, the mother could not have known of the July warmth, until she gained that knowledge through the organism of her daughter. She might have known by observation, but her whole mind was so concentrated on her one purpose she only became aware of the warmth when she felt its effects on her daughter. That this correspondent was able to understand what her spirit father and mother said to each other shows that had they known how to impress their thoughts on her, they might have done so. Evidently her mother did not think herself "permitted" to go beyond the pledge of making her presence known, and her father did not understand the process.

Neal Gregory: Q. Here in the backwoods of Alabama, we have organized a little band for the purpose of investigating Spiritualism. Some have had considerable experience in investigating the phenomena of Spiritualism, but most of us are young and inexperienced, and turn to you for advice. We have formed a circle and have met every Friday night for six weeks, but so far without success.

Can you publish a little item in the question column of The Progressive Thinker, giving general information in regard to forming and conducting a circle?

A. The little tract, "What is Spiritualism, How to Investigate," etc., was prepared expressly to answer the questions asked by this correspondent, which are so constantly repeated. The rules for the formation of circles and development of mediumship as there given are simple and easily understood, and have been repeatedly stated in this department.

This correspondent should not become impatient because no results have followed after only six sittings. Probably the anxiety and state of expectancy have not yet been overcome and until they are there can be no passivity, which is the first and absolute essential.

W. E. H., Meriden, has been holding seances for seven years, and has thus far only received violent movements of arms and head. He has been constantly told by his spirit friends that he would become a wonderful medium. How shall he improve?

A. After so patient a trial, the conclusion is that these "spirit friends" did not know and are at fault; and there will be no change in the manifestations, for all that can be done has been accomplished. The psychic faculty of receiving impressions is far better to cultivate, and the muscular movements should be resisted, and not allowed in this case.

A. D. Rice: Q. Are we to understand that the same natural laws and the same intelligence reach from the formation of worlds to the intelligence of man?

A. Creation is a unit, and one method of action (which is law) extends from the incipient world through all lower forms of living beings to man, and through man to the realm of spirit.

"The Infidelity of Eccelesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, where with to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

HE PRAYED TO "MASSA LINKUM."

I has taken many lashes from my massa in de souf—Widout a bit ob skringin' or an openin' ob my mouf—Dat wuz awful, awful cruel, an' hit hurt me to de bone; I wuz shet up in de cellar, in de dark dere all alone; But dar's nuffin dat effeck me in all my natral life—Lak de time dey sol' at auction dar my young an' lovin' wife.

An' I nebber seed her sense den, sense dat awful, awful day, W'en de planter man he bought her an' he carried her away.

Dat has been mos' forty years, now, but I nebber kin fergit, Fer my heart wuz dar done broken, an' has nebber mended yit.

An' I'd lak to speak wid Petah, an' I'd lak to git a look. Upon de seats ob hebbin, an' fru dat record book;

Fer I's sho' to kno' her sperit wharebber hit may be, An' I know her soul an' hongry an' a huntin' yit fer me. An' I know she's tol' de angels all about our mattahs heah,

An' dey's watchin' rou' de entrence fer my comin' ebbery yeh;

But I will not keep 'em watchin' dar much longer at de gate, Fer I wants to fin' my Susan an' I feels lak I kaint wait.

Oh, I wants to go to hebbin fer to see dat smilin' face—Dar haint no use ob lookin' fer hit rou' de udder place. Fer de man dat done dat lashin'—well jes' let dat mattah go—

Jes' let him be wid jestice—dat's de place fer him, I know.

But I don't know who to pray to fer to set my sperit free, Unless to Massa Linkum—he has been de bes' to me—

He wunst gib me my freedom; from a hell he let me go, An' he'll jine me wid my Susan ef I ax him, dat I know.

Den I'll pray to Massa Linkum, he's my Sabior ebbery time:

"Kaint you now, deah Massa Linkum, to dat manshun help me clime,

Fer I know my Susan's libbin wid de angels in de place? Oh, please do, Massa Linkum, I jes' want to see dat face; You's got de powah now, I know; you's been dar many years,

An' yoh goodness dar has conkered all de powahs ob de spheres.

Take me to dat place, I pray yoh, whar no slaves kin eber be, Whar no massas eber lingah, an' de cuhled folks am free."

DR. T. WILKINS.

TIME.

Oh, Time! thou art a river broad and deep; Thou fillest all with varying hopes and fears; I'm borne along by thy resistless sweep, With few delights to compensate for tears.

With little stay or seeming space to think, To place our hopes, or plan for future good, No rest for joys upon thy troubled brink, Our lives are carried on thy restless flood.

But whither dost thou trend but to the sea, To that vast ocean far beyond our ken, Passing bright scenes I ne'er again shall see, And glittering fancies ne'er to come again?

Thou hast robbed me of all I loved so dear; They've vanished like a meteor in the night, Nor let me pause regardless of my fear; Alike the shadows they have passed from sight.

Why should I wish to stay in this cold clime, Or write in silly rhymes while passing o'er The rocks and shallows of thy stream, oh, Time! And fling them to the thoughtless on thy shore?

Nay, do not let me stay to fill my mind With vain regrets for what I could not claim, Or mourn for things I have to leave behind, Or over thoughtless follies stain my name.

Nay, do not let me stay, but bear me on Where brighter scenes shall all my soul engage; Where melancholy marks not for its own, And sorrow furrows not the brow of age.

Impatient now to reach that farther shore (All joys are fleeting here, and pleasure's vain) Where love and beauty dwell forevermore And naught to break the wounded heart again.

Haste on, oh, Time! nor stay thy mighty stream; By faith the headlands flashing from my sight; By faith I see afar the pleasing gleam, The lamp of hope, the weary traveler's light.

Yea, now I see it like a beacon star, That shining city where my loved ones wait; I hear them calling sweetly from afar; They stand to meet me at the golden gate.

G. E. NEWCOMB, M. D.

PROGRESSION.

Press on for the hills of progression, where gleams the glad sunshine of truth, Far up from the valley of shadows, which saddened the scenes of your youth;

Aspire to the heights that are holy, to fair fields and broader, above— Where bloom the bright blossoms of wisdom, and flourish the fruits of pure love.

Where mansions of brightness and beauty await all the good and the true, And wonderful temples of learning, for seekers of knowledge anew.

Press on for the pure and the peaceful where union and harmony reign, And thus will your spiritual raiment be washed of all blemish and stain.

Press on for the hills of progression, and tell to the world what you find— Of better and brighter conditions for spirit and body and mind;

Unfold to the weary and wayworn, who grope in the valley below, Rich tidings of truth to assist them to all of the good that you know.

The paths of progression lead upward to further unfoldments of truth, So look not down to the desert, which darkened the days of your youth,

But with heart and eyes ever lifted, walk straight on your way to the right Still rising yet higher and higher, to love everlasting and light.

JULIA H. JOHNSON.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum, of Watseka, Ill., and Mary Reynolds, of Venango County, Pa. For sale at this office. Price 15 cents.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

LAKE HELEN, FLA.

Memorial Services for Mrs. Amelia Colby Luther.

Impressive memorial services for Mrs. Amelia Colby Luther were held at the "Southern" Cassadaga Camp, Sunday, January 2, at the cottage of Mrs. O. K. Smith, well-known to the public as the traveling companion of Mrs. Colby for many years.

With loving hearts and willing hands was her little white cottage trimmed with palms, evergreens, flags and flowers, until it was a veritable bower of beauty. A white altar was beautifully decorated with the American flag, roses and jessamine, with the portrait of Mrs. Luther above it.

Mrs. Luther, above all, the opposite side of the room was the picture of Marion Skidmore, who was a very intimate friend of Mrs. Luther, and especially connected with her in the founding of the new Cassadaga Camp at Lily Dale, N. Y.

(Mrs. Skidmore was also one of the instigators of this camp, and by her name the name was given "Southern Cassadaga.")

Every person in the camp was present. Mrs. Smith, accompanied by her sister, sang sweetly, but tremulously some of the old-time songs that Mrs. Luther loved when they were together.

Mrs. Carrie P. Pratt, of Boston, Mass., read appropriate selections from Walt Whitman's "Leaves of Grass," after the following preliminary remarks:

MRS. PRATT'S REMARKS.

We are met here to-day to pay our tribute of love to one whose life was lived for humanity, and to exchange thoughts and words of sympathy at this hour.

And why? Not because we are sorrowful, or cast down, nor that we feel heretofore because our friend has been called to a new life, for we know well that her transition but adds one more to the constellation of strong souls who have walked side by side with her along the journey and mission of life.

She has crossed to that "Great Beyond," and from this earth, this mortal sphere, she has changed called death, and ask us all to do, where and whence?

While we take up the thread of her life-work, and forget the everyday and commonplace things in contemplation of her broad philosophy, her heroic way of treating the vexing problems of life and the uncompromising manner in which she tore off the husks of old teachings, while she substituted in her own fearless fashion a new truth that would bear examination, and when you ask who will all her place? I will answer in her own words, "No one will ever be called upon to fill my place, or the place of another; every work has its own workmen. The substance of the universe is obedient to law, and through all nature demands for the many departments work and workmen are to be found together. Every new dispensation has its Saviors and martyrs and every truth has its exponents and builders."

Mrs. Luther has left us, but gone on to new fields of usefulness. We can but feel that with her own guide and teacher she still can and will say: "The world is my country, to my good is my religion."

It seems but fitting while we all know the close relationship that existed between our friends, Mrs. Luther and Mrs. Olive K. Smith, to say that this is the third time since Mrs. Smith has been a resident of this place, that she has prepared to receive her life-long friend; and now, I doubt, that her readiness will be required since she is free.

They traveled together in the work for ten years. Mrs. Smith made all of Mrs. Luther's engagements, attended to correspondence and furnished sweet music with voice and guitar, which harmonized and made conditions that helped toward the creation and success that followed everywhere, and today her loving hands prepared the reception for her arisen friend and co-worker.

Mrs. Colby was a true Daughter of the Revolution, both of her grandfathers having been Revolutionary soldiers. The Stars and Stripes were very dear to her, and her last request was that her body might be laid in its last resting place wrapped in her country's flag.

MRS. HUFF'S REMARKS.

Mrs. Emma Huff, being called upon, said: We are assembled in heartfelt commemoration of one of the truest pioneers of a new dispensation. I consider Amelia Colby Luther one of the greatest and most perfect instruments of modern Spiritualism. Her guides were perfectly faithful; in their denunciation of popular existing evils, they dug to the depths of modern civilization, exposing the shams and revealing unwholesome truths without mercy.

THE NAKED TRUTH.

Only suited the genius of Mrs. Luther's inspiration. Faith, earnest, brave, loyal, she received no more homage than if clad in the robes of a beggar, from this fearless advocate of heaven, whose holy purpose clothed her with armor invincible.

How well I remember the first time I ever listened to Mrs. Luther. An immense audience had assembled, at Cassadaga, N. Y., and she, with a clear, ringing voice, addressed a complex, motley, audience; persons from every grade of life, from the most intensely intellectual to simple lovers, who rode for miles to this place, merely to go somewhere. Earnest truth-seekers, who, touched by the heavenly powers, had received prophetic glimpses of new spiritual truths and were going for more light, were there; also mothers with little children in their arms, curious to listen to this wonderful woman, "who talked just like a man," they said, and did not know a word she was saying. I remember our sister and friend, Mrs. Smith, as she came forward and familiarly sang:

"This coming up the steps of time, And this old world is growing bright."

We may not see its dawn sublime, Yet high hopes make the heart throbs lighter."

"This coming! Yes! 'tis coming, a fitting prelude to the lecture which followed, the 'Cause and Cure of Evil.'"

I can see Mrs. Luther as she walked with firm step to the front of the platform. I feel again the power of the mighty intellect of Thomas Paine as he was concentrating his thought upon that frail form until it was tremulous with its vibratory force. I see the lofty brow, the pale face and firm-set lips, as she stood a moment before that vast audience while the silence and expectation were almost oppressive. I listen again to the fearful exposures, "The Causes of Evil." I see the sudden start of those who are shocked and have exclamations, "Oh! Oh! How terrible!" while others answer, "Yes, but it's all true."

"If the coat fits, put it on," cried the unfeeling Nemesis, and volley after volley of tremendous facts rolled from her inspired lips.

Unflinchingly did she wrench the folds from that stubborn heart of bigotry, then gently and kindly did she

bandage the wounds with the "Cure of Evil."

Was Mrs. Luther above the iconoclast, the avenger? Oh, no! That frail body held the universal mother's heart, ever ready to assist the helpless, to sympathize with the suffering, to cover with charity's mantle the sinner, but not the sin.

She loved humanity, but as the skillful surgeon uses the keen blade to cut away diseased parts of the body, so was the scalpel of her mighty power directed toward the roots of evil, that peace and happiness might be the result.

Was she loved? Most dearly by those who knew her best; criticized by many; hated by a few, but listened to by all.

The starts that ignorance and bigotry flung at her shining head never pierced her. The lofty eye in which her spirit dwelt was fastened to the pillar of God's throne, which nothing earthly could reach. Welcome! brave soul, to this southern camp. Come and abide with the friends who have so long awaited thy coming. Let this place be one of thy earthly homes when thou leavest the shining realms of peace.

Come with thy faithful guide, Thomas Paine! Come with our beloved Marion Skidmore, and invincible William Denton. Come with a host of those from the realm of spiritual light who love thee and are working for the universal good.

May the flag that thou lovest so well be wrapped closely about thee and those of all the world, float above thee, symbols of the good time coming when creeds, empires and systems are merged into one harmonious government of Love Divine.

Excellent remarks were made by Mrs. E. M. Spencer, of Orange City, Fla.; also by Winona, of the Council of Dr. Sarah Brigham, of Fitchburg, Mass. CARR.

TO ORGANIZE.

To Weed Out the Frauds.

FAKIRS HAVE NO PLACE IN THEIR RANKS AND A DETERMINED EFFORT WILL BE MADE TO LOSE THEM.

Dr. Magoon and wife, who are missionaries at large for the National Spiritualists' Association, at Washington, lectured to the Spiritualists at Masonic Temple Sunday afternoon and evening.

Dr. Magoon spoke upon the need and necessity of mankind studying the function and usage of true inspiration. Going back to the time A. D. 50, and running along to the time A. D. 130, as the time which in all probability covered the writing of the books of the New Testament, he said: "The Christian church tells us that these books were written by inspired men; the church tells us or leaves us to infer that these men were inspired by God. Yet we do not know that the church denies the fact that Mrs. E. B. Browning and others were not inspired to write their beautiful productions. Modesty on the part of these authors would suggest that they leave this question of inspiration to be judged by the world."

The Doctor states that the subject of inspiration should be investigated by all thoughtful people, for the reason that there is good and evil inspiration. The people of Minneapolis should study that they might protect themselves against many Spiritualists, so-called, and Spiritualists might be study that they may protect themselves against certain public Christian opposition, so-called. They should confer and reason together on the subject of inspiration, a part of psychic existence. "A large portion of the Christian world," says the doctor, "are almost solely engaged in money getting. A large part of the Spiritualists of Minneapolis are engaged in attempting to convert the science of psychic phenomena and immortality into a money-getting scheme. So many claim to be told or imagine, or are told by a spirit (?) that they are mediums, and at once proclaim themselves as teachers of humanity, and instruments of the great spirit-world; and their teachings, their actions are the result of a money-getting scheme."

The Doctor is an advocate of true and sincere mediumship and a believer in the existence of the phenomenal forces in this work, yet is radically opposed to a certain element which has crept into Spiritualism, misrepresenting, degrading and obliterating much of the beauty which otherwise would stand in its beautiful and triumphant evidence up-merged in the world.

"As it is to-day," says the speaker, "if the secular authorities are called upon to arrest any immoral person claiming to be a medium, there will be plenty of so-called Spiritualists ready to rush to the front, testifying that said parties are right and good (?) mediums! The Doctor would suggest to the authorities that such so-called mediums be watched for evidence which shall warrant their being arrested for immoral practices, instead of for fraudulent mediumship."

The Doctor also suggests to the better class of Spiritualists here that they do all they can to assist the authorities in running down these immoral people, who are a disgrace to Spiritualism, the community and themselves. In fact, the Doctor seems very anxious that the good and noble Spiritualists come to the front and that the ignoble ones retire to the rear, where they belong, and declares that intelligent, consistent, organized effort is the only thing that will bring about this result. He is engaged in helping to establish a State Association of Spiritualists in Minnesota, which will assist the movement and be of benefit in the direction of protection. The Doctor sets forth in brief some of the needs and advantages of legal, organized effort in co-operation with the National Association, a means of protection, growth and the furtherance of united effort in the advancement of the cause.—Minneapolis (Minn.) Times.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Rabbitt, M. D., LL.D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper, 50 cents. For sale at this office.

VALUABLE LIBRARY ...OF... SPIRITUALISTIC LITERATURE.

AFTER HER DEATH. The Story of a Summer. Pervaded with pure and a sublimely spiritual thought. Something to make the reader pause and reflect almost to entrancement. By Lillian Whiting. Price \$1.00.

AFTER THE SEX STRUCK. or Zugsent's Discovery. This book is intended to teach husband and wife how to agreeably adjust their differences. Highly agreeable is its contents. By Geo. N. Miller. Price 25c.

AGE OF REASON. Being an investigation of true and fabulous theology. A new and complete edition, from new plates and new type; 186 pages, By Thomas Paine. Price, paper, 25 cents; cloth, 50 cents.

ANCIENT INDIA, Its Language and Religions. Translations of the articles "Religion of the Veda," and "Buddhism." The Study of the Sanskrit. By Prof. H. Oldenberg. Price 35 cents.

ANGEL PRIZE CONTEST RECITATIONS. To advance Humane Education in all its phases. A book especially adapted to Lyceums. Full of enthusing ideas. By Emma Rood Tuttle, Berlin Heights, O. Price 30 cents.

ANGEL WHISPERS. For the searcher after truth. All who love a genuine poetry of moral and spiritual quality should read this book. By Hattie J. Ray. Price \$1.00.

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BIG BIBLE STORIES. Placed in the crucible of mathematics, they are made too absurd for anyone who can count on his fingers, one, two, three, etc. New and unique. By W. H. Bach. Price 50 cents, postpaid.

CELESTIAL DYNAMICS. A normal course of study in the Astro-Magnetic forces of Nature. Just the book for the mental healers or students in the science. 107 pages. Price \$1.00.

CHILDREN'S PROGRESSIVE LYCEUM. A Manual, with directions for the organization and management of Sunday-schools. Something indispensable. By Andrew Jackson Davis. Price 50 cents.

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CHURCH AND STATE. The Bible in the public schools; the new "American" party. A profound presentation of the Church and State question. By "Jefferson." Price 10 cents.

COMING AMERICAN CIVIL WAR. This excellent book is written in the interest of humanity, of liberty, and of patriotism. By Burton Ames Huntington. 300 pages. Price, paper, 50 cents, postpaid.

COMMENTARIES ON HEBREW AND CHRISTIAN MYTHOLOGY. A profound rehearsal of the selection of primitive divinities and other Biblical myths. By Judge Parish B. Ladd. Price, paper, 75 cents.

COMMON SENSE. A book of the Revolution, and yet adapted to the present day. A book to inspire the reader to love his free America. By Thomas Paine. Paper, 15 cents.

COSMIAN HYMN BOOK. A collection of original and selected hymns for all liberal and ethical societies, for schools and the home. Compiled by L. K. Washburn. Price, cloth, \$1.00; paper, 50 cents.

CRIMES OF PREACHERS. This book is just what its title indicates—a thorough exposure of the inner life of those elect of earth. A very interesting book. Price 25 cents.

DEATH AND THE AFTER-LIFE. An excellent work relating to the transition moment; scenes and society in Summer-land; Winter-land. By Andrew Jackson Davis. Price, cloth, 75 cents; postage 5 cents.

DIAKKA and Their Earthly Victims. A very interesting and suggestive work. It is an explanation of much that is false and repulsive in Spiritualism. By A. J. Davis. Price 50 cents.

FAITH AND FACT. Illustrating conflicts between credulity and vitalized thought. Prefaced by Robert G. Ingersoll in his own descriptive eloquence. By Henry M. Tabor. Price, cloth, \$1.00.

FIFTY YEARS IN THE CHURCH OF ROME. A book that has done more to enlighten the world of Catholicism than any other two published. By Rev. Chas. Chéniquy, ex-priest. Price \$2.25.

GOSPEL OF BUDDHA. According to old records. A translation from Japanese, made under the auspices of the Rev. Shaku Soen, delegate to the Parliament of Religions. By Dr. Paul Carus. Price \$1.00.

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GREAT ROMAN ANACONDA, or Thirty-seven and a half years in the Church of Rome. A 32-page pamphlet. By Prof. George P. Rudolph, Ph. D. Price 15 cents.

HELEN HARLOW'S VOW, or Self-Justice. It shows the falsities rampant in society in matters of moral and social import, and the wrongs that flow therefrom. By Lois Waisbrooker. Price \$1.00.

HYPNOTISM UP TO DATE. An entertaining manual of hypnotism, useful to students of the subject. In the form of dialogue and story. By Sydney Flower. Price 25 cents.

Our Fall and Winter Campaign has commenced in earnest. Every Spiritualist should have something to do in the struggle now pending. The members of the Anti-Spiritualist Convention are strong in number, resolute in purpose, and they are determined to suppress all phases of mediumship. The Progressive Thinker will lead in this great fight, against the hordes of the church. Every Spiritualist who stands back now must be regarded as a traitor to the cause. The Progressive Thinker has already been to great expense, and the end is not yet. Send in your subscriptions. Get every Spiritualist in your neighborhood to subscribe.

A TRIBUTE

To Mrs. Amelia Colby-Luther.

Grand soul, whose inspirations thrilled
A million human hearts!
Whose uttered truths, like thunder tones,
Caused sleeping minds to start,
And waken to the consciousness
That Freedom's laws proclaim
That humankind have equal rights
In their Creator's name.

No high, no low, no rich, no poor,
No churchly power to rule!
No condemnation for the weak,
Untaught in Nature's school.
Grand teachings from thy human lips
Went forth from day to day,
As inspirations from that band,
Upon thy mind would play.

Dear Sister, I remember well
How we worked side by side,
When multitudes came out to hear
The truth we could provide.
When glorious spirits gathered near
To thrill our souls with power
And give from God's own altar there,
And glorify the hours.

We worked an honest, earnest band,
To elevate the human race,
We had our Garrison, our Wright,
Our Phillips, Warren Chase,
Our Storer, Greenleaf, Achsah Sprague,
Our Hallcock, Brittain—all
Who stood like warriors in their might,
To heed the angels' call.

And one by one those souls have passed
Beyond the gates ajar,
I see no more the mortal forms,
But watch the beaming star
That indicates their presence still,
Blest guardians of our way
Who teach me of those heavenly joys
That never feel decay.

Then, go, dear sister, join that band;
Your earthly tasks are past;
There compensation waits for you
And rich rewards at last.
No more of pain, or wait, or care
Can now oppress your soul;
At one with God, in peace and love
As on the ages roll.

I'll meet you, dear, ere many years;
My race will soon be o'er;
The frost-laden lily on my brow
Like snowflakes at our door,
Bespeak a shattered tenement
And I shall move away
To my sweet home, where fadeflowers
Make beautiful each day.

And with our reunited band,
Our souls aglow with fire,
We shall work on eternally,
Our progress, higher, higher,
Thro' realms of space electrified
With God's unchanging love,
Our onward course will ever be
All obstacles removed.

M. S. TOWNSEND WOOD,
Stonham, Mass.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

On December 28, from the home of his son Orin, in Columbia, Jackson county, Mich., the spirit of Orson A. Griffies passed to the spirit world. He was 71 years of age and had been an active Spiritualist for forty years. He leaves a daughter and two sons to mourn his loss.

In the 85th year of her life, Mrs. Emma Wilson, a well-known pioneer, of Fenwick, Mich., passed to a higher life on the morning of December 16, 1897. She was a gentle woman, beloved by all who knew her. Besides a host of friends, she leaves one daughter, Mrs. W. W. Hutchins, Matthew C. Wilson, husband of the deceased, passed over several years ago, also three children who will greet her on the other shore. A beautiful obituary was delivered at the funeral by Dr. J. C. Batdorf, of Grand Rapids, Mich. Mrs. Wilson has been an ardent exponent of Spiritualism for thirty years or more.

Passed to higher life, December 22, 1897, Frances Smith Walton, in the 36th year of her age. The funeral took place on Christmas day. Mr. E. Dawson gave a good discourse at the home, to a fair gathering of neighbors and friends. Mr. C. Lupton's guides spoke at the grave, of the proof of spirit return and the knowledge our sister had of Spiritualism as a medium.

G. S. STEPHENS,
Wigton, Pa.

The funeral of Joseph Steward, of Delm, Mich., occurred at the family residence, December 18, 1897. He leaves a wife, one daughter and two sons, who are comforted by the knowledge of the spiritual philosophy. Death came suddenly, removing a man who had been a neighbor of all true friends who know of their great loss. Mrs. A. E. Sheets gave the address.

A. E. S.

My husband, John Adams, departed this life on the afternoon of December 2, 1897, after an illness of five hours' duration, at the age of 70 years and two months. He has been a subscriber to The Progressive Thinker, and has long been interested in the cause of Spiritualism, and had fine mediumistic powers.

MRS. JOHN ADAMS,
Williamson, N. Y.

Passed to spirit-life, January 1, 1898, from his home, 809 Bellevue street, Pittsburgh, Pa., Wm. Fleming, aged 72 years. He was a member of the Sixth street church for many years, leaving a companion to mourn his earthly loss. Mrs. C. L. Stephens and F. Corden White conducted the funeral services, Monday, January 3, 1898.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

IMPORTANT!

DR. C. E. WATKINS,
—THE—
FAMOUS CHRONIST,
OF AYER, MASS.

Quick Cures!
Small Doses!

Send age, name in full, and two-cent stamps and leading symptom, and we will send you

A Diagnosis of Your Case Free,
and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not. The day of "do-good" prescriptions is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires a successful physician to-day.

SPECIFIC DIAGNOSIS.
He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

Specific Medicine!
No Drastic Drugs!

A Book on "Chronic Disease"
Sent for 2-cent Stamp.

G. E. WATKINS, M. D.,
AYER, MASS.

DR. C. E. WATKINS'
NEW
Health Home.

The old one was too small. He now has all larger one, and it is being all refurnished with new furniture, new bath, new system of heating and new ventilating system. Those intending to come to this new and perfect Health Home should wait until we are at the office for Board, Room and Treatment will be from \$6 to \$15 a week, depending on the size of the room and the disease that the patient is suffering with.

I'll meet you, dear, ere many years;
My race will soon be o'er;
The frost-laden lily on my brow
Like snowflakes at our door,
Bespeak a shattered tenement
And I shall move away
To my sweet home, where fadeflowers
Make beautiful each day.

And with our reunited band,
Our souls aglow with fire,
We shall work on eternally,
Our progress, higher, higher,
Thro' realms of space electrified
With God's unchanging love,
Our onward course will ever be
All obstacles removed.

M. S. TOWNSEND WOOD,
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The Spiritual Almanac

FOR 1898

NOW READY

Only three thousand left. Order now if you want one.

Ten Cents in Silver or Ten Cents in Stamps.

DR. C. E. WATKINS,
AYER, MASS.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:—Please send another package of magnetized compound. I find the compound and psychic treatment are wonderful remedies for sore and weak eyes. The gold spectacles you sent me are perfect—just what I needed.

MRS. MARY J. HORTON,
183 Prospect street, Bristol, Conn. 41517

MAGNETIC TREATMENT FREE.

Have you sore or weak eyes or falling eyesight? My Magnetized Compound and psychic treatment will cure them and improve your eyesight. 8-oz package, with full directions, sent postpaid, 10 cents. B. F. POOLE, 41517

DR. SYKES' SURE CURE FOR CATARRH

has been before the people for over a quarter of a century, and is still going. Is both a local and constitutional treatment and gives almost universal satisfaction. For the benefit of the readers of The Progressive Thinker will say there never has been a person cured of catarrh of the eye, or of the throat, or of the bladder, but who believes in spirit power and assistance. Send for 64-page book on "True Theory of Catarrh," free. Address Dr. Sykes' Sure Cure Co., 843 W. Madison street, Chicago. 42100

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the etheric and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"The Priest, the Woman, and the Confession." This is a little volume, well known Father Chiquely, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

Spiritualists should bear

In mind that they are confronted by a vast army of church members and ministers of the gospel who are determined to abridge their rights. They have organized. They are strong. They are determined men and women, and they met at Anderson, Ind., and commenced proceedings by calling themselves "The Anti-Spiritualist Convention." Spiritualists must meet in battle array that vast army in order to maintain their rights. The Progressive Thinker will lead in this conflict. Send in your subscriptions at once. See to it that every Spiritualist in your vicinity subscribes for the paper. They should read the Hull and Covert debate. Roll in your dollars at once to assist in the struggle.

Sunday Spiritualist Meetings in Chicago.

The Lake View Spiritual Union has resumed its regular 3 o'clock Sunday afternoon meetings at Hillinger's Hall, corner Sheffield and Belmont avenues. Meetings will be conducted by Mr. and Mrs. Carl A. Wickland, assisted by Mr. Walter Finch, from England, and a true worker in the cause of Spiritualism.

First Spiritual Temple, No. 11 Ada street. Services at 3 and 8 p. m. Mrs. Lucille DeLong, pastor, assisted by Chas. E. De Ricard.

The Spiritualist Church Students of Nature, meets every Sunday evening at 7:30 at Norman Hall, 285 and 287 Milwaukee avenue. Mrs. M. Summers, pastor.

Spiritual Investigators, at Lakeside Hall, southeast corner 31st street and Indiana avenue. Services at 2:30 and 7:30 p. m. Will C. Hodge, speaker. Ben P. Foster, the noted medium, will give physical demonstrations in the light, every Sunday. Tests by Mrs. W. L. Brown and others.

Spirit Home Temple of Truth. Conference at 10:30 a. m.; short talks and tests at 7:30 p. m. No. 618 Thirty-second street. C. E. de Ricard, pastor.

The Beacon Light Spiritual Church, 617 N. Clark street. Meetings Sunday evenings at 7:30 and Thursdays at 2:30 p. m. Conducted by Geo. F. Perkins.

Spiritualists' Sunday-school, every Sunday morning, at 10:30 sharp, room 518 Handel Hall building, 40 Randolph street. All are welcome.

Liberal Spiritualists, No. 107 South Paulina street, corner of West Madison street. At 7:30 p. m. Dr. and Mrs. Noyes, assisted by able speakers and mediums. Church of the Spirit Communion, Arlington Hall, northwest corner 31st and Indiana avenue. Dr. Arthur lectures and demonstrates magnetic healing and hypnotism.

Irene M. Dobson, lecturer and test medium, will hold meetings every Sunday at 3 p. m., at her parlors, 351 Indiana street, for lectures, for the purpose of Spiritualism; also will hold meetings every Sunday at 8 p. m., at Newman Hall, 653 1/2 street and Stewart avenue.

The Progressive Spiritual Church, G. V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wabash. (Take elevator.) Services at 2:30 and 7:30 p. m.

The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p. m., followed by spirit messages by Mrs. Georgia Gladys Cooley, of California.

Mrs. Cooley also lectures and gives messages at 7:30 p. m.

Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 8 p. m. Sarah E. Brownell, pastor.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m.

Universal Spiritual Church, Hopkins' hall, No. 528 West Sixty-third street, Englewood (over postoffice) W. T. Parker, pastor. Conference at 3 p. m. Lecture and spirit messages at 7:30.

Christian Spiritual Society holds meetings in Hygeia hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

Church of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 o'clock.

The Spiritual Harmony Circle holds a meeting at 19 Bishop Court, at 7:30 p. m. Mrs. Hamilton Gill will speak and give tests.

Speakers and mediums who do not inform us at once when their meetings stop, will not be allowed thereafter to have their names appear in this list.

GENERAL SURVEY.

(Continued from page 6.)

E. W. Sprague writes: "We organized a society in Waukegan, N. Y., last Tuesday night with twelve members. There had never been a lecture given in the town until we came there. We held four meetings, and followed each lecture with tests (either Mrs. Sprague or myself) and she gave many readings. There were but two joined the society who were Spiritualists who we came there; the rest were our converts, or were interested by us. We shall organize another society here to-morrow night. I begin to think that the best way to do this business is to convert new and live Spiritualists to co-operate with the old faithful ones, and let the old, inactive ones stand where they are."

Lyman C. Howe writes from Milwaukee, Wis.: "I am delighted with Milwaukee. I have a charming home with a wife and child. Ethical Culture Hall, where we meet, is occupied in the forenoon by the society of that name, and their speaker is a scholar, and very brilliant. His discourse last Sunday morning was one of the finest I have heard. The Unity Society for whom I speak is made up of a representative body of superior mental type. A full house greeted me at my first appearance in Milwaukee. Sunshine has dominated the weather market the entire week, and still the weather is well gold over lake and land. I expect to remain here until March. George H. Brooks has done a splendid work here, and lifted the society into prosperity. His qualities as a man and advocate are highly appreciated here. He is one of the best organizers we have. He is a rising man, and a credit to the cause. F. Corden White kept up the interest in November, following Mr. Brooks, and Brother Theodore Price served them for December. Both are kindly regarded by the society as far as I have heard. Mr. Roberts interests many with his platform tests, and his didactic lectures generally. There is fine mediumistic talent here. Mrs. Severance is improving in health, after a long fight for life."

"The Priest, the Woman, and the Confession." This is a little volume, well known Father Chiquely, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

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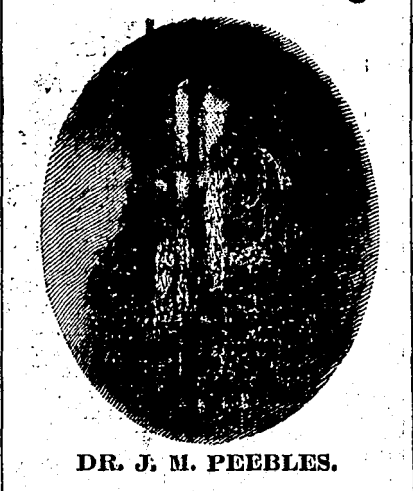
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Drs. Peebles & Burroughs



DR. J. M. PEEBLES.

Successful Specialists

In Chronic Diseases.

THEY GURE!

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Friends and Doctors:—I feel very grateful to you for the benefit received through your treatment and the kind words manifested. I was very poorly indeed when I commenced taking your remedies, and gained strength until I regained my usual health. I can go along without more medicine. I thank you and wish you success in all your undertakings.

JANUARY 1898, 1897.
Center Square, Ind.

CORRECT DIAGNOSIS.

Drs. Peebles & Burroughs, Indianapolis, Ind.
Dear Doctors:—The accuracy with which you diagnosed my case was utterly marvelous, and quite beyond my comprehension. Very truly yours,
ADELTA DE PEARSON,
Hastings, Mich.
Nov. 16, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.
Dear Doctors:—I received your diagnosis, and will state that it is correct in every detail.
M. B. RICHARDSON,
Milton Plantation, Me.
Dec. 12, 1897.

PSYCHIC POWERS.

Drs. Peebles & Burroughs, Indianapolis, Ind.
Dear Doctors:—I received your medicine some time ago and feel better and stronger. At my second sitting for Psychic Treatment I experienced a prickling sensation throughout the body, extending to the upper part of the arm, followed by a 'yes' full, uplifting feeling as if I were being raised up bodily. This lasted for over twenty minutes. At the time I did not lose my consciousness or become drowsy. Thanking you for the help I have received, I remain yours sincerely,
EMILIA A. BRAND,
Richmond Hill, N. Y.
Dec. 20, 1897.

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SPiritUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPiritUALISM

VOL. 17

CHICAGO, ILL., SATURDAY, JANUARY 22, 1898.

NO. 426

A WOMAN'S GHOST.

Strange Wraith Appears Night After Night to Give Warning to the Captain.

GUIDES SHIP AT SEA—STORMS, CALMS AND FAIR WINDS FORTOLD ACCURATELY AND MANY A DISASTER AVERTED.

There is now in Greater New York a ship, like Kipling's, "manned by more than signed w's"—a ship navigated by ghosts, says the New York World. Not that the ghosts have signed articles and gone before the mast as able seamen ready to hand, reef and steer, at the boat's order. They do the dead-work. "The strange commander of this curious craft doesn't consult his barometer for news of the coming storm, nor bother to work out latitude and longitude with exacting care, nor pronounce when he wishes to know his landfall. He doesn't try buckets of sea water with a thermometer to get tips on the presence of icebergs, or worry about the outlook for passing ships. He goes upon the admonitions given him in his slumbers by the ghosts of old and young women he has never seen or heard of."

This ghosted vessel is a fine-looking Scotch bark, with gracefully tapering spars and with fittings of only the best construction. She bears the name of Duneau. The commander of the bark, from whom the Duneau derives its unique distinction, is Capt. Thomas J. Gill, a refined and handsome gentleman of forty-six years, who places dependence on the warnings of ghosts, not from superstition, but by reason of a new occult science which he himself has developed from the lore of Cornish fishermen and by long study of Spiritualism and Theosophy and the mysticism of the curious religions of the Orient.

The Duneau arrived in New York harbor last week, and is now putting in a large cargo of cases of oil from the Standard Oil yards on Newtown Creek. This was the maiden voyage of the handsome bark. She sailed from Calcutta for Hoboken with jute and salt-petre, making this long voyage in the short time (for a sailor) of 141 days. Her displacement is 1,535 tons, and she carries a working crew of twenty-five men and boys.

Capt. Gill, the dreamer master of the Duneau, was born on the coast of Cornwall, near a village composed entirely of the huts of sturdy fishermen and their folklore-loving wives and families. At an early date he gave evidence of a strong belief in the life of a seaman. Most of the time young Gill could save from his studies was spent of his own inclination among the children of the neighboring fishermen, and here it was that his imagination was directed in the same channel as the typical Cornishman who, as it is well known, chooses a firm belief in the value of his dreams in guiding his fishing vessel while at sea.

As Gill grew up he followed with great earnestness the study of Spiritualism and Theosophy and delved deep into the mysticism of Buddhism, Confucianism, Shintoism and other psychological religions of the East, and these studies, combined with the fact that he has made numberless trips to the Orient, together with his naturally fanciful temperament, have succeeded in making him what he is to-day—a firm believer in the power of his mind to correctly read to practical advantage the meaning of the revelations given him by ghosts.

Speaking to a Sunday World reporter of his peculiar power, Capt. Gill said: "The prognostications which I, day after day, am able to make from my visions during sleep are really based not upon foolish superstition. I base these prognostications upon the most scientific relation which I have found to exist between disembodied spirits and the souls of living human beings, which are educated to vibrate in harmony and thus communicate with one another, although the subjects may indeed be thousands of miles apart."

"There is not in the world to-day a single grown-up person who does not at certain times feel that something is going to happen, which eventuality does take place. I have seen illustrations in the fact that many old men can always tell, days beforehand, by certain feelings in their bones, as they say, that it is going to rain or snow. They do without consulting a barometer, and perhaps without even having seen one."

"Again, there are the old women who can foretell frosts in advance, the approach of a great wind storm, or of an unexpected frost. Finally, every one has met people who have felt in themselves that some great calamity had happened in some other part of the world, or was going to happen, when subsequent events proved these representations were correct."

events which will take place.

"There would be nothing unnatural in the human mind gaining this power: There was once a time when the human being could see only what was actually going on before his own eyes, but with observation and study and with enlargement of the human brain, there was in time developed that faculty called memory, which enables human beings to see what has taken place in the past. While at first possessed by only a few members of the race, memory is now an invaluable attribute of every healthy mind."

"In exactly the same way as the human race of this day has developed that one great advantage over its ancestors, so the human race of the morrow will in turn develop the new faculty of seeing in their minds events of interest to their own bodies which will take place in shorter or longer time to come."

How an educated man like Capt. Gill happens to be nothing more than master of a bark with a crew of twenty-five is a matter of much curiosity to every one who knows of his vast knowledge of mysticism. When Capt. Gill is asked why it is that he is in such a position he only shakes his head, and thus gives further mystery to his personal history.

It is believed by one of the officers on board that Capt. Gill took to the sea after his father died, leaving him in poverty; and the life of a seaman was the more readily determined upon by a romantic incident in Capt. Gill's career. But this is a matter the dreamer-commander will never discuss with any one, although the small picture of a young woman in a bridal veil and costume, which hangs on the wall of his cabin, seems to hint of some such romance.

Capt. Gill's cabin is a luxurious chamber finished for himself in teak, walnut, satinwood and American birdseye maple. His lockers and shelves are packed with curious dream books and rare volumes that deal with the mysterious borderland between the human, which is already known, and the supernatural, which Capt. Gill believes is rapidly being conquered.

The dream mystery of the Cornish masterman is devoid of complication. The figures that appear in his visions are always those of women. When the captain lies down to sleep in his bunk at night he is certain to see some ghost in his slumbers. He dreams, for instance, that a young woman rises from the surface of the smooth ocean, from the starboard side of the bark, and that she comes from that direction that the wind will come from that direction; but if, on the contrary, the same fair form should shoot up from the port side, and upon awakening he orders his men to make sail on such calculations.

If the fair young woman should rise up at once ordered to be on the lookout, the captain, with folded arms, and long flowing hair hanging quietly down her back and shoulders, then the coming wind will be a gentle one; but if the form should shoot up suddenly from the water and the woman fold her arms very tightly over her breast, and her flowing hair should be flying about in all directions, then Capt. Gill is aware that the wind is coming up very soon and that it will blow great gusts. Variations between these two extremes mean to the captain corresponding variations in the character of the coming wind.

A haggard old woman dead ahead while the bark is sailing under full canvas signifies to the dreamer captain that there is coming from that quarter a perilous wind, and the moment he rises he signals from his cabin to First Mate Fiddler that the top-gallant and royals must be furlled at once, a double reef must be taken in at the fore and mizzen top-sails, and everything made snug before the ship should be taken aback.

If an elderly woman comes up from the sea, and, facing the bark, should wave her arms frantically backward and forward, with a terrified look in her countenance, then the dreamer knows an accident is in store from that side unless care is taken, and the crew at once ordered to be on the lookout. A haggard old woman, with tongue projecting from her mouth as she shoots down from the clouds in the direction of the Duneau, means to the captain that lightning will damage his ship, and the dream had a striking verification on this voyage of the Duneau, when the aft mast was shattered by lightning when off the Cape of Good Hope two days after Capt. Gill had seen the vision of the old woman in the skies.

"From the simple fact that the barometer rises or falls you can never tell for a certainty anything more definite than a change in the density and weight of the atmosphere," said Capt. Gill to the Sunday World reporter. "A captain must know his own barometer and familiarize himself with its little idiosyncrasies, and even then his calculations can at best be only indefinite and liable to err. But with these visions of human figures there can be no error in the mind trained by experience to read correctly the revelations."

The above from the New York World presents another interesting link that unites the seen and unseen.

Numberless affairs have been red-tailed, even with the blood of babes; beautiful girls have been given to slinky serpents, whole races of men doomed to centuries of slavery; and everywhere there has been outrage beyond the powers of genius to express. During all these years the suffering have supplicated, the withered lips of famine have prayed, the pale victims have implored, and heaven has been deaf and blind.—R. G. INGERSOLL.

Lake Erie is the lake of the "wild cat," the name given to a fierce tribe of Indians exterminated by the Troquois.

"LAND OF THE FREE."

Spiritualists Must Be Vigilant to Maintain Their Rights.

"History repeats itself." All adown the ages the combinations of wealth, avarice and bigotry have organized to destroy the liberties of the masses in order to hold them in subservience to their wishes. Favored classes have been organized through laws enacted by those elected by them to engross upon the statute books such acts as would contribute to that end, and through the clasp of political oratory and the demand of fealty to party organizations, the bosses have either whipped up or purchased enough of the unthinking or renegade to elect their man to office, who would for a compensation subvert their illegal interests by the introduction and passage of such enactments as would confer all powers upon the few, to the limiting of the freedom and rights of the masses.

Already one class of conspirators have gotten laws enacted in the different States to prevent clairvoyants and magnetic healers from curing the invalids their boasted skill and ruinous drugs have failed to benefit, on pain of fine, imprisonment, or both, and it only remains for the priestly crew and their bigoted and ignorant followers to get control of the various legislatures, when the thumbscrews of their hellish malice can be applied to suppress all mediums. They have used all the means in their power heretofore to silence Spiritualism by casting obloquy upon its mediums and ostracizing its believers in society, while it remained segregated; but now that the organization has commenced in earnest, they have declared open hostility and will seek all ignoble means to crowd back the angel world from bringing the comforting assurance to mortals that "there is no death."

Knowing the unscrupulousness of the bigoted and priestly class and their ignorant and unreasoning followers, it is high time all Spiritualists and liberal minded individuals should arouse themselves to the sense of danger and unite to defeat the brazen impudence of that class of cohorts of the dark ages, the earth-bound and malignant spirits, who desire through the election to official positions and the control of legislative bodies to have enacted such laws as will effectively suppress all genuine mediums and shut out all light from the superior realms of Love, Wisdom and Truth.

This threatened danger of persecution of genuine mediums through the cry of fraud—which has been an institution of their own unprincipled accomplices—is not an imaginative but a real danger. "We are not confronted with a theory but a condition," and that condition calls for the united and earnest efforts of all who esteem as sacred and "inalienable their rights to life, liberty and the pursuit of happiness," including the most holy right of communion with their "dear departed" and the deizens of the "higher life."

The great battle between the intolerance of creeds and dogmas on the one hand and Liberalism and spiritual freedom on the other, is nearing its culmination; and if all reason is not completely dethroned on the part of those who assume the right to dictate, dominate and subject to themselves, and only accept all demonstrated truth.

While it is too late, with all the advancement of science and the greater enlightenment of the masses to roll the tide of thought back into the darkness of the middle centuries; yet through the influence of political parties they can get laws enacted that will work infinite harm to all enlightened minds that will not bow to the darkness.

This is no idle dream. Only last winter two bills were introduced into the Legislature of California, intended to effect this result—one entitled "The Sunday Rest Act"—to prevent all labor or amusement on that day, and the other so drawn as to give to any five persons in a county, who would take out a warrant, the power to arrest without warrant any person they deemed a violator of the law. Through the inspiration of the higher spirit forces I was controlled to write a series of articles for the Sacramento Daily Bee, over the signature of "Veritas," which wrought such an influence as to effectually upset their little scheme and their "bills" were never reformed from the committees to which they were assigned. Refer to this to show that unless Spiritualists and all liberal-minded persons are ever on the watch, and alert to defeat the machinations of the rampant bigots, their liberty will be swept away by insidious and stealthy movements on the part of the enemies of personal and religious freedom.

There is also one thing Spiritualists must attend to themselves, besides having a constant care in the work already mentioned; that is to eliminate fraud from any law, marks and drive all tricksters, fakirs and deceivers back where they belong—to the ranks of the Anti-Spiritualists. Spiritualists as a class are honest, and hence look upon everything which comes under that name as truthful. They would not themselves knowingly deceive others, hence think no one would deceive them; but it is a fatal mistake. For years I have pleaded for the exercise of reason, but so many have gone wild as phenomena-hunters, they have opened wide the door for fraud, and shut out the intellectual and spiritualizing truths from their minds, refusing to join in the march of intellect to the higher plains of spirituality, until the enemy has gained successful vantage ground in many directions, from which

all must now unite in one supreme effort to dislodge them.

It is only through united, intelligent effort that this can be accomplished. "In union is strength." The course of the Anti-Spiritualists has been to divide and conquer. The more their cohorts could work their deception upon credulous believers, and thereby produce dissensions in the ranks by dividing the Spiritualists of the subject of fraud, the more easy they were making it for them to succeed in their work of shutting out the true mediums, until now the time has arrived when the weeding out process has become a necessity that can be no longer delayed. The higher intellect of all Spiritualists must be aroused. No longer take upon trust anything that a prestidigitator can produce but demand actual and positive demonstration, without subterfuge or previous knowledge.

In this way, with union for a sword, and truth for a watchword, and working upon the watch-tower of the Temple of Liberty with the advanced minds of the arisen host, success will crown our united efforts. Let there be no laggard in our ranks.

D. P. KAYNER, M. D.
Aultman, Arizona.

PROPHECIES.

New Discoveries and Foregleams, of Great Import to Man.

To the Editors—I am delighted to know that the war has begun. I am glad to believe revelations are near that will bring peace and all the earth with glory. I have a published prophecy of Mr. W. J. Colville, given March, 1894, which is now being fulfilled. He said: "Chaldean, Persian, Egyptian and other records now untranslatable; even to the greatest modern scholars, will soon be discovered and deciphered." He declared with great positiveness that the time was very near when much new light would be thrown upon the mystery of Jesus. Thoughtful Spiritualists who have read the place of the multitude have no doubt, read accounts of the recent discovery of thousands of papyri in Egypt, and they may be interested in the new sayings of Christ, and the opinions of eminent men concerning them. The Logia, taken up from the rubbish heap of Egypt, is a confirmation of many of the sayings of Jesus. Experts are devoting themselves to the work of examining the fragments that promise new light to the world.

Mr. Colville tells us that there are orders on earth who possess accurate knowledge of the life and times of Jesus, which they have faithfully preserved, and that knowledge will soon be given to the world publicly. It would seem that he is a true prophet, if we listen to some recent declarations that are being made.

A few weeks ago Paul Tynner, a lecturer and writer of note, declared that Jesus of Nazareth is now on the earth in the body of flesh in which he rose from the grave. He says he has seen and talked with him, and that he is a spiritual vision, afterward through other and more tangible perceptions.

Many of the readers of your paper have read or heard of the wonderful experiences of Thomas Lake Harris. He must have been permitted to enter the holy place where the crowned archangels dwell, and many of his sayings agree with the prophecy of Mr. Colville.

With the knowledge I possess I am sure that the spirits and angels from the higher spheres are about to remove the veil that the prophet Isaiah speaks of, and the things that the prophet Daniel declares as being closed up and sealed till the times of the end are being fulfilled. The earth-born shadows will see away and mind and body will be born again. Christendom to-day is on the Macha plane, cumbered with much serving and full of unbelief. The living Christ they do not know, and they have little of his spirit in them. Oppressed humanity groans and suffers under the state-made laws, and suffers under the drag millions down to the grave with a sigh for the day they were born. When I read the reports of the frightful increase of crime in the face of our nineteenth century civilization, my heart would be sad continually if it were not for the words of the latter day prophets that agree so perfectly with the vision of sin is almost over. I am long to see so much for Spiritualists, as well as Christendom, to have a great baptism of love that will bring them closer together, for I know "the great world's passion-week is near at hand." I have many things I long to say, because I know there are Spiritualists all over the world who feel as Thomas Lake Harris says, "that the greater part of man has never yet flashed into action."

The world is yet in embryo, but the time is fulfilled and great things are at the door. We will not resolve with the new year to open the door and let the light come in? How many Spiritualists will say with Mr. Colville that the angel-messengers of the seven creative powers will be able to bring the glory down in such power that all things will be made new. All social prophecies that ever came from seers of all the ages will be wrought out by those whose hearts are full of hope and faith and love. Let the weary world catch but a glimpse of the glory and feel but a touch of the power, and we will all get such an uplift that none will doubt the reality of the new time, and with universal consent the world will confess the kingdom come. Man will become the harmonious temple of Divinity.

MARY-FRANK SELBY.
Richmond, Ind.



THE GREAT PREACHER.

Ingersoll Lashes the Church: "The Hypocrisy of Piti- less Charity."

WORKS IN THE NAME OF PITY AND DRIVES PITY FROM ITS BREAST—BRILLIANT INFIDEL BELIEVES ALL SUCH INSTITUTIONS SHOULD BE SUPPORTED BY THE STATE, AND SO EXPRESSES HIMSELF IN THE NEW YORK JOURNAL.

I have no great confidence in organized charities. Money is left and buildings are erected and sinners provided for a good many worthless people. Those in immediate control are almost, or when they were appointed were almost, in want themselves, and they actually hate their hearers.

"They regard persons who ask assistance as their enemies. There is an old story of a tramp who begged a breakfast. After breakfast another tramp came to the same place to beg his breakfast, and the first tramp, with blows and curses, drove him away, saying at the same time, 'I expect to get dinner here, myself.'"

This is the general attitude of beggar toward beggar.

AID THE UNFORTUNATE PERFECT.

Another trouble with organized charities is the machinery, the various methods they have adopted to prevent what they call fraud. They are exceedingly anxious that the needy, that those who ask help, who have been without fault, shall be attended to, their rule apparently being to assist only the unfortunate perfect.

The trouble is that Nature produces very few specimens of that kind. As a rule, men come to want on account of their imperfections, on account of their ignorance, on account of their vices, and their vices are born of their lack of capacity, of their want of brain. In other words, they are failures of Nature, and the fact that they need help is not their own fault, but the fault of their construction, their surroundings.

Very few people have the opportunity of selecting their parents, and it is exceedingly difficult in the matter of grandparenthood. Consequently I do not hold people responsible for hereditary tendencies, traits and vices. Neither do I praise them for having hereditary virtues.

RED TAPE OF CHARITY.

A man going to one of these various charitable establishments is cross-examined. He must give a biography of his life. And after he has answered all the supercilious, impudent questions, he then is asked for references.

Then the people referred to are sought out, and asked whether the statements made by the applicant are true. By the time the thing is settled the man who asked aid has either gotten away somewhere else, or has, in the language of the Spiritualists, "passed over to the other side."

Of course this does not trouble the persons in charge of the organized charities, because their salaries are going on.

GENEROUS BEGINNINGS.

As a rule these charities were commenced by the best of people. Some generous philanthropic man or woman gave a life to establish "a home." It may be for aged women, for orphans, for the waifs of the pavements.

These generous people, filled with the spirit of charity, raised a little money, succeeded in hiring or erecting a humble building, and the money they collected, so honestly given, they honestly used to bind up the wounds and wipe away the tears of the unfortunate and to save, if possible, some who had been wrecked on the rocks and reefs of crime.

Then some very rich man dies who had no charity and who would not have left a dollar could he have taken his money with him. This rich man, who hated his relatives and the people he actually knew, gives a large sum of money to some particular charity—not that he had any charity, but because he wanted to be remembered as a philanthropist.

THE RICHER THE HARDER OF HEART.

Then the organized charity becomes rich, and the richer the meander, the richer the harder of heart and the closer of fist. Now, I believe that Trinity church in this city would be called an organized charity. The church was started to save, if possible, a few souls from eter-

nal torment, and on the plea of saving these souls money was given to the church.

Finally the church became richer. It is now a landlord—has many buildings to rent. And if what I hear is true, there is no harder landlord in the city of New York.

So I have heard it said of Dublin University, that it is about the hardest landlord in Ireland.

IN THE NAME OF PITY.

I think you will find that all such institutions try to collect the very last cent, and in the name of pity, drive pity from their hearts.

I think it is Shakespeare who says, "Pity drives out pity," and he must have had organized charities in his mind when he uttered this remark. Of course a great many really good and philanthropic people leave vast sums of money to charities.

I find that it is sometimes very difficult to get an injured man or child, seized with some sudden illness (taken into a city hospital). There are so many rules and so many regulations, so many things necessary to be done, that while the rules are being complied with the soul of the sick or injured man, weary of the waiting, takes its flight.

And after the man is dead, the doctors are kind enough to certify that he died of heart failure.

FULL OF "DEVOUT DEVILTRY."

So—in a general way—I speak of all the asylums, of all the homes for orphans. When I see one of those buildings I feel that it is full of petty tyranny of what might be called pious meanness, devout deviltry, where the object is to break the will of every recipient of public favor.

I may be all wrong. I hope I am. At the same time I fear that I am somewhere near right.

You may take our prisons; the treatment of prisoners is often infamous. The Elmira Reformatory is a worthy successor of the Inquisition. In disgrace, in my judgment, to the State of New York, to the civilization of our day. Every little while something comes to light showing the cruelty, the tyranny, the meanness of these professional distributors of public charity—of these professed reformers.

IN TERROR OF KEEPERS.

I know that they are visited now and then by committees from the Legislature, and I know that the keepers of these places know when the "committee" may be expected.

I know that everything is scoured and and swept and harnessed for the occasion; and I know that the poor devils that have been abused or whipped or starved for to open their mouths, knowing that if they do they may not be believed and that they will be treated afterward as though they were wild beasts.

I think these public institutions ought to be open to inspection at all times. I think the very best men ought to be put in control of them. I think only those doctors who have passed, and recently passed, examinations as to their fitness, as to their intelligence, and professional acquirements, ought to be put in charge.

NO PLACES FOR NOVICES.

I do not think that hospitals should be places for young doctors to practice saving off the arms and legs of paupers or hunting in the stomachs of old women for tumors. I think only the skilled, the experienced, should be employed in such places. Neither do I think hospitals should be places where medicine is distributed by students to the poor.

Ignorance is a poor doctor, even for the poor, and if we pretend to be charitable, we ought to carry it out. I would like to see tyranny done away with in prisons, in the reformatories, and in all places under the government or supervision of the State.

HAVE CORPORAL PUNISHMENT ABOLISHED.

I would like to have all corporal punishment abolished, and I would also like to see the money that is given to charity distributed by charity and by intelligence. I hope all these institutions will be overhauled.

I hope all places where people are pretending to take care of the poor and for which they collect money from the public will be visited and will be visited unexpectedly and the truth told.

In my judgment there is some better way. I think every hospital every asylum, every home for waifs and orphans should be supported by taxation, not by charity; should be under the care and control of the State absolutely.

I do not believe in these institutions being managed by any individual or by any society, religious or secular, but by the State. I would no more have hospitals and asylums depend on charity than I would have the public school depend on voluntary contributions.

SUPPORT THEM BY TAXATION.

I want the schools supported by taxation and to be controlled by the State, and I want the hospitals and asylums and charitable institutions founded and controlled and carried on in the same way. Let the property of the State do it.

Let those pay the taxes who are able. And let us do away forever with the idea that to take care of the sick, of the helpless, is a charity. It is not a charity. It is a duty. It is something to be done for our own sakes. It is no more a charity than it is to pave or light the streets, no more a charity than it is to have a system of sewers.

It is all for the purpose of protecting society and of civilizing ourselves.

R. G. INGERSOLL.

Doubt, says Aristotle, is the beginning of wisdom. It is indeed. Doubt is the first step to knowledge. It is only through doubt that we can analyze, judge, and select. Unless we deny we cannot search. Belief is ignorance. Unbelief is attainment. Doubt is sanity. Faith is insanity. The supreme virtue of orthodoxy is credulity. The supreme virtue of free-thought is skepticism.—S. P. Putnam.

THE GREAT FACTOR.

"The Greatest of These Is Charity."

To the Editor:—The following lines were written many years before there was any Progressive Thinker to make our thoughts the common property of the many thousands who now read your paper. But the writer was himself a progressive Thinker; thinking and scribbling for his own private and personal edification. This little scrap was accidentally found among other old manuscripts on their way to the waste basket, and is now offered for publication on account of its grand theme (love) of which too much cannot be said as a factor in human progress, and must necessarily eventually, through the law of evolutionary unfoldment, harmonize the whole human family.

"Love worketh no ill to his neighbor." Love is the fulfilling of the law. "He that loveth is born of God and knoweth God."

CHARITY.

Now abideth faith, hope, charity; these three; but the greatest of these is charity.—1. Cor., xiii:13.

Faith and hope are truly great, But charity is greater. Faith and hope are truly good, But charity is better.

Charity and love are one, The greatest of the graces, And its superiority Is that it never ceases.

Is that a faith that works by love, The heart in purifying, 'Tis that in love we may live Ungodliness denying.

But love's beneficence extends Not only to the lover, But unto weak and erring ones, Their many sins to cover.

There is a hope that cheers the heart, In every sad condition, But love endures eternally While hope ends in fruition.

Love is the greatest of the gifts Of God, to mankind given, Because wherever it abides It makes on earth, a heaven.

Love is God, and "God is Love," The absolute perfection Of life and light, goodness and truth, Wisdom and intelligence.

This is the love that casteth out The fear, the superstition And torment of this earthly life, In its unripe condition.

This law says: "He that loveth God Should also love his brother, And all should show their love to God By loving one another."

And by unfolding in their life The principles and graces, Latent and potentially, Within the soul-recesses, And exercising all the gifts That God to us has given, Then shall our earthly home become Harmonious like heaven.

R. NEELY.

WHY AND WHEREFORE.

I know not whence I came, I know not whither I go, But the fact stands clear That I am here.

In this world of pleasure and wee, And out of the mist and murk Another truth shines plain— It is in my power Each day and hour

To add to its joy or its pain. I know that the earth exists. It is none of my business why. I cannot tell, but I know that I am here.

What it is all about— I would not waste time to try. My life is a brief, brief thing. I am here for a little space, And while I stay

I would like, if I may, To brighten and better the place. The trouble, I think with us all Is the lack of high conceit; If each man thought

How was sent to the spot To make a bit more sweet, How soon we could gladden the world, How easily right all wrong, If nobody squired

And each one worked To help his fellows along. Cease wondering why you came; Stop looking for faults and flaws; Rise up to-day

In your pride and say: "I am part of the first great cause, However full the world, There is room for an earnest man; It had need of me, Or I would not be—"

I am here to strengthen the plan," —Ella Wheeler Wilcox.

HOW AN ANGEL LOOKS.

Robin, holding his mother's hand, Says "Good-night" to the big folks all.

Throws some kisses from rosy lips, Laughs with glee through the lighted hall.

Then in his own crib warm and deep, Robin is tucked for a long night's sleep. Gentle mother, with fond caress, Slips her hand through his soft brown hair.

Thinks of his fortune all unknown, Speaks aloud in an earnest prayer, "Holy angels, keep watch and ward! God's good angels, my baby guard!"

"Mamma, what is an angel like?" Asked the boy, in a wondering tone; "How will they look if they come here, Watching me while I'm all alone?"

Half with shrinking and fear spoke he, Answered the mother tenderly: "Prettiest faces ever were known, Kindest voices and sweetest eyes."

Robin, waiting for nothing more, Cried, and looked with a pleased surprise, Love and trust in his eyes of blue, "I know, mamma! They're just like you."

—The Household.

A DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

RESOLVED: That Modern Spiritualism as a so-called Religion or Science is a Fraud, a Delusion, a Lie, and its Honest Believers are Deluded the same as Sincere Mormons.

ELDER COVERT AFFIRMS.

Gentlemen Moderators, Worthy Opponent, Ladies and Gentlemen:—I am not speaking to an audience of a few hundred, but I expect through this debate to speak to at least fifty thousand people, who shall read The Progressive Thinker, for which this debate is being reported. And therefore I desire to be very careful in the statements that I have to make, for we are making history, and the book from which I have quoted is exceedingly rare. I would not take—in fact, one thousand dollars would not buy the book that I hold in my hand if I could not replace it.

I will now begin with the phenomena of Modern Spiritualism, or that part known as the inspirational phenomena, and I think I can offer a very satisfactory explanation, and if I cannot, I know my control, Prof. J. Stanley Grimes, can, and therefore I quote from his book again to show how Andrew Jackson Davis came to be the so-called author of "Divine Revelations."

"NATURE'S DIVINE REVELATIONS."

During the course of lectures that Grimes gave at Poughkeepsie, he mesmerized a young gentleman by the name of Potter, and made him believe that he was Henry Clay, Macbeth and Patrick Henry, and he would instantly assume the character and act it according to the most admirable and appropriate manner. Livingstone and these men saw that experiment, and thus by mesmerizing Davis they could have him repeat before the witness the things they had communicated to him before he came out before them; and thus of the "Divine Revelations" Grimes says on page 355:

"There are two views taken of this matter, which are hostile and irreconcilable with each other; one is, that A. J. Davis was assisted by unearthly spirits to compose the book entitled 'Divine Revelations,' that the spirits furnished the ideas and Davis and Fishbough the language, while Lyon sustained Davis by his magnetic influence, and Brittan aided and assisted in the work, witnessed its growth, attested its genuineness, and advocated its doctrines. The other theory is that Davis was a mere dupe and mesmeric mouthpiece of Lyon & Co.; that Lyon privately mesmerized Davis, and while in the mesmeric condition, Davis was taught certain lessons, which, when after publicly mesmerized, he could repeat, to the astonishment of the uninformed witnesses, though in his ordinary state he possibly knew nothing upon the subject; that Davis was inspired by those who employed him, mesmerized him and paid his expenses, and by no one else; and that the pretense that he was assisted by disembodied spirits, was merely designed to excite an interest in the minds of the weak and the credulous, and create a sale for the forthcoming book.

"Before proceeding with the publication of the 'Divine Revelations,' Davis was induced voluntarily (so says his scribe) to assign all his rights to the pecuniary profits to be derived from the sale of the revelations to Lyon and Fishbough."

Now, Davis admits in his own book that it was Grimes' experiments that started him. Why, those beginners of this fraud convicted themselves. In place of saying that it was the spirits of the dead that started them, they tell us it was the experiments of J. Stanley Grimes. J. Stanley Grimes then was about three years older than myself at the present time. He was then in the prime of life, more than fifty-four years ago. Why did they not say that the spirits of the dead called Davis? Why? Because it was not a fact, and thus they unintentionally gave themselves away. That's how that ignorant booby of a Davis came to give us "Divine Revelations." He was mesmerized and taught what to say by Brittan and Lyons and Fishbough, and then in a mesmeric state repeated what was told him before the audience, and I can do the same thing and demonstrate it is mesmerism.

HOW TRANCE MEDIUMS DO.

Then, imitating that, all the way down, we have had the so-called inspirational and trance speakers and platform test mediums, and I will explain these very briefly. For instance, I quote from the revelations of a spirit medium of twenty years' experience: The mediums go upon the platform, and they pretend to go into a trance. While in that condition they pretend to describe some spirit hovering around and about someone in the audience. How do they do it? I will explain. In the upper circles among the mediums, they have what we call a "dinky," a book which has the names, and some of these books are so complete they have over ten million names, in which the color of the eyes, the color of the hair, the body and the birth marks, and everything else, is completely written out, and I will give you a specimen from one of the pages of one of those mediums' books.

Suppose a medium goes to Cincinnati, O., and among the gatherings, of course, they expect the Spiritualists to be present, and we will suppose that Cordray, a publisher, is present. The medium steps on the platform and pretends to go into a trance and says: "I see the spirit of Cordray, etc. Medium size; wears black clothing always; silk hat; dark complexion; brown eyes and hair; index finger off left hand at first joint, and middle finger of same hand is rigid. Skeptical, but inclined to believe; Solitaire diamond ring on right hand.

"Spirit father; John W. Cordray; died in Baltimore, '67, bilious fever; manufacturing chemist; age 54 at death; gave his son John his diamond ring, and his brother Charles his watch and chain; they are wearing them; Charles lives in St. Louis and is in the drug business.

"Spirit mother; Mary J. Cordray; died in Cincinnati, '74; was living with John; aged 66 years; had been blonde.

"Spirit daughter; Mary; died '87; croup; 3 years of age; blonde.

"Remarks—Has a son living four years of age. His wife is affected with rheumatism. Mediums all tell him he will make a materializing medium."

Now, a medium coming here, having a description of the Millsapses, or having a description of the Hilligosses, or having a description of the Westerfields, or any person you may name, for they have the description of every man and woman that visits a seance, they stand upon your platform, and they can read you name after name, as I could, and they claim it is done by the power

of the spirits of the dead. It is simply a delusion, and a fraud, and a lie. They get their information from their confederates. In every town every medium has his confederates, and this town is full of them, because they get their share of the money. That is the whole secret of this inspirational speaking and platform tests; and the man must be a fool, or the woman either, that cannot understand how a medium that never saw them, that knows nothing about them, can get up and so fully describe them, and their friends, and their relatives, and tell when and where they died, the color of their hair and their eyes, and all about the marks on their body, and everything of that kind. Thus we have the inspirational frauds, so-called. Every platform medium is a downright miserable fraud—every one of them.

PHYSICAL MANIFESTATIONS.

Then we have the physical manifestations, and I will go one step further, to the table-liftings. There are three ways to account for that. No table will rise without physical force. You must either lift it with iron under your sleeves or by invisible wires. When a man tells you that a table went up to the ceiling and back, and no visible power, what answer do you make to that? What answer would you make to me if I told you I jumped over the court-house? Now, you would say I lied, and you would tell the truth, too. Yes, and when a man says a table goes up to the ceiling and back, with no visible power affecting it, what does he tell? Well, now then, does he tell the truth?

I can offer a still further explanation. He may think he is telling the truth, but is mistaken; and how is that? Why, first, there are those persons who are subject to mesmerism, and if they make the suggestion in their own mind that by laying the hands upon the table and watching it, it will rise or turn over, they become self-mesmerized unconsciously, and then, just the same as in a dream, they will see the table go up to the ceiling and back again simply in their own minds. They may be honest, but whenever a man tells me that the table goes up or comes down without any physical force, if I believe he is honest, I think that the table went up either by the power of iron and wires, or else he was self-mesmerized. If he claims it was put up there by spirits, and he didn't see the spirits, why, then I call him an ignoramus for saying that the spirits performed a phenomenon that he could not explain and did not understand. Now the very fact of the table going up is self-evident that it was not a spirit. What would a spirit want to lift up a table? If your neighbors or friends would come into your house, and the first thing, and the only thing they would do would be to pick up a table and keep bobbing that up toward the ceiling, wouldn't you feel like kicking them out of the house? Why should a spirit lift up a table? Why not lift up a hat, or a plate, or a knife, or a fork, or something of that kind? Why lift the table? They don't lift them, and any man that says a table goes up by any unseen power or force, he is simply mistaken, or he lies, or else he is an ignoramus. You can take either horn of the dilemma.

As to these men referred to as moving tables, that is absolutely false, and the men he referred to all died of softening of the brain. So that shows they were subject to mesmerism. Prof. Hare, Prof. Owen, Horace Greeley, all—and Judge Edmunds, all died of paresis, or softening of the brain. Why, a crazy man can see anything you suggest to him. He claims, I believe, he saw it himself. Well, he can just take my explanation, that it was either moved and lifted by invisible wires, or else he was mesmerized, or else he lies—either one of the three explanations. I don't care who makes that statement. The fact is, it cannot be produced in the presence of any person that cannot be mesmerized. Why not have a table go up now, and settle it, or, have the spirits ceased coming back again to this world? Well, if they have ceased coming back, then Spiritualism ceases to be a science, and simply becomes a matter of belief. I have raised tables with four men on them, and can do it again; and Decker and Hagaman will do it next week at this hall. You will see them lift tables with men on them, just the same as their mediums do. The only way is to mesmerize a subject, and he will see a table go up, just as I did at Findlay last week, and would here if I had the time to demonstrate it to-night.

THE FOX GIRLS AGAIN.

Now, the next phenomena I go back again to, was the rapping made by the Fox girls. Now, let us have the explanation concerning these girls. On page 365—and I want this to become a matter of record, for I think it is of more importance than anything else we can say—we want the facts in the case. Now let me read to you the deposition of Mrs. Norman Culver, so we will understand fully the exposure of the Fox girls. She says:

"I am, by marriage, a connection of the Fox girls; their brother married my husband's sister. The girls have been a great deal at my house, and, for about two years, I was a very sincere believer in the rappings; but some things which I saw, when I was visiting the girls at Rochester, made me suspect that they were deceiving. I resolved to satisfy myself, in some way; and, sometime afterwards, I made a proposition to Catherine to assist her in producing the manifestations. I had a cousin visiting me from Michigan, who was going to consult the spirits, and I told Catherine, that, if they intended to go to Detroit, it would be a great thing for them to convince him; I also told her, that if I could do anything to help her, I would do it cheerfully—that I would probably be able to answer all the questions he would be able to ask, and I would do it, if she would show me how to make the raps. She said that as Margaretta was absent, she wanted somebody to help her, and that, if I would become a medium, she would explain it all to me. She said, that when my cousin consulted the spirits, I must sit next to her, and touch her arm when the right letter was called. I did so, and was able to answer nearly all the questions correctly. After I had helped her in this way, a few times, she revealed to me the secret. The raps were produced with the toes. All the toes were used. After nearly a week's practice, with Catherine showing me how, I could produce them perfectly myself. At first, it was very hard work to do it. Catherine told me to warm my feet, or put them in warm water, and it would then be easier work to rap; she said, that she sometimes had to warm her feet three or four times in the course of an evening. I found that heating my feet did enable me to rap a great deal easier. I have sometimes produced a hundred and fifty raps in succession. I can rap with all the toes on both feet—it is most difficult to rap with the great toe.

"Catherine told me how to manage to answer the questions. She said it was generally easy enough to answer right, if the one who asked the questions called the alphabet. She said the reason why they asked people to write down several names on paper, and then point to

them till the spirit rapped at the right one, was to give them a chance to watch the countenance and motions of the person; and that, in that way, they could nearly always guess right. She also explained how they held down and moved tables. (Mrs. Culver gave us some illustrations of the trick.) She told me, that all I should have to do to make the raps heard on the table, would be, to put my foot on the bottom of the table when I rapped, and then when I wished to make the raps sound distinct on the wall, I must make them louder, and direct my own eyes earnestly to the spot where I wished them to be heard. She said, if I would put my foot against the bottom of the door, the raps would be heard on the top of the door. Catherine told me, that, when the committee held their ankles, in Rochester, the Dutch servant girl rapped with her knuckles, under the floor, from the cellar. The girl was instructed to rap whenever she heard their voices calling the spirits. Catherine also showed me how they made the sounds of sawing and planing boards. (The whole trick was explained to us.) When I was in Rochester, last January, Margaretta told me that when people insisted on seeing her feet and toes, she could produce a few raps with the knee and ankle.

"Elizabeth Fish (Mrs. Fish's daughter), who now lives with her father, was the first one who produced these raps. She accidentally discovered the way to make them by playing with her toes against the foot-board, while in bed. Catherine told me that the reason why Elizabeth went away west to live with her father, was because she was too conscientious to become a medium. The whole secret was revealed to me, with the understanding that I should practice as a medium when the girls were away. Catherine said that whenever I practiced, I had better have my little girl at the table with me, and make folks believe that she was the medium, for she said that they would not suspect so young a child of any tricks. After I had obtained the whole secret, I plainly told Catherine that my sole object was to find out how the tricks were done, and that I should never go any further in this imposition. She was very much frightened, and said she believed that I meant to tell of it and expose them; and if I did, she would swear it was a lie. She was so nervous and excited that I had to sleep with her that night. When she was instructing me how to be a medium, she told me how frightened they used to get in New York, for fear somebody would detect them, and gave me the whole history of all the tricks they played upon the people there. She said that once Margaretta spoke aloud, and the whole party believed it was a spirit.

"MRS. NORMAN CULVER."

We hereby certify that Mrs. Culver is one of our most reputable and intelligent ladies in the town of Arcadia. We were present when she made the disclosures contained in the above paper; we had heard the same from her before, and we cheerfully bear testimony, that there cannot be the slightest doubt of the truth of the whole statement.

"C. G. POMEROY, M. D.

"REV. D. S. CHASE."

Here is a complete exposure of the Fox girls, under oath. That, in connection with Prof. Grimes, settles the fact that they were frauds and fraudulently made the raps which were ascribed to spirits; and hence, wherever there is a rap, back of it there is a rogue.

The next greatest medium of this country was John W. Truesdell, of Syracuse, N. Y., and he had a national reputation. The Spiritualists all over the country found out that he was going to write his views on Modern Spiritualism, and such men as H. L. Green, and J. D. Malmonce, president of the Astro-Theological Society of the city of Syracuse, and Mary J. Galt, and others, wrote to him. They said: If Spiritualism is true, it is the greatest thing of the age; and, if it is false, it is the greatest humbug of the age. And they said, you know more about it than any other man alive. Give us the facts. And thus in a book called "Spiritualism. Bottom Facts," John W. Truesdell made a complete exposure of every medium of any note in this country at that time. Among them was Mrs. Andrews, the miserable, low-down, degraded woman, who was a materializing medium at Moravia; Charles Foster, the ballot-reading medium. He would have you write your ballots and fold them, lay them on the table in the dark; but he had a cigar, and while he would take that cigar and pretend to light it, he would pick up a little ballot, and turn it and open it in his hand, that way (indicating), and while lighting the cigar, from the light of the match he would read the ballot, and thus in the dark would give you the name you had written on the ballot.

Then he exposed Mary Hardy. Her phenomena was to have the spirits make a paraffine hand, and they would find it in a bucket under the table. In fact, the hand was made first, and she came out with one stocking off, and had the paraffine hand with a bent pin hooked on to her other stocking. She would then take her toes, take the paraffine hand and hang it on the bucket—stick her foot up under the table, and that was the mesmerized arm that the old bald-heads used to look at when they went up there. Truesdell one day reached down to shake hands with the spirit, and caught her by the foot, and began to draw her wrong end first through the table. She said, "Oh, let go," and he did.

The next one exposed was Madam Eva Fay, that miserable woman from Ohio, and on page 238, we have what he says about her. We have had a difference here on this matter. I shall begin with Eva Anna Fay next.

The Cause at Rochester, Ind.

The key-note of Spiritualism was sounded by Prof. J. S. Loveland, in the spring of 1890, and since that time the cause has gradually advanced. The society organized as the First Spiritualist Church of Rochester has been almost constantly engaged since 1892, and has employed such master workmen as Moses Hull, Mattie E. Hull, Will C. Hodge, J. C. F. Grumbine, Mrs. A. H. Luther, Mrs. P. F. Pfuntner, Mrs. C. D. Greenamyer, Bishop A. Beals, E. W. Sprague and many others.

This is, or was, a very churchy town, and six years ago we fought the fight to the finish, the Spiritualists coming off more than conquerors, and since that time the Spiritualist church has been recognized as one of the religious organizations entitled to peace and credit.

But I only started out to say that Thursday evening, January 6, we held a memorial service in honor of Mrs. Amelia H. Luther, the well-known apostle of liberty, who did so much pioneer work for political and religious toleration. Our church edifice was handsomely adorned with pictures, flags, banners, ferns and flowers, and the rostrum was a bower of beauty. Mrs. C. D. Greenamyer closed her second engagement at this place with this service, and after the very touching invocation, she spoke very kindly of her arisen sister who had poured out her life as a sacrifice to the cause she so nobly espoused. Brief addresses were given by others, interspersed with songs, poems, etc.

Spiritualism is well established in Rochester and Fulton county, and it will continue to grow until every denomination is fully indoctrinated and the principles we teach are universally received. CHAIRMAN.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, herewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

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A PARABLE.

Said Christ, our Lord, "I will go and see. How the men, my brethren, believe in me." He passed not again through the gate of birth, But made himself known to the children of earth.

Then said the chief priests, and rulers and kings, "Behold, now, the Giver of all good things; Go to, let us welcome with pomp and state Him who alone is mighty and great."

With carpets of gold the ground they spread Wherever the son of man should tread, And in palace chambers lofty and rare, They lodged him, and served him with kingly fare.

Great organs surged through arches dim Their jubilant floods in praise of him; And in church, and palace, and judgment hall He saw his own image high over all.

But still, wherever his steps they led, The Lord in sorrow bent down his head, And from under the heavy foundation stones The Son of Mary heard bitter groans.

And in church, and palace, and judgment hall, He marked great fissures that rent the wall, And opened wider and yet more wide As the living foundation heaved and sighed.

"Have ye founded your thrones and altars, then, On the bodies and souls of living men? And think ye, that building shall endure, Which shelters the noble and crushes the poor?"

"With gates of silver and bars of gold 'Ye have fenced my sheep from their Father's fold; I have heard the dropping of their tears In heaven these eighteen hundred years."

"O Lord and Master, not ours the guilt, We built but as our fathers built; Behold thine images, how they stand, Sovereign and sole through all our land.

"Our task is hard—with sword and flame To hold thine earth forever the same, And with sharp crooks of steel to keep Still, as Thou leftest them, thy sheep."

Then Christ sought out an artisan, A low-browed, stunted, haggard man, And a motherless girl, whose fingers thin Pushed from her faintly want and sin.

These set he in the midst of them, And as they drew back their garment-hem, For fear of defilement, "Lo, here," said he, "The images ye have made of me!"

—James Russell Lowell.

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KEEP OUT OF THE PAST.

Keep out of the Past, for its highways Are dark with malarial gloom; Its gardens are sere and its forests are drear, And everywhere molders a tomb. Who seeks to regain its lost pleasures, Finds only a rose turned to dust; And its storehouse of wonderful treasures Is covered and coated with rust.

Keep out of the Past. It is haunted He who in its avenues gropes, Shall find there the ghost of a joy prized the most And a skeleton throng of dead hopes. In place of its beautiful rivers, Are pools that are stagnant with slime; And these graves gleaming in a phosphoric light, Hide dreams that were slain in their prime.

Keep out of the Past. It is lonely, And barren and bleak to the view; Its fires have grown cold, and its stories are old— Turn, turn to the Present—the New; To-day leads you up to the hilltops That are kissed by the radiant sun, To-day shows no tomb, life's hopes are in bloom, And to-day holds a prize to be won.

—Ella Wheeler Wilcox.

ART PICTURES.

Art has her pictures veiled from sight In the soul-world's matchless light; Radiantly fair they shine as stars When night lets down her golden bars.

Her gorgeous colorings softly fold A dream-like splendor all untold, And fancy opens wide the door To scenes more beautiful than before.

And this genius—man's divine dower— No eye can span its hidden power; The mystery of its subtle art Has wings to soothe the troubled heart.

Shimmering rays like visions creep From life's void, vast and deep; Come and go on waves of light, While holy censers burn at night.

No sounds are heard to outward ear, Within this sunlit atmosphere, As the evening's gentle kiss Waves the earth with loveliness.

In this realm wonderous and rare Are the loved ones waiting there; And the music soft and sweet, Follows rapt on airy feet.

Of my eyes in wonder roam To those scenes and love-lit homes, And from out the depths so still, Hear I oft these words that thrill: "Fondly, dear one, I love thee still."

—BISHOP A. BEALS.

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The past few years of increasing crime, want, destitution and anarchy, demonstrate the necessity of some scientific, bed-rock, natural agency, that can and will turn these streams of evil and pollution into the pool of Sion, the renovating fountain of true and noble motherhood. I wish to say: I am over 81 years old. For fifty years I have studied and taught the power of mothers to transmit good and evil to posterity, and it mainly lies with them. The importance of this subject seems to demand its oft reiteration. Spiritualists should lead in this matter, and present their views on stirpiculture freely to so excellent and so wide a circulating journal as The Progressive Thinker, and so favorably to all forms of human elevation and culture.

To make a right start in life's beginning is most important, the most essential. Among the many agencies bearing upon the progressive development of the human race, none are more important than that divine law of Nature, by whose action qualities either good or evil may be transmitted from parents to children. No other agent can accomplish so much for their rapid intellectual, moral, social and physical progress as this when thoroughly understood and faithfully and lovingly applied.

"No bleeding bird or bleeding beast,
No hyssop branch or sprinkling priest!"

can compare with this in enlarging, adorning and polishing original structure for the ready reception of knowledge. Like the law of attraction, it has been operative, ever busy, but oscillating, or tortuous, ascending or descending, according to the prevailing moods or sensations of the medium or organization, in which its action was manifested. This force is thought, thrilling the nerves, and flying with lightning speed to the newcomer, charged with love, peace, and joy, grief, sorrow, sadness, or anger, etc.

Adown the misty ages of the past, the student of Nature may trace the upward action of this law in the outcropping of those great characters that adorn the races above the common strata of minds, foreshadowing the possibilities of man in the good time coming. In the line of ascension by the action of this law, the great and the good of the past have been lifted above the average of the masses, and hence were then not properly appreciated. More enlightened posterity embalm their memories. A vitalizing love-atmosphere, with favorable surroundings of home, peace, contentment, wrought this great change. So God or Nature ordained. So will this law affect human souls, in all the meanderings of an ever-devout race.

All can calculate results. Like produces like. Men do not gather grapes from thorns, nor figs from thistles. The agency that transforms, vitalizes, expands, warms, stimulates and lifts up all whom it sways and controls, is pure love, not lust. Love works no ill to its objects, when guided by wisdom. Love is the master passion of the human soul. In its warming, genial glow, it expands the intellect, stirs and augments the moral and religious sentiments. Hence children born under its transforming power, make better citizens and aspire to be wise and good, and never need being born again. But the haphazard products of unregulated animal passions need reconstruction on moral lines, and here love comes in as the greatest reforming agency known to man. What could the churches do without this sacred fire, but half quenched by false dogmas? Dogmas that enlightened reason repudiates; reforms looking to the culture, happiness, peace, honor and exaltation of man, instead of the glory of God, would seem wise and good. Can you add to the honor, the greatness and wisdom of God? Does he need or desire our ascriptions of praise? He has no need of our aid. But toiling, suffering, ignorant man, we can aid, educate, honor, give him justice, homes of peace and plenty. This will prove man to be work out his own salvation, work for his own progressive happiness and development, instead of being fuel for the wrath of an angry and jealous God.

Engraven on the historic page, brought forth by kind Mother Nature, by the potencies of this redemptive law, may be read the names of Lao-Tse, Moses, Confucius, Solomon, Jesus, Solon, Washington, etc. When a great and noble character is elevated head and shoulders above the common level of his race, how few seek the basic conditions, or the pre-natal influences working through the organism of parents, to solve the problem of so great a production. The Greeks and Romans, and through them many other nations, believed ordinary parentage incompetent to the task; and when lofty types of humanity appeared, they believed their mothers had been overshadowed by the Gods. Such was the belief for ages, and it gained foothold less or more, among the nation under their jurisdiction. Hence the supposed parentage of Jesus. Alexander and others never claimed by themselves, but by their admirers, long after their fame had spread far and wide, and none living to contradict the genealogy. From the most reliable historical data, there is no evidence that God has ever departed from the ordinary mode of propagation. And this is sufficient and competent to account for all conditions, high and low, small and great, when we fully comprehend the power possessed by man and his environment to renovate and exalt the race. If this be so, then we may look for pre-natal conditions as adapted to the production of the good, the great, the noble, to ornament, bless and elevate mankind.

True, much is due to favorable surroundings after birth. These give polish and elegance to original greatness of character. But favorable organic conditions must be present in parentage, to secure high intellectual and moral qualities in their successors. Good health, harmony, peace and love must reign supreme. Active, useful labor of hand or brain, or both, with or without the comforts and luxuries of life.

External or physical forces and forms are the effect of internal or spiritual forces, moulding or chiseling the body and soul into beauty or deformity. As the brain is the organ of the mind, and the mind of the mother largely shapes, controls, modifies and indelibly stamps the character of her offspring, either for good or evil, how vitally important is it for the rapid and substantial advancement of society that this divine law of transmission should be thoroughly understood and practically carried out. What a change for the better could be realized in one generation.

Why not the various lady societies, clubs, etc., discuss this question in all its bearings, secretly among themselves, and occasionally call a general meeting of all mothers and daughters of the village or vicinity, and those not members of their orders, and appoint some lady to read a paper or give an address on this theme, followed by questions and remarks, as in agricultural institutes, stock-growers' conventions, etc.? Is human stock less valuable than horses, cattle, sheep, hogs, fruits, flowers, etc.?

How many thousand sermons are preached by 70,000 priests yearly in the United States alone, to stem the tide of growing evil, and to what little substantial effects! Better try stirpiculture scientifically applied. Go down to bed-rock. Try God's methods or Nature's laws, as manifest in the vegetable and animal kingdoms, guided by the intelligence and will of man. No reform is today so much needed as this. Generate good men and women and you will have justice, good government, good laws, good society, good neighbors in place of robbers, murderers, gamblers, anarchists, and religious and political hypocrites; hoping by hook or crook, in jail, in

prison, or on the scaffold, Jesus will wash their sins away. Do you know every orthodox pulpit offers a premium on crime, by teaching that innocence may bear the penalty of the guilty?

Consequences are linked to their causes. The sinner must suffer, even though ignorant. And why? To teach him to look for the cause, so he may shun it in future. In every field of effort, man began on the lowest rung of the ladder of progress. In agriculture, education, government, medicine, law, theology, progress was slow up to this nineteenth century.

Please think this all out carefully and see what advance has been made on all lines except in theology. Some few have dared to draw out of old ruts, but vengeance and death confronted them. Now in free governments there is more liberty of opinion, but slander and hate take the place of the gibbet, rack and headsman's ax. The race is just beginning to emerge from a long period of ignorance and darkness, and Reason, the grandest flower of the human soul, is doing its grand work for man.

We may look for the reign of Science and Truth and true and enlightened motherhood will help hasten on the golden age of man. Such is my faith in humanity, that when mothers are convinced of the truth of heredity they will not fail in its practical application. Satisfy almost any mother that beneath her warm, loving and beating heart, she may create an orator, a poet, a musician, a philanthropist, a statesman, a hero, will she fail to make the effort? To judge otherwise would be to belie the divinity within her. Did not the man Jesus say: "Why not ye of yourselves judge what is right?" First be informed, then give righteous judgments. Jesus was a clairvoyant healing medium. He was no college student. His mother was his teacher before and after his advent. Perhaps there are few if any better examples of pre-natal conditions, or maternal influence than Jesus himself.

Whatever view we may take of his parentage, one thing is certain, his mother being brought up and educated in the Jewish temple, dedicated from infancy to God by her parents, she was profoundly religious and thoroughly penetrated with the desire for the redemption of Israel from Roman bondage, and believing herself to be the medium for the introduction of some great personage, who should restore her race to its former greatness, she was filled with delight, with transport, with ecstasy. While Jesus lay beneath her warm, beating and expectant heart, the electro magnetic thrills of her enraptured soul penciled upon the tablet of his spiritual nature, love, hope, joy, dignity, devotion, justice, right, love of truth, and kingly sway upon David's throne, with glory and salvation. And thus she sings:

Enraptured thought, my babe shall be
The greatest born on land or sea;
All nations will exalt my fame,
All nations bless my sacred name.
In future ages—time will tell,
My child will be Immanuel.

Such were her feelings of exalted happiness. A Jewess was dishonored without motherhood. Read her song of praise of thanksgiving at her cousin Elizabeth's, in Luke. Not at all anxious to be rid of the jewel of her soul.

Blessed Mary! Well did she do her part, and true as the needle to the pole, did her son Jesus follow the line of her hopes and aspirations, if the gospel account be true historically. If not, it is true to the line of exalted motherhood.

Oh! that all mothers could realize, as well, the honor and greatness of their mission. One reason why there are so many beautiful Catholic women, is their mothers worshiped and copied the beautiful form and spirit of their beloved Madonna. But without corsets, bangs, shoulder-humps, or other fashionable absurdities, fluctuating with the phases of the moon. Oh, Fashion! how does she trample upon and efface the lines of beauty and symmetry that characterize woman's form divine! Where is the great man or woman whose mother was of inferior type? Powerfully exciting causes, long continued during gestation, may produce some strong points of character; but the law of transmission is, the mother cannot transmit what she does not possess, inherited or acquired.

The father's influence is not ignored, but it is moderate compared with the mother's. For many years have I carefully observed the working of this transmitting power of mothers, in my own family of five children, and others. Why are children of the same parents so different in character, endurance, health, etc.? Some peaceful, bright, generous; some selfish, stubborn, ugly, hateful, etc. Why this difference? Owing simply to the different states of the mothers, as to health of body, and mental and moral conditions.

Mothers! Think this all out, and attest its exact truth. Will mothers give their views on this to their favorite papers, pro and con? I would that all, especially the young, might understand and rightly appreciate the use of this benignant law of Nature; and so apply it as to reap the measureless fields of golden harvests, awaiting their willing and cheerful obedience. No enterprise pays as this. A harvest of good children, and no more than can be well fed, clothed and educated to fill our places in the various avocations of life, is better than treasures of Klondike gold. A high-born race, richly endowed with love is only a little lower than the angels who patiently watch our slow and painful progress.

Now, fame and gold our lives divide,
And love is daily crucified.
When love abounds, then wars will cease,
And yield all nations joy and peace;
Then iron-clads to dust will fall,
For love's the strongest shield of all.
But envy, jealousy and spite
Bear cruel venom in their bite.

Many mothers have tested and are now testing the action of this transforming power, by observing carefully, religiously and secretly all the intellectual, moral, social and health conditions requisite with the most happy results to children. Some parents have practiced in this line harmoniously for 20 years and do not hesitate to say it is the mightiest general renovator known to man. I have seen with delight samples of human production on this line. In special lines I have seen musical, mechanical and moral specimens, that are an honor to parentage and demonstrate what may be realized in one generation. This harvest of intellectual, moral and physical wealth, like corn and oats, may be garnered the same year and proportioned to soil and culture. To motherhood is delegated the power to reconstruct, mold and purify the race.

With what love, veneration and respect should man approach this magazine of love, power and greatness! "The last shall be first." How deeply, earnestly and reverently should the soul of man bow before and pay his devotions at her feet, when he realizes the possibilities of her renovated future! All honor to those unselfish heroines, now struggling for the enfranchisement of their sex! The times are fast ripening this harvest, so devoutly desired, to arrest the physical and moral degeneracy of today.

Aid them with your tongue and pen,
Aid their cause, my fellow-men.
Aid them with your hoarded gains,
Pour them out like genial rains.
For like the sunshine and the dew,
Their blessings will flow back to you;
Their sons and daughters, nobly born,
Will bring to you a golden morn,
And over all the race descend,
A glory few can comprehend.

But as this subject is designed to be a practical one, a few general principles may be laid down as guides on this important subject:

1. Each party contemplating marriage, should possess

thorough knowledge of the other in regard to mental, moral, social, physical and temperamental adaptability.

2. Temperaments very much alike are unfavorable to health, harmony and longevity, both in parents and offspring. Men of strong constitution of mixed races with black hair and eyes, should seek partners, in good health, with blue, gray or hazel eyes, with auburn, sandy or brown hair, with like or similar views on social, religious and political questions, to forestall collisions and controversies.

3. Persons having any hereditary or acquired disease or defects, as consumption, scrofula, insanity, epilepsy, or strong murderous, stealing or fighting propensities, should positively abstain from matrimony, or at least from reproduction.

The most favorable age for strong and healthy issue is from 20 to 30. When hands and hearts are united in this most sacred relation and the vital forces well conserved, and the germs of a new life committed to the fostering care of the loving and gracious mother, let love, pure as the morning dew, pour its warming and sanctifying radiance over every desire and sensation of the soul. If possible allow no cloud to dim its luster. Learn to bear and forbear on both sides. The prospective mother should fully realize she is the God-appointed teacher, law-giver and savior of the little immortal committed to her gracious care, and started on an endless, progressive career.

"What a woman wills, God wills."—Morris.

She should struggle to become herself what she desires her child to be; and it will be just what she lovingly and persistently resolves it shall be. She may organize into it love, health, joy, order, harmony, energy, firmness, love of God and Nature, and heaven, or, envy, hatred, pride, disease, lust, revenge, despair, murder and evils untold. Oh! Mother! how great is thy power for weal or woe! Pray God and the good angels to grant you wisdom and strength to perform your work nobly and well. Bear in mind this transmitting law demands love and persistence in the efforts to bless and elevate issue. What a misfortune is a loveless child!

4. Would the mother produce, a reformer, a profound thinker, who will start the world along, she ought to read scientific works, exhort, lecture, with her soul enraptured with eloquence, zeal and spiritual fire. Should she desire a musician whose songs shall thrill and charm, whose harmonical cadences shall soothe our griefs, allay our sorrows, wake new hopes and joys, and give us a foretaste of the songs "over there," then cultivate and often practice soul-inspiring music. And thus practice in every field of special effort, until fruit is ripe. Should she desire a prophet, seer, a clairvoyant, a healer, she should study and develop spiritual sight and healing powers, during gestation and often envelop her soul in this spiritual state, and grand and good spirits will aid in graduating this immortal soul with Heavenly credentials.

Shun all disagreeable sights and places. Meet oft with few, true, loving friends.

5. Should her sacred desires and justifiable ambition be to present to the world a masterpiece of mother's wondrous transmitting power, in the person of a seer, a prophet, a clairvoyant, a healer, or all blended in one, she should maintain all preceding conditions given, as to health, temperaments, etc., and often envelop her soul in the light and love of the superior condition—that is, clairvoyance, trance, or Bible term, "in the spirits" (Rev. i:10) during maternity, that the inflowings of celestial lights, love, peace and joy will so fill, enlarge and purify nerve channels, that this divine affluence directed by earnest, helpful spirit power (spirit friends—spirit bands), her child will be filled with the Holy Ghost at its advent, and by this power he or she will see, prophesy and heal. Under fifth rule strict continence, temperance, and non-use of tobacco should be observed.

West Branch, Mich. D. R. HIGBEE, M. D.

INTERFUSED.

We cannot lie every morning and repent the lie at night;
We cannot blacken our souls all day and each day wash them white;
Though the pardoning blood availeth to cleanse the mortal stain,
For the soul that goes on sinning that blood was shed in vain.

We must buy and sell in the market; we must earn our daily bread;
But just in the doing these usual acts may the soul be helped and fed.
It is not in keeping the day's work and the day's prayer separate so,
But by mixing the prayer with the labor that the soul is taught to grow.

For if sweeping a room by God's law is a service he deigns to bless,
And mending a kettle worthily is working for him, no less
Than steering steadily the ship of state, or wielding the sword in war,
Or lifting the soul of man by songs to the heights where the angels are—

Then none may deem it wasted time who stands in an humble spot
And dig and water a little space which the hurrying world heeds not;
For the lord of the harvest equally sends his blessed sun and rain
On the large work and the little work, and none of it is in vain.

—Susan Coolidge.

THE HIGHER LIFE.

Out of Akasa, formless and alone,
And dark, unbroken silence, Life was born;
In vibrant spheres eternal Love was sown,
And Light burst forth to view Creation's morn.

Unselfish love regenerates the soul;
Revivifies the cells of brain and heart;
Creates a longing for the higher goal,
And for the truths that spirits may impart.

The mind is swayed no more by doubt and fear;
For through the mists of time a ray of light
Descends to Earth, and makes the pathway clear
To those celestial realms beyond the night.

Through years of patient toil we slowly rise
To heights of conscious strength. Hope's throbbing star
Illuminates the path to gilded skies—
Reveals the untrod way to lands afar.

Sweet peace will come, when hearts are purified—
All dross consumed by Love's eternal flame—
And in each soul, reborn, there will abide
Immortal life—the gift which all may claim.

—URIEL BUCHANAN.

All great men are in some degree inspired.—Cicero.
Fame to the ambitious, is like salt water to the thirsty—
—the more one gets the more he wants.—Ebers.
We must not let go manifest truths because we cannot answer all questions about them.—Jeremy Collier.

It is best to endure what you cannot mend. He is a bad soldier who follows his captain complaining.—Seneca.

Better one bite at forty of Truth's bitter rind than the hot wine that gushed from the vintage at twenty.—Lowell.

A proud man is seldom a grateful man for he never gets as much as he thinks he deserves.—W. H. Beecher.

ANDREE FOUND THE POLE.

His Astral Body Tells His Binghampton Girl Cousin All About It.

If Marie Leege, a Norwegian girl employed in the family of Henry Harlow in this city, tells the truth, says a Binghampton dispatch to the New York Press, she has held spiritual communication with explorer Andree. She is a cousin of Andree's and came to this country three years ago. She is 23 years old, and speaks English fairly well.

Miss Leege is a believer in the occult and says that her cousin also placed considerable credence in the belief that by close application to the principles involved one can reach a stage of perfection where the soul can leave the body in astral form and return at will.

"For two years Andree stopped at Bordoe, my Norwegian home," said Miss Leege to the Sunday Press correspondent, "and while there taught me much of the occult. It was a fad with him, taken up for a pastime, but with me it developed into a religion. I read every work I could find on the subject and it was not long before I had reached a stage of perfection equaling that of my instructor.

"Then it was that our soul communications began. Though in different parts of the country, I could appear before him in astral form and several times he returned my visit. Do not think there was anything sentimental about this. He was married and had a family. It was simply a friendly call and a scientific experiment. Before I left Norway in a conversation with the professor, he told me of his plan to find the north pole and promised that if successful I should be one of the first to know it.

"One night, about three weeks after he had made his ascent, I awoke suddenly to see a figure standing by my bedside. At once I knew it was the astral body of Prof. Andree. It beckoned me forward and I, by an unknown power, seemed forced to follow. I did not rise to my feet but seemed wafted through the air, the form of the professor guiding my spirit forward. On through the window, soaring far above the treetops, houses and land dropped from sight.

"On we went, over seas and mountains until suddenly we were upon an open sea, far from me into which a point of land jutted. The figure pointed upward and I saw the pole star was directly overhead. On we went again across the sea to a narrow strip of land, where from the white plain loomed an object that proved to be a tent constructed from the remains of a balloon.

"Then around a fire inside I saw Andree and his companions sleeping peacefully. Suddenly it became cold and dark, and when I returned to consciousness the sun was shining in my room. Twice since I have made these astral trips.

"I have written my cousins in Norway, detailing my experience, and I know Prof. Andree has not only accomplished his object, but is alive and will return to civilization."

Marie Leege is of a modest, retiring disposition, and when she first related her experience to her employers they set it down as the result of nightmare. However, she has persisted so faithfully in her assertions that she has won them over to her way of thinking. Among local theosophists she is regarded as a heroine. They fully believe her story, and point out that it is not only possible, but very probable.

Miss Leege is a devout member of the Baptist Church, a worker in the Christian Endeavor and bears an excellent reputation for veracity. Medical men who have been consulted on the subject say it is doubtful if a dream would leave the lasting impression in detail as given by Miss Leege, and those who do not believe in the astral form and accompanying phenomena, think she has a tendency to epilepsy.

TO THE ARISEN MRS. COLBY-LUTHER.

Dost thou see the awful serpent, from thy home in spirit sphere,
That is coiling 'round its victims, weak and helpless, over here?
That old octopus infernal, that thy very soul despised,
And of whose foul deeds and purpose thou hast kept us all apprised.

Have they churches there, with steeples, and with priests and preachers, too?
Then thy dear reforming spirit will have something there to do.

But what about thy labor and the people who were served?
And what about the succor that was needed and deserved?

Pray, what about the thankless and the thoughtless ones of earth,
Who permitted in dependence and in want thy spirit birth,When deserving peace and plenty from the ones who had to spare.

Oh, will they live in squalor and dependence over there?
How could men and women falter when a soul of noble deeds—
When so true and staunch a fighter of the false and blinding creeds,From her post of duty tottered to a home of want and pain,From the battle-field of justice to disease and sorrow's plane,How could those who cheered her onward in the cause they loved so well,Let her want for any comfort while on earth she had to dwell?

Dost thou see the tight-drawn purse-strings of the able ones of earth
Who were loudest in their praises of thy nobleness and worth?

Dost thou see the souls of weak ones who were quick to give their mite
To allay the pangs of hunger till the spirit took its flight?
Then thou knowest who did love thee for thy deeds that ever live,
And thou knowest many loved thee who could naught but that love give.

—DR. T. WILKINS.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum, of Watseka, Ill., and Mary Reynolds, of Venango County, Pa. For sale at this office. Price 15 cents.

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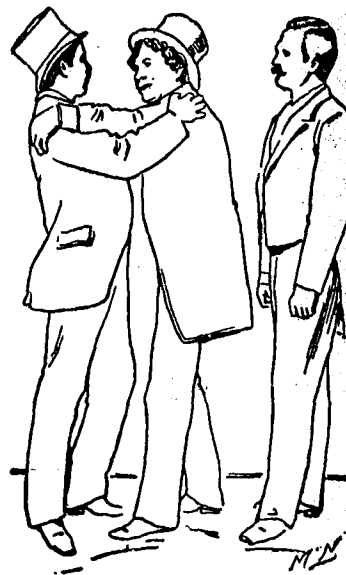
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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

Frank H. Shrock: Q. Elder Covert, in his debate with Moses Hull, stated that Prof. Crookes had investigated Anna Eva Fay and had certified to her genuineness. Now, is it not a fact that Covert got all his information from the printed programme of this fakir, made out of the whole cloth by the fraud herself? If Prof. Crookes ever endorsed this off-exposed humbug, whom no intelligent Spiritualist ever thinks of visiting, I should very seriously question his qualifications to make any investigation. His published experiments with Home and Miss Cook leave no room to doubt one of two things—either that the phenomena actually occurred, or he is a willful falsifier. If Crookes really did endorse Eva Fay, let it come out, no matter what the result. Truth is higher than interest.

A. Prof. Crookes' endorsement of "the Eva Fay" exists only in the advertisements of her agent. The high standing of this foremost scientist and original investigator is above reproach, and if he has erred it has been on the side of too great caution and conservative reservation. Elder Covert in his debate showed that he had no regard for the truth, and in his bitter hatred of Spiritualism he mistakes falsehood and epithet for argument.

It is not to be entertained that any medium could impose on Prof. Crookes the tricks which Spiritualists have repeatedly detected and exposed, or that he would endorse anything that had not borne the severest test.

The published photograph of Elder Covert shows a character swinish in its brutality, a coarse, rude and uneducated mind, utterly selfish and opinionated, which has no delicate perception of truth. His statement that the distinguished medium, Home, who married a cousin of the Czar of Russia, a lady of the most aristocratic family, the Alaskas, was caught in deception and levitated by wires, was coined in his own brain and has no foundation in truth.

Elisha D. Blakeman: Q. (1) Is the claim made by Christians, that this is a Christian nation correct?

(2) If God appeared to Moses, why can he not appear to mediums to-day?

(3) If all moral and secular education on one side, or all Bible, Sunday-school and revealed religion on the other, could be totally blotted out for 200 years, which would be preferable?

A. (1) The writers of the Constitution of the United States were careful to have it thoroughly understood that this was not a Christian country; that no sect had preference or dominance. That wonderful document was made, not to exploit God, but to emancipate man from the thralldom of religion as well as political tyranny.

The word God was carefully excluded, even from the oaths to be administered, and in some of the early public documents this was emphasized. The Puritan element made itself felt from the first, but the idea of the founders of the Republic was to make this government so perfectly free from religion of any kind that Mohammedanism or Buddhism would be as cherished as Christianity. The high ideal they entertained has never been reached, and encouraged by the partial success of the Christian element, the conceit and intolerance of the priestly element has come to the front in the cry for a public recognition of God and Christ in the Constitution. Whenever this occurs, liberty will be dead, and the hope and aspirations of humanity have perished.

(2) If God did appear to Moses, he might be expected to be seen by any one, medium or not. As Moses was a murderer and a robber, God does not appear to have been scrupulous as to his instrument, and if he were he might readily find as pure and incorrupt persons through whom to manifest as the much-quoted leader out of Egypt. The question is not if he could appear to men of the present, but "did" he appear to Moses, and was there ever a Moses to appear to?

(3) The Dark Ages exemplify the outcome of religious teachings. It was then that God was at the foundation of government, and religion was all in all. Introduced in the Augustan Age, when Rome was at the flood tide of her glorious civilization; when the great poets, historians, and legislators were at the zenith, Christianity crushed all opposition, and after a thousand years had trampled over every aspiration, and the driving priest, cowardly, unsexed, superstitious, boasting of his faith and ignorance, usurped the place of the polished poet, philosopher and scholar.

It took nearly five hundred years to take God out of government, and ours is the only one that can make a claim to even partial performance of this most desirable event.

Thus we are shown by history what the result was and what it would be were religion to have entire and undisputed control. We also see the result of the gradual suppression of the energies of this religion, and the introduction of the moral and secular. From this we may learn that the long warfare between these two methods of thought will not cease until the old system perishes from the minds of men, and man learns to live for himself and not to do the pleasure of an imaginary God.

The imagination cannot conceive anything more dreadful than the triumph of the God-in-the-Constitution faction, and the return to the bigotry, and ignorance and priestly rule of the Dark Ages.

Simon Emery: Q. The question has been asked, what is the difference between the soul and the spirit? One has said there is no difference, another has said there is a difference, and in a long article gives the difference, which some think is correct. Will you please give in The Progressive Thinker your view of the case as soon as maybe, whether there is any real difference between the two; if there is, what is the difference?

A. As I understand the Spiritual philosophy, the term soul has no significance unless synonymous with spirit, and hence its use is liable to confusion of thought. Man is composed of a physical body and a spirit, and the only use there is of introducing soul is to attempt to introduce the trinity into his organization, as in the godhead of Father, Son and Holy Ghost, and as in the latter no one can explain what the ghost is or what it does in its complicated relationship, so no one can tell the object and purpose of the soul in the former.

More helpful than all wisdom or counsel is one draught of simple human piety that will not forsake us.—George Eliot.

There never was any heart truly great and generous that was not also tender and compassionate.—South.

Always to think the worst I have ever found to be the mark of a mean spirit and a base soul.—Bolingbroke.

TAKES A JOURNEY TO HEAVEN.

Jessie Scofield Falls Into a Trance at a Revival Meeting that Lasts 66 Hours.

SHE PASSES THE PEARLY GATES—FATHER AND BABY BROTHER WELCOME HER TO PARADISE—PREACHES IN ASIA WITH THE SAVIOR AS AN AUDITOR.

Jessie M. Scofield, says the Evansville (Ind.) Tribune, who lives with her mother at 1223 Mary street, says she has been to heaven, that her father who died when she was a little girl, met her at the pearly gates and bid her welcome, and that her baby brother put his chubby arms around her neck and kissed her as he used to do before he died.

Jessie made the journey last Tuesday night and she returned after an absence of 66 hours, almost three days. During the time she was the guest of the angels, her body lay in the home of Rev. Mr. Prest, pastor of the Free Will Baptist church in Governor street. It was at the altar of the little church where Jessie started on her journey. Tuesday evening Jessie went to the revival meeting at the church. The minister's words touched her heart. She yearned to be a Christian and went to the altar to be prayed for. It was while she knelt at the altar, her face covered with her hands, the tears running down her cheeks, that she was lifted from the mortal to the immortal, from the earth to heaven. She clasped her hands across her breast, closed her eyes and fell back upon the floor of the little church. She was quickly surrounded by the excited congregation.

"She has fainted," one woman said as she rushed to dash a glass of water in the girl's face. But the restorative applied had no effect; the physician who hurried to her side was powerless to bring her back to life.

Tender hands carried her to the parlor of the minister's home. She was placed on a cot and her long sleep began. She remained in an unconscious condition until Friday morning, when her eyes opened. She was back to earth. She had bid good-bye to father and brother and returned to her mother who was watching by her silent form.

Notwithstanding that she had not tasted food for almost three days she was not hungry. She was not weakened by her long sleep and arose from the cot in the full strength of her young life.

Food was brought to her but she put it aside untasted. Then she bid the minister good-bye and went home with her mother.

Miss Scofield is about 17 years old. She has a round, intelligent-looking face, a high forehead and big, open, brown eyes, which look directly into the face of anyone with whom she is talking. She is neither a dreamer, a fanatic or a girl who spends her time in morbid thoughts, or sees visions in her dreams. On the other hand, Miss Scofield is the last person in the world one would suspect of taking an imaginary journey to heaven. She does not seek notoriety. She has lived a quiet life in the little cottage on the outskirts of the city, going to school in the winter and helping her mother with household work in the summer.

She is not even romantic, and the beauties of the green fields and winding stream in Garvin's park, close by her home, she allows to pass by unnoticed; the wild flowers are never disturbed by her hands.

She regards her experience as nothing so very remarkable and talks of the sights she saw with the simplicity and candor of a child.

A Tribune reporter called at the Scofield home Saturday evening. Miss Scofield was preparing to attend the revival meeting.

"Are you the young lady who spent 66 hours in heaven this week?" was asked her.

She smiled and said: "Yes, I was in heaven. In fact, I was most all over the world while I was in a trance, or whatever they call it, and I saw many wonderful things. I was kneeling at the altar praying that my sins might be forgiven, when all at once a strange feeling came over me. I was not sick or dizzy, but simply felt as if I was being carried up and by some strange power. There was no fear attached to the experience, but a feeling of perfect rest and security came over me. It seemed but a second until I stood beside a large gate. It was radiant with gems and gold. As I stood there my father pushed open the gates and led me inside. Then I saw my baby brother toddling toward me. He came and put his arms around my neck and kissed me. Then a man with a bright light shining over him came to me and put my hand in his. I realized then that I was in heaven and that the man who held my hand was Christ. Around us were angels everywhere; music filled the air, music that we do not hear on earth. The streets of the city were golden; the buildings shone like silver. I stayed in the beautiful place a long time. Then I left with Jesus as my guide.

"We traversed a wilderness and then came to the ocean. We stepped into the waves but were not wet. The water broke over and around us, but the spray never touched us. Then we saw land. Christ told me it was Asia. Then we went to Egypt and to South Africa and then back to the wilderness. Someone came to me here and told me to preach. I believe I laughed at first, but I preached. I remember every word I said and some day will let you hear the sermon I delivered with Christ as one of my auditors.

"I almost forgot to tell you that I was also at the North pole. It is not a cold, barren place as everyone has always thought. It was pleasant there and the Northern lights illuminated the country for miles around. When I returned to heaven I told my father and brother good-bye. Then I felt the same queer feeling I had experienced almost three days before, and when I opened my eyes was lying on a cot. My mother was bending over me."

"Were you hungry when you awakened from your long sleep?"

"Not the least bit in the world. I ate in heaven. There was a big table spread before a shining temple. There was wine, bread and several dishes on the table, the names of which I do not know."

"When are you going back again, Miss Scofield?"

"Oh, I don't know. I never thought to ask when I was there. There was so much to do and so much to see and hear that I could not think of everything."

"What do you intend to do?"

"Well, I intend to preach. Now don't laugh, because that is just what I am going to do. I feel I am called to do so, and will do the best I can."

Evansville, Ind., December 19, 1897.

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WAR! WAR! WAR!

It is On at Washington, D. C.

THE ADVENTURISTS, FREE THINKERS AND NATIONAL SPIRITUALISTS' ASSOCIATION OPPOSE THE SUNDAY LAW FOR THE DISTRICT OF COLUMBIA—REFORMERS ADMIT THEY DO NOT CARE FOR THE LAW, BUT ARE PUSHING IT AS AN ENTERING WEDGE—MAINE, FLORIDA, CALIFORNIA AND TEXAS CHRISTIANS PETITION FOR THIS LAW—WHAT THE PROGRESSIVE WASHINGTON POST SAYS CONCERNING IT.

Some days ago we printed a highly interesting and sensible communication from the Washington Post, in which the most distinguished residents of Washington, Gen. Birney's object was to call attention to a bill which has been recently introduced in Congress, "to regulate Sabbath observance in the District of Columbia," and to point out the numerous and sufficient reasons why enlightened people should protest against the contemplated legislation.

Upon this point Gen. Birney said: "A bill has been presented in both houses of Congress (Senate 920; House 1075) to regulate Sunday observance in the District of Columbia. Although presented in the names of Congressmen, it is understood to have been formulated by agents of the National Reform Society, and to be supported by all the influence of that very active organization. Numerous petitions in its favor, coming from different parts of the United States—from Maine, Florida and California—have been presented, and many others are held in reserve for the coming months of the Congressional session. The effort to pass it will be an earnest one, made by parties who are conscientious and able, and who regard it as important to have Congress do now what it has never done before—pass a general law prescribing the method of observing Sunday in this Capital.

"If the people of the District do not want a law of that kind, it is time for them to bestir themselves in opposition. Apathy on their part may result in the passage of the bill, though in a popular vote it would certainly be defeated by a large majority."

It is quite safe to say, as Gen. Birney does, that the proposed bill would be defeated by a large majority if submitted to a popular vote. There is no demand for such a law except on the part of a few meddlesome cranks and busybodies and their credulous disciples. The people of Washington do not want and do not need to have their Sabbath conduct regulated by Congress. They prefer the personal liberty which the founders of the nation came to America to seek, for which our forefathers shed their blood, and which is guaranteed to us by the Constitution. This National Reform Society does not represent the public sentiment at Washington. It represents the restless activity and the restless voracity of a few fanatics who perform for society the same mischievous and offensive functions that the Mugwumps discharge in politics. These irrepressible agitators come forward with the impudent assumption that they are charged with the morality, the decorum, and the righteousness of the community, and ask Congress to enforce by law their views on the Sunday behavior. They support their preposterous demand by introducing petitions from fellow busybodies in other parts of the country, and they hope that, with so much noise and protestation on their part and so much contemptuous silence on the part of the population at large, they may be able to impress Congress with the usefulness of their activity and their scheme.

The question is whether the people of Washington will permit so offensive and pestiferous a measure to succeed through their default. We all know, of course, that Washington is one of the most orderly and well-behaved communities on earth. Gen. Birney has shown by statistics that there is less immorality here on Sunday than on any other day in the week, and we are convinced by experience and observation that the city is as quiet as the most exacting person could reasonably require. What possible object can these propagandists have in view save that of interfering with our private rights and privileges, and forcing us to pay tribute to their impertinent caprice? What can be the inspiration of this malignant activity, if not the hateful spirit of intolerance that has enslaved whole populations and droned countless in blood and tears? It is true that we do not expect Congress to listen favorably. We cannot conceive of a legislative body in this free country ordaining a return to the gloom and tyranny of two hundred years ago. But the agents of impudence and intolerance should be made to feel that they are not to be tolerated. They should be fought at every step by those who wish to preserve that liberty which is the vital essence of a progressive civilization. Washington will never be cleansed of cranks, perhaps, but surely there are in the community enough men of liberality and patriotic spirit to scotch these social pests as they arise.

We do not want our Sabbath regulated and our Sabbath observances prescribed by doctrinaires and meddlers. We do not want the spirit of the dark ages introduced—a gloomy and hateful anachronism—into the sweet and noble sunlight of the twentieth century.

All Spiritualists should write their Congressmen and urge them to oppose this law.

FRANCIS B. WOODBURY.

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THE ROMISH CHURCH.

Hurls Its Anathemas Against Mediums.

FATHER CALZIA SAYS THAT MEDIUMS ARE ALL IMPOSTORS—HE DENOUNCES THEM FROM THE PULPIT—HE SAYS THE GREATEST SIN A CHRISTIAN CAN COMMIT IS TO CO-OPERATE WITH THEM.

Father Calzia last evening denounced fortune tellers, mediums and clairvoyants and their ways, from the pulpit of St. Ignace's Church. The lecture, which was based on divine revelation from the Scriptures, was delivered before a large congregation.

"Mediums and fortune tellers are all impostors," he said, "and are co-operators with the devil. The first conclusion we must reach is that if there is any hidden secret or law these people can tell the world they must know it from some other source than God as God would not debase himself by telling these things to man that should be known only to himself. Then these people must receive their information from the devil.

"In consequence, it is a sin to pretend to read the future, and it is a sin to consult one who pretends to read and unveil the mysteries of the yet to come, one by so doing joins in an express compact with the Devil, as he agrees with the Devil to carry out the dictates of his will.

"By consulting and believing in mediums and fortune-tellers, he who does so accepts that medium or fortune-teller as his god. This may seem a startling conclusion to reach, but in accepting their statement of things they claim will happen in the future as true, it is a tacit acknowledgment that they are the possessors of knowledge that belongs alone to God, and is crediting them with divine perfection. In consequence, in consulting one who pretends to read the future, one commits the greatest of all sins, as he does away, in his own mind, with God. Many people say they go, but do not believe in the words of the medium. This is also a sin, as mediums, as the co-operators of the devil, should receive no encouragement and should not be played with by those who profess to lead Christian lives."

In conclusion, Father Calzia warned the congregation against the ways of the mediums and fortune-tellers, and prayed that those who had not, never would again co-operate with those people whose acts were incompatible with Christianity.—San Francisco Call.

The Anti-Spiritualists in all the various churches are insulting Spiritualists, and trying to suppress mediumship, in the manner set forth above. It is about time for Spiritualists to strike back, and that is what we propose to do in the "Sequel to the Hull-Covert Debate." It will silence forever the tongues of the religious reptiles, who are now assailing our heaven-born philosophy, and who would like to burn every medium in the land. We will prove in the Sequel that the churches are rotten with crime and licentiousness; that there is more crime among ministers than among any other class of people on this earth. It will furnish the world a needed lesson and will be quoted as authority for a hundred years to come. The Sequel to the Hull-Covert Debate will be published when the present debate shall have been completed. Millions of copies should be circulated. See to it that ministers everywhere get a copy, so that they can peruse it before they resolve to pitch into Spiritualism. Price three cents for single copy. Five or more copies two cents per copy. One hundred or more copies, one cent per copy.

WATCH FOR THE "SEQUEL TO THE HULL-COVERT DEBATE." SEND IN YOUR ORDERS EARLY.

WHEN THE WORLD GROWS FAIR

I tell you this for a wonder, that no man shall then be glad Of his fellow's fall and mishap to snatch at the work he had. Then all mine and all thine shall be ours, and no more shall any man crave. For riches that serve for nothing but to fester a friend for a slave. For all these shall be ours and all men's, nor shall any lack a share Of the toil and the gain of living in the days when the world grows fair.

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Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

MR. HULL REPLIES TO ELDER COVERT.

Gentlemen Moderators, Ladies and Gentlemen:—All I have to say about the last thing in the Elder's speech, is, if he does not tell any more truth about her than he has about the others I am afraid we will have to acknowledge that "Ev Fay" as he calls her, is not so much of a fraud as I thought she was. Well, we are going to have the best of the wine at the last of the feast. I am glad to see my friend at the close of this discussion wake up and get down to business, and we will give him enough business to do. I happen to know something about all of his pretended facts. Not one of them will hold water, and I will show it before I am through with them. So we will take them up one after another.

ABOUT ANDREW JACKSON DAVIS.

The first is how Andrew Jackson Davis became the author of the Revelations. "Grimes mesmerized him," etc. Yes, Mr. Grimes mesmerized him and couldn't do anything more, "found him a very poor subject," so he says, and let him go. Then the talk about Dr. Livingstone mesmerizing him and the thing coming out—that is not so. Dr. Livingstone undertook it and mesmerized him a little, but could do nothing with him. Then Dr. Lyon, who now lives—unless he has passed to the spirit-world lately—in Clinton, Iowa, mesmerized him and took him around the country, and Dr. Lyon has told this matter more than a hundred times and I have heard him tell about how "Nature's Divine Revelations" were produced. But now the question comes up: Suppose Grimes did mesmerize him; that doesn't make any difference. Suppose Livingstone mesmerized him; suppose Lyon mesmerized him. What difference does that make. Either of these men are mesmerists here (referring to Elder Covert and Dr. Becker). Now, let them mesmerize their subject here.

I have mesmerized thousands of people myself. Let him mesmerize his subject here, and then let him step out of the body. What was it that did the mesmerizing? Was it Grimes' body or Grimes' spirit? I claim it was the Professor's spirit. Now, does that spirit know less or have less power in the other world than in this world? When a spirit here can mesmerize, why cannot a spirit over there do as much? I have had more than fifty cases where I have mesmerized individuals and spirits have taken them out of my hands; and so has almost every one who has practiced mesmerism to any great extent.

Well, that being the case then, if Davis had been mesmerized by Grimes and Livingstone and Lyon, he was by them placed in a condition where invisible mesmerizers could come and give him "Nature's Divine Revelations." How did he get "Nature's Divine Revelations" out of Grimes when Grimes didn't know enough to write ten pages of it? How did he get it out of Livingstone when he knew nothing at all about it? How did he get it out of Dr. Lyon when Dr. Lyon got his education out of "Nature's Divine Revelations"? There was not in all the world a book like "Nature's Divine Revelations." There was not on earth a book that taught what was taught in "Nature's Divine Revelations." It was the beginning of the development of the evolutionary hypothesis. It started there and went from there to Darwin, and from Darwin to Wallace, and so on it went. It was the foundation of all the philosophy that we now know. He prophesied the discovery of certain planets, in that book before they were discovered, and dozens and dozens of things he told that I presume not a man on earth knew.

Now, then, "Davis stole that," he says, either from the mind of Grimes or Livingstone or Lyon, or he got it out of some book. It is well to prove that these individuals could do that. Oh, if either of these three great men could write such a book as "Nature's Divine Revelations" to-day their fortune would be made, that is all there is about that. One of the greatest books that ever was known, written by a boy yet in his teens, and a boy that had never even read the elementary spelling book through.

"Davis was taught certain lessons," says my opponent. Who taught him? I hope he will tell you. Oh, this effort to get away from the truth, by framing lame hypotheses! I am sick of it. "Grimes started him. That convicts him." Well, I don't think Grimes a very bad man. I don't see why anybody should be convicted because Grimes started him on the road to something grand. Grimes mesmerized him, placed him in rapport with powers beyond—powers that could mesmerize him more thoroughly. How does that convict a man? Let him explain. I would like to have him tell how it is that Davis is convicted because he was with Grimes? Grimes isn't very bad company, though he has been in rather bad company during the late convention. Still, I think there is nothing about his society or his mesmerizing Davis that would convict him. I would a good deal rather say Davis would have been convicted if he had been associated with my opponent, than if he had been associated with Mr. Grimes.

MEDIUMS AND PROPHETS.

"Some of them pretend to be mediums," he says. Yes, yes, I acknowledge all of that. That does not prove anything. So some prophets pretended to be prophets. "Woe to them that prophesy out of their own hearts, and have seen nothing," says the Bible, but a thousand of these individuals hunting up tests and giving them to the world only compares with a great many of the prophets who did exactly the same thing. Ezekiel accuses all of the prophets of "feeding themselves instead of their flocks," of killing the fat of their flocks and clothing themselves with their wool, and giving them nothing in return. Ezekiel 34:2. Jeremiah, 29:31, denounces Shemaiah the prophet and says to him: "God has not sent you." So there was a prophet that wasn't sent of God. May there not be a medium not sent? May people not play mediumship just as they played prophethood? But they got even with Jeremiah, for in chapter 43:2 and 3, they denounced him and said God had not sent him, but he was prophesying in the interest of one Baruch, and was under pay for it. Now, when they accuse every prophet in the Bible of exactly what he accuses the mediums of, it seems to me that mediums and prophets are made of about the same material. So his reading from this will simply offset my reading from these others. Isaiah said of the prophets that they were prophesying as the result of intoxication. You can turn to Isaiah 28 and read, verses 7 to 12. Or in Nehemiah 6:10-14. There is an account of the seance that Shemaiah the son of Delaiah, the son of Mehetabel held with Nehemiah. In that seance Shemaiah told Nehemiah to flee into the temple for they would come to slay him in the night. Nehemiah answers: "No, I will not go." Then he says: "Lo, I perceived that God had not sent him, but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him" to prophesy. So, prophets could be bought to prophesy lies, and if they had all those things among them—prophets going out and prophesying wrongly and

for pay, doing it in the name of the Lord, how in the name of sense can we keep some such people from going in and pretending to be mediums and getting up such books as my friend reads from? But we will pass on and read the balance of Nehemiah's statement: "Therefore was he hired, that I should be afraid and do so, and sin, and that they might have matter for an evil report against me, that they might reproach me." He adds that the prophetess Noadiah, and the rest of the prophets put him in fear, because they were prophesying against him all the time, and God had not sent them. So you find every charge ever brought against a medium has been brought against them in every stage of the world, proving again that Paul was not mistaken when he said: "As Jannes and Jambres withstood Moses, so shall men of corrupt minds in every age of the world resist the truth." Here we have them resisting it in exactly the same way that Jannes and Jambres withstood it.

He said: "Some of them pretend to be mediums." So some prophets pretended to be prophets.

Now, he reads from a book written by a man who dare not put his name to what he writes. This man tells how he did it—not how others—genuine mediums perform. Well, that is all right. The man told what a fraud and what a liar he was. We admit it all. When Hagaman comes here next Monday night and says, "I have been a rogue and I have taught my little children for dollars and cents to be rogues, and I have practiced roguery twenty-one years," I admit it. I knew it fourteen years ago, and told the world of it; if he will go farther and say, "I have been a scoundrel for twice twenty-one years," he can prove it by Moses Hull; but when he undertakes to say that because he is a rogue every medium in the world is a rogue, he is reasoning very badly indeed. I admit it, as far as he is concerned; but so far as the pretended reformed medium, who is ashamed to put his name to his book—for the book is anonymously written—not a scrap in it by which you can tell who wrote it. When a man writes under a nom de plume, or doesn't even put a nom de plume there, and gives no sign when or by whom it was written, but says it was written by one who was twenty years a rogue and a medium, receive all he says with a grain of salt. I have read that book. I know there are lies in that book. I have seen them and traced them out. There are truths in the book, too; it seems that it was impossible to keep them all out.

Now, he says again, "Every medium has his or her confederates." If I were to use such language as he uses, I would say, that is a lie. Ladies and gentlemen, I have known one medium thirty years and that medium has been my wife over twenty-five years. I know she has no confederate. I know she is not a liar. I know she is a lady that will compare with any minister's wife in the state of Indiana, or in the United States. She is known in more than forty States in this Union, and you can't find one person, Methodist, Baptist, Presbyterian, or Spiritualist, who will say he ever knew her to prevaricate in the least, or to lie. Now, to come out and tell a man that his wife is a liar simply because she is a medium—it is a hard thing to take with equanimity. I love that woman, and it touches me very closely when a man tells me she is a liar simply because she is a medium and incidentally gives a test once in a while in an audience. I say it is not so. The man does not know what he is talking about. That is the most charitable interpretation I can place upon his words. He talks of their confederates. Now, if I had time I would tell you something of that, and I don't know but I had better tell you something of that very thing now. I have here the testimony from President Mahan that I would like to read. You know who President Mahan is, don't you? A great Spiritualist? No. President Mahan was president of Oberlin College, an opposer of Spiritualism and wrote, I will say, the most honest book against Spiritualism that has ever been written; and President Mahan tells of going to see a medium, an entire stranger, in the city of Providence, R. I. When he sat down there the raps came and the name was, we will say, Lydia B., or something like it, and he says, "I have two friends by that name," and finally he says, "Where are my daughters?" And they rapped out, "One of them is in London to-day, and the other is in Paris." Now, he says, "I knew that was false, I knew it; they were both of them in Paris, and I knew it, at that time," but, says he, "When the steamer came across the Atlantic there was a letter from one of my daughters who had gone to London and was spending her time in London at that time, while the other was in Paris." I want to know what confederate it was that wrote that? So I might go on until midnight with other things of that kind. I have several pages here of that kind of statements from President Mahan, a regular orthodox minister, and president of the only Christian college in the United States to which I wanted to go, when I was a boy, because it was a reform college. It educated black people and white people together. Now we will pass on to the next.

TABLE LIFTING—LIARS ALL.

"No table rises without physical contact." Then the great Sergeant Cox has lied, hasn't he? That is all; he has lied. The greatest lawyer of England, Queen Victoria's lawyer, the attorney for the whole government, comes out and lies when he says, "I have seen tables rise and I allowed no medium in the room, nobody there except six of us that were selected by the Dialectical Society of London to investigate, and not one of us within three feet of the table, the room fully lighted; I have seen it rise, at my request it has weighed eighty pounds; and at my request it has made itself eight pounds lighter than nothing, etc., proving an intelligence all the way through." The testimony I have read from Cox is false. Alfred Russell Wallace is a liar. Flavius Josephus Cook is a liar. Epes Sargent is a liar; the man who wrote your school books for years and years is one of the biggest liars in the world. Anybody that tells that thing is insane or is a liar, and he says as a proof of that, every one of them has died of softening of the brain. I had not heard of it. When did Prof. Wallace die? When did Prof. Crookes die? It must have been within a week. He said all of them had died with softening of the brain. I presume one of them, just one of them, died with a disease of the brain, an old man between eighty and ninety years old, his brain was worn out; I refer to Robert Dale Owen; and that was the only one that died of anything like softening of the brain, if you call that so. I bring this out to show how much confidence can be placed in the gentleman's assertion.

"No table rises without physical force. I know that. I agree to it. There is physical force, but you don't see the force. It takes that to bring a physical table up. I wish I had time, I would try to explain that."

WHY TABLES ARE LIFTED.

Now, then, "Why lift a table?" Why, it is ridiculous!

He wouldn't thank spirits to come around and lift a table. A while ago it was, "Why not lift a table?" Now it is, "Why lift it?" I will tell you, I know—any child among you knows why it is done; I know everybody knows except my opponent, who is perhaps the most wilfully stupid man on earth. Now, I want to explain it to my opponent—I went into this discussion as much as anything else to educate him. I answer, they lift it in order to convince people that there is a power that is not generally recognized, which acts without physical contact; that somehow or other the spirit-world can so manipulate the elements that under certain circumstances gravitation itself will bring the table up; that is all there is about it. When a fish dies in the bottom of the ocean, the fish falls to the top. Why? Because the specific gravity of the water is greater than that of the fish. When a balloon rises it falls upward. Why does it fall up? Because the gas in the balloon is lighter than the atmosphere and the atmosphere settles under it. When a table rises it is because there is a pressure brought under it or taken away from the upper side and placed on the under side, and the table falls up until there is an equilibrium established.

"Why not have it here and now, if anywhere?" Sure enough, why not have it now? Now, let's have it right here in this audience. Ladies and gentlemen, of all the foolish questions ever asked in the world, that is the most foolish. Now, let me show you. I say, Brother Covert, did you sleep well last night?

Mr. Covert:—"Yes, sir, I did. There is nothing in this debate that would cause me to lose a wink of sleep."

Mr. Hull:—"I deny it. I deny it. I deny that he slept at all last night and I deny there is any such phenomenon as sleep, and demand of him to prove it now."

Mr. Covert:—"I can go to sleep in two minutes." Mr. Hull:—"Then lie right down there, and if you are sound asleep when I get through with this speech, I will confess there is such a phenomenon as sleep. That is the test I am after; if a man can't sleep under my preaching, he is a poor sleeper."

Now, I have got some fifteen minutes yet of my time, and if he will lie down there on the floor, and is sound asleep when I get through, I will confess there is such a phenomenon as sleep, and if not, let him confess himself a falsifier. Now, he will tell you that the conditions of sleep do not obtain under such circumstances; that would be his answer; and my answer is, the conditions for producing those recondite manifestations which he demands do not obtain in a public audience like this. They never did. Jesus, when he went to raise the ruler's daughter—why did he not say, "Look here, you Pharisees, come in here and fill up the house; I am going to show you what I can do?" Why didn't he? Because he couldn't. What did he do? The very first thing he did was to "put them all out of the house." He could not do a thing with them all in the house. The conditions were not there. This was done by the power of spirit. There was all that power of spirit against him. When Jesus opened the blind man's eyes, why didn't he say, "Hello, every one, watch me now; I will show you a miracle!" He didn't do it. He took the blind man by his hand and led him away from the multitude. Why? Because he could not cure him in the multitude. When he healed the deaf man he took him out of town and told him not to return to his friends any more for awhile; they would ask questions and they would bring mockery to bear against him, and the result would be, the effect of his work would be lost.

A SELF-CONVICTED LIAR.

The next thing he does is to read a confession of a self-convicted liar, a distant relative by marriage of the Fox girls. This self-convicted liar comes out and swears so and so, and then the Fox girls call out their committee and they swear right to the opposite of that, and they go into an investigation of it; the Spiritualists appoint investigators and they go to work and try every test that this woman tells about. It is said that she was hired by the clergy to tell these stories. Why, bless you, Mr. Covert has himself hired people to lie and deceive. Committees go to work and try those very tests, and put those girls under conditions where they say the thing could not be done, and the raps go on just the same, and it was thus demonstrated and published to the world that this woman was a liar; she confessed she was; she went to work to deceive in the first place. Now, Brother Covert, never hire a liar—never do it. Why, they may turn against you, just as likely as not. They have in the past and they may again. Now, then, they say Kate Fox employed her because she was a liar, and then she turned and told lies on Kate after all this was done. Ladies and gentlemen, the story of that book is entirely too thin. People that know anything about it have quit using it long ago.

A PERTINENT QUERY.

Now he asserts that the raps were produced by the toes. I met that last night. When they were produced on the ceiling overhead, when they were produced on a gentleman's two front teeth—did Kate get her toes in his mouth? How in the world were those raps produced on his two front teeth in that way? Did she have a toe there? When they were produced on the stove and stove-pipe, on the chairs and on the ceiling overhead, how in the world did her toes do all that? I have no doubt that individuals produce raps as tricks. I haven't a single doubt in the world that Hagaman will do it as a trick. A thousand things can be done as tricks. I haven't a doubt of that. That is not proving that there is not a genuine rap. I doubt not that these men are going to make money by trying to counterfeit the raps. Fools will part with their money and think they are fed.

Before I go any further in this, as this is the last speech where I will have a chance to make new arguments, I want to say I haven't got a quarter of the way through with the arguments I intended to make. While I was giving the history of Spiritualism I intended then to go back and give you the history of Joan of Arc, a little girl, the only person on earth that ever had absolute control of an army, at the age of seventeen; the only general the world ever had in it that never made a mistake was Joan of Arc. Under spirit influences, the voices spoke to her in her father's garden. She used to see them, and St. Margaret and St. Katherine used to come to her and say, "Jennie, be a good girl and go often to church;" by and by St. Michael and St. Louis came to her and said, "Jennie, go to the succor of the Dauphin, and thou shalt raise the siege of Orleans, and take him to Rheims to be crowned king of France."

They had tried for 150 years to save France. The greatest men of the world had worked on that problem and failed. Joan of Arc, led by spirits in the other world, in three months accomplished what could not be accomplished in 150 years. Go to the Wesleys. Will he say the Wesleys were fooling, that the Wesleys would lie when the raps would come even at prayer. Read Dr. Clark's history of these things. Read the history of the manifestations to John Wesley, who was a great medium. What trickster was there? Did he have a book by which he was telling all that? I have the writings of John Wesley here, where he says he believed there were spirits in the other world that could come back and communicate, etc. Take Martin Luther at the Diet at Worms. They gave him a glass of wine to drink. He took that glass and was going to drink, and something knocked the glass into a thousand pieces. The glass was broken to pieces by spirit power, and he always believed that his life was thus saved. When he was in the prison at Wartburg he saw something that he thought was the Devil, and threw his inkstand at it, and the ink is there on the wall yet. Some of the spirits of those old monks wanted to prevent Luther from doing his work, and so presented themselves to him in such a form that he thought it was the Devil.

Charles Foster was next attacked by my opponent. I knew Charles Foster quite well. I have sat with him more than twenty times. I personally know what Mr. Covert says is not true. I never took a ballot when I

went to him. There never was a ballot or anything of the kind when he gave me tests. He would sit there—he smoked, that is the only truth my opponent told—he smoked and gave one test after another, he would strip up his sleeve and there was a test written out. We would go on with our conversation and talk, and after a while he would strip up his sleeve again or the sleeve on the other arm, and there was another test and another test, and I have had them come in the presence of Charles Foster by the hour in just exactly such a way as that. I never saw the ballot used.

Now, then, Mary Hardy is the next one. I knew Mary Hardy for twenty years before ever there was a paraffine mold made in her presence. I watched her manifestations and watched the paraffine mold manifestations. You talk of tricks. There wasn't a trick about it. I know better. And whoever says so talks about what he doesn't know. Who suggested the paraffine mold manifestations? Professor Denton, one of the most scientific men of all New England, and one of the best men in the world. He says, "Mrs. Hardy, I am convinced that if this is genuine, if the spirits can materialize, then under their proper conditions they can make a mold." "A mold," says she, "What in the world does that mean?" He says, "We can take a pail of hot paraffine and another pail of cold water; we can put it in the dark there and sit around it, and if spirits can materialize as they do, they can materialize a hand and put it in the paraffine and then in the cold water, just as your mother used to dip candles, they can dip and thus make a mold." I went right in there with them. I want to say that the table was as wide as this and that long (about four feet by seven). We set those things under there and he and I took our little tack-hammers and tacks, and tacked those blankets that were over the table down to the floor all the way around so no individual could get under there. Mrs. Hardy's foot could not possibly get under. After we had fixed the room, then she came in and the friends came in and were seated and there we took one leaf out of this extension table and left the blankets over each other, and there was produced those molds of hands. By and by, somebody said, "This is P. P. Randolph." I said, "I know P. P. Randolph; I would like to shake his right hand if I could." Well, he exhibited his right hand and gave us a mold of it with the middle finger off exactly as Mr. Randolph had. (Time expired.)

Paley's simile of the watch is no longer applicable to such a world as this. It must be replaced by the simile of the flower. The universe is not a machine, but an organism, with an inviolable principle of life. It was not made, but it has grown.—John Fiske.

Ananias and Sapphira having saved some part of the price of their field for themselves, concealed it, and Peter punished both the man and his wife with sudden death for doing so. Alas! this is not the miracle that I should expect from those who say that they wish not the death of sinners but their conversion.—Voltaire.

KEEP YOURSELF WELL INFORMED! YOU CAN EASILY DO SO BY READING

The Progressive Thinker.

The well-informed persons are always at the head of the procession, while the ignorant, the lazy and unthoughtful hang on to the rear. If a Spiritualist, you should subscribe at once for The Progressive Thinker and keep well posted in liberal thought. It is almost criminal for one to remain in ignorance while the opportunity to gain knowledge is open to all at a nominal price.

SWEET SPIRIT, GUIDE ME.

I'm sad and I'm lonely to night, love,
And I long for your presence so dear;
Come back! O, come back to me darling!
Let me know that you ever are near.

Chorus:—
Let me know that you ever are near, love,
Let me know that you ever are near,
Come back! O, come back to me, darling!
Let me know that you ever are near.

The days are so dreary without you,
And the sunlight has vanished away,
For you were my star shining brightly—
O, I pray you, come to me to-day.

Chorus:—O, I pray you come to me to-day, love, etc.
O, be ever near me to-night, love,
For the shadows are deep 'round my heart;
O, comfort my weary lone spirit,
For the tears they are ready to start.

Chorus:—For the tears they are ready to start, love, etc.
And the shadows of night deepen o'er me,
And you are now by me, I know—
Sweet spirit, stay with me forever,
And guide me where'er I may go.

Chorus:—And guide me where'er I may go, love, etc.
Lawton, Mich. E. M. STANTON.

ASPIRATION.

Over there we shall stand, in that beautiful land,
The land of the evergreen trees,
Of the fountains of crystal, and golden strand.
By the waves of the jasper seas,
Where the angels sing till the woodlands ring
With their joyous song, that is borne along
The path of the perfumed breeze.

Oh, we raise our eyes, with a fond desire
To visit that land above!
To enter its gates our sad souls aspire,
And to join the lost we love,
Those streets of gold where we fain behold,
The cerulean sky, where no sunbeams die
On the wings of the gentle dove.

Around us the storm and the thunders roar,
As we stand on the mountain peak;
On our heads fall the snows of the winter hoar,
Through the clouds the fierce lightnings break,
"Oh, take me home! Let me cease to roam
O'er these cruel ways," our spirit prays,
"Let me heavenly shelter seek!"

And above the storm at blessed times,
Come the voices we once well knew,
From the radiant, distant, celestial climes,
"Neath the dome of eternal blue,
They cry: "Be of cheer! We are waiting you here,
"Though enwrapped now in night, the effulgent light
Of our country you soon shall view!"

VERE V. HUNT.

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QUESTIONS AND ANSWERS

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HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

Charles A. Baylor, British Columbia: Q. (1) When in San Francisco, I had a seance with a much advertised medium. She was eager to sell me, at a high price, charms for different purposes—to bring success in business, love etc. Are such persons frauds, and is there any truth in charms?

(2) Does the wearing of birth-stones have any influence on the destiny of one's life?

(3) What proportion of the population of the United States was born in England, or of English descent, and what number in other countries?

A. (1 and 2) The value of all charms, amulets, birth-stones, gnostic belts, batteries etc., depends on the impression they make on the mind. Thus if one believes that a certain charm will cure some disease, he may have, the mental state will do more than medicine to effect a cure. If one had a charm that he was persuaded would bring them prosperity in business, he would be more self-reliant and daring. I know a man who failed in everything he undertook, and was on the point of joining the army of the vanquished, when he was drawn into a revival, experienced religion, and as he expressed it, "went into partnership with God." He had had partners in business before, whom he had reduced to beggary, but God was the head of the present firm. He was consulted on bonded knees on every occasion and his supposed voice followed. This man launched out into broad enterprises and with enviable success. He believed that God was back of him, and with that belief a weak man becomes a giant. The influence of charms, etc., is precisely parallel. Inert of themselves, valuable only by the superstition which inspires confidence in their influence.

That such things are offered for sale, and find purchasers, shows how hard superstition dies, and the difficulty of public enlightenment.

"Student": You claim that the moon has no atmosphere and is lifeless. Is not this at entire variance with the observations of the two eminent astronomers, Professors Janssen and Hausky, who at the observatory at Meudon, France, have obtained what they publish as ample proof that the moon has an atmosphere, that water exists there, and therefore the satellite is inhabitable?

A. With all due consideration for the eminent astronomers quoted, it must be said that there are certain statements in science that do not admit of contradiction. Some things have been demonstrated, and to deny them shows ignorance rather than knowledge. Yet such assertions are constantly being made in all departments of science, and the credence given them depends on the standing of the promulgators. Thus had any one less known than Prof. Janssen published the account he did of what he saw on the surface of the moon, he would have received only ridicule. As it is, we must conclude that with the telescope as has been said of the microscope, the observer sees what he desires to see.

Fortunately, the great Yerkes telescope, the most powerful in the world, has just been erected at Geneva, and Professor Barnard, taking an evening when every condition was favorable, turned it on the moon. Photographs were taken, and the result shows that in every particular the French astronomers were in error. The running rivers have no existence, the masses of vegetation which were so plain to the imagination disappear, and the atmosphere has also vanished. The powerful instrument showed emphasized the peculiarities of the surface previously observed. Prof. Barnard's photographs show the surface of the moon to be almost a continuous series of craters of extinct volcanoes. Their fires were extinguished millions of ages ago. There has been no disintegration, for there has been no water or air to destroy the creations of fire. The torn and jagged surface is turned to the earth exactly as left by the last throes of its volcanic forces. It is a dead world, and not capable of sustaining a living being.

Peter Wickham: Q. I would like to know how a guide or guides are obtained, and if one can have a choice?

A. We all have near and dear spirit friends who come to us and as far as opportunity offers inspire and direct us. Often those whom we have not known on earth find that we are susceptible to their influence and form a companionship by which they more directly become connected with physical life. These are true guides, and may be obtained by honest desire for their presence, and making ourselves receptive to their influence. That there are guardian spirits or guides, in an arbitrary and fixed sense, assigned to every one, or to any one, is a harmful assertion.

One can have attendant spirits by making himself receptive to their influence, and he can have a choice by the direction he gives his spiritual life.

If he wants a guide to assist in the accumulation of wealth, let him turn his desires in that direction and they who waste life in such pursuits will come to his call, and through him gratify their yet unsubdued avarice.

Do you want a guide in the ways of the appetites and passions? Ask and ye shall receive, and you will become the instrument of gratification, to be thrown aside at last as a withered husk.

Do you want a guide to lead up to the highlands of spiritual being? Earnestly set your house in order for the reception of a divine guest. Sweep from your door every trace of selfishness, envy, hate, lust desire, and if you would have the presence of an angel, be as near to the ideal angel as in your power. Yes, you can choose, but not by simply wishing. The guide who enters your door will be as a reality of your innermost spirit.

J. T. Reed. Q. From whence do mediums receive their gifts?

A. It might as appropriately be asked, whence does the mathematician receive his wonderful ability of calculation? The musician his gift of music? First, it is of organization, and second of culture. All persons have sensitiveness (impressibility) in some degree, which with knowledge they may improve. Mediumship is not a gift in the sense that word is usually given; it is a faculty, a sixth sense, varying greatly, it is true, in degree, yet possessed by all.

"The Wateka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum, of Wateka, Ill., and Mary Reynolds, of Venango County, Pa. For sale at this office. Price 15 cents.

WAITING FOR THE LIGHT.

Weary waiting for the coming of the blessed sweet evangel
And the bright, refulgent glory promised me so long ago;
Still more ominous than ever, darker shadows seem to gather
Round my pathway, as I travel on my journey to and fro.

Will the clouds be sometimes parted that the golden sun may glimmer?
Will the rifts, like starry daisies, gem the coronet of night?

And the beauty of the morning—will it break upon my vision,
Sweeping back these darksome vapors, from my dim and feeble sight?

Oh! the yearning and the waiting for the shining bow of promise,
That shall span athwart the heavens, showing me a pathway clear;

Oh! the agony of travail with no birth to ease my labor;
No response to my endeavor for the truth I hold so dear.

But methinks I hear your answer: "Courage yet a little longer;
See! the clouds are being parted, very slowly, it is true—

Just beyond the sombre shadows, look! behold the silver lining;
In the future waits the glory of the work for you to do.

"What would be the sunlight's glory if no cloud e'er passed before it;
What the melody of music, if no discord e'er was heard?"

'Tis thro' suffering you are stronger, and your resting will be sweeter
When you call to mind the trials that your inmost soul hath stirred."

MILWAUKEE, WIS. MARY E. VAN HORN.

SWEET REGRETS.

Good deeds we might have done but did not wish to do;
Leave horrid gaps in life for memory to pass through;
Love neglected, frowns for smiles, kindness one forgets,
Teach caution, right and wrong, in painful, sweet regrets.

Like footprints 'round a home of blighted innocence;
Like ghosts around a graveyard, outpeering through the fence;
Like angel eyes that watch and make us pay life's debts,
Are clustered 'round our souls the bitter, sweet regrets.

Like star-gems in the bright blue sky o'erspread above;
Like silent voices whispering words of angel love;
Like crusts and crumbs a soul in deepest hunger gets;
Are all the lessons of our sweetest, sweet regrets.

DR. T. WILKINS.

The Spiritualist Training School.

A quorum of the officers of the Spiritualist Training School met the trustees of the National Spiritual Religious Camp Association in Mantua, O., the 12th inst., to confer in regard to the second term of the school.

On account of the great Spiritualist Jubilee which opens the first of June, in Rochester, N. Y., it was decided not to open the school until June 7, and continue six weeks, possibly longer.

Among other business transacted in the recent meeting, it was decided to open a department for Psychic studies; this will be under the management of Prof. D. M. King.

A juvenile department will be opened for those who desire physical culture and elocutionary drill.

A prospectus will soon be issued, giving in detail the work, terms, etc., relative to the school.

Persons who desire copies of the prospectus or general information in regard to the school, are respectfully invited to correspond with the secretary.

MATTIE E. HULL, Sec'y.

536 Prospect street, Cleveland, O.

Sermon Was Too Realistic.

Rev. Mr. Akin, pastor of the flock of Bethel Church, north of Bourbon, Ind., concluded that his methods were too old-fashioned. He had read of realistic sermons elsewhere and determined to give his simple congregation something startling. Unbeknown to the minister, his son, George Akin, also decided to live matters in the church and succeeded beyond his wildest anticipations.

On a recent Sunday night Rev. Mr. Akin took for his theme, "His Satanic Majesty." He is an eloquent man, and he painted the arch-fiend in such vivid colors that the audience covered in the seats and cast furtive glances at the dark corners. At the climax of the terrifying description a being, dressed to represent a devil, with large head and switching tail, ambled up the aisle, blowing smoke from its nostrils and bellowing, "I am the devil, and I want all of you."

The audience became panic-stricken. Men, women and children were hurled to the floor and trampled upon in the mad rush for the door. In the confusion the stove was upset and the building caught fire. Before the horrified members regained their senses the fire had made such headway that all attempts to save the church were in vain.

This morning George Akin confessed that he, with the help of neighboring boys, rigged up a devil suit, and, knowing the subject of his father's sermon, concealed himself behind a chair and awaited the arrival of the audience.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

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"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50. For sale at this office.

"Suppose you try Christ's plan, try

WHO IS YOUR BLAME?

Truths Worthy of Careful Consideration.

To the Editor:—I think the enclosed "Pulpit Editor," by Dr. Frank Crane, found in the Chicago Record, is worthy a place in the Progressive Thinker, so send it to you, hoping to see such knowledge cover the earth as water does the ocean. SARAH BIRD.

CHRISTIAN MERRY.

Christian Merry, a thick-necked, low-browed typical Chicago Criminal, has been arrested in his flight after murdering his wife, and has been brought back to this city, where he lies in jail awaiting trial. Now that you have got him, O society, what are you going to do with him? If he were rich he could perhaps dodge the gallows many a month, but as he is poor, and as his villainy has never taken a political turn, he will probably have short shift. In a few weeks doubtless you will strangle him to death in the process of so-called justice.

But let us look into the case a little and see how stands the issue between society and this rogue. No one infringes upon the jurisdiction of the court, let us note some evidence that the law will not admit.

Before ever he was born the twin devils of a mighty appetite and a weak will were put into this man. His father was a habitual drunkard; "he would drink until he was paralyzed and then sit on a log in the woods until he was frozen to death," says the newspaper. "He had no capacity for enjoyment outside of bestiality." Did Christian Merry select this man for a father? Who's to blame, then? His mother had a large family, and had so fierce a struggle with poverty that her children were suffered to run wild. Young Christian was never caused to feel the law of the school nor to the Sunday-school. His early education consisted of a complete course in blasphemy, obscenity and rascality in the day school of the street and the night school of the saloon. His childhood ideals were of the glory and allurements of crime. Was the small boy a blameworthy child?

When he was brought up in the center of a great city's criminal district, distinguished for equal, bad sanitation, low, damp and dark dwellings, secretly raised above the water level, and the human vermin that gravitate to such a municipal cesspool. Hell lay about him in his infancy. His pleasure was in the coarse and frequently recurring gloomy and crazy fits which in the ragged like a were-wolf and sought to quench the misery in his heart by strong drink—in other words, sought to put out an inward hell-fire with alcohol, with the usual results. Ever since he crossed the line dividing childhood from manhood has been given to seek the ecstasy of the drug.

Is it for this you are going to hang him by the neck until dead? About ten years ago in one of his numerous brawls he was knocked in the head with a bar of iron; he lay a month between life and death, and since his recovery he has frequently recurring gloomy and crazy fits which in the ragged like a were-wolf and sought to quench the misery in his heart by strong drink—in other words, sought to put out an inward hell-fire with alcohol, with the usual results. Ever since he crossed the line dividing childhood from manhood has been given to seek the ecstasy of the drug.

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good for evil. Establish reformatories instead of penitentiaries. Help, heal, cure instead of revenge. One who has taken human life needs, of course, to be seriously treated, removed for years, perhaps for life, from that mankind he has wronged, but removed for what? For vengeance, retaliation? No; for showing him the value of the life he has destroyed, for curing him of his brutishness as far as possible, for teaching, guarding, developing him to make amends, as far as in us lies, for the manner in which we have ruined him.

I do not in any wise wish to be understood as participating in the mawkish sentimentality sometimes exhibited in tears and flowers toward murderers. A silly sympathy for a depraved wretch is a fitting crown to the folly that debauched him. But if the spirit of Christ has any influence in a Christian civilization it ought to show us the absurdity and wickedness of legal "vengeance." "Thou shalt not kill" applies almost to human life. Segregate the criminal and do all that can be done to undo the work that evil has wrought in him; this is justice, not revenge. I believe with Butler that "the worst use that can be made of a man is to hang him."

Who's to blame? Let us adapt Lowell:

"Said Christ our Lord, 'I will go and see
How the men, my brethren, believe in me—
Then said the chief priests and rulers and kings,
'Behold now the giver of all good things;
Go to, let us welcome with pomp and state
Him who alone is mighty and great!'
Then Christ sought out an artisan,
A low-browed, stunted, haggard man.
Him he set in the midst of them,
And as they drew back their garment hem
For fear of defilement, 'Lo, here,' said he,
'The image ye have made of me.'"

WATCH FOR THE "SEQUEL TO THE HULL-COVERT DEBATE," SEND IN YOUR ORDERS EARLY.

ALIVE, OR DEAD?

Have We More Corpses than Living Societies in Illinois?

Are the ninety and nine fallen from the window-ledge of Possibility into a dreamless do-nothingness?

Why not tell The Progressive Thinker briefly whether you are in favor of holding a State convention and a strong Illinois Association?

Two towns, LaGrange and Lebanon, already report a desire for help in organizing local societies. Doubtless more than a score of towns can be found between the Wisconsin line and Cairo, the Indiana border and the Mississippi river where the sparks of local interest can be fostered and fanned into an active flame of usefulness.

Genoa—Brother O. Merritt, president, reports an unchartered society, with weekly circles and occasional lectures; favors a convention and will send delegates.

Moline—Brother L. P. Wheelock reports, "I wish there might be an active, working State Spiritualists' Association organized, but am not prepared to take an active part in it myself."

Peoria—Brother H. Scovell reports an unchartered society which will soon incorporate with some very favorable environments; favors convention and will be represented thereat.

Fulton—Brother H. M. McGrath reports twelve avowed Spiritualists and more favorably inclined; all seem to favor a State organization; will send one or more delegates. "It has been a source of surprise and regret to me that this great State did not have a live, active and progressive State organization. There is no question that, as a battalion of State Spiritualists welded together by a common necessity and facing a common foe, we can do effective work for the cause."

Next? Advise The Progressive Thinker at once whether you favor holding an Illinois State convention.

Where are you coming from? Rockford, Springfield, Sterling, New Boston, Quincy, Mendota, Watseka, Decatur and all the other interested points?

Where does each one of the twenty Chicago societies stand on this question?

Principles, not personalities, are involved in the issue.

GEO. B. WARNE.

BLOOMINGTON SPEAKS.

To the Editor:—On the first page of The Progressive Thinker of January 8, in a short article entitled "The Question," Dr. Geo. B. Warne has sounded a keynote, which I hope and trust will vibrate throughout the entire state and elicit a hearty response from each and every circle of Spiritualists who love the cause of truth and desire to see it triumph. Our cause imperatively demands a thoroughly organized State Association, representing the Spiritualists of the whole State, and we shall expect a favorable reply from all who are interested to the questions propounded by Dr. Warne.

The Bloomington Progressive Spiritual

REED CITY SANITARIUM

Location, Aims and Prospects.

Editor Progressive Thinker and your forty thousand readers:

I wish to state to you in as few words as possible what I am trying to do for the sick and the afflicted. For thirty-eight years I have been engaged in the practice of medicine and surgery in all branches and departments. I commenced the study of the same in 1855. In 1880 I graduated from the Homeopathic Medical College in Cleveland, O., having spent three years in study with Dr. C. Ornes, of Panama, N. Y., (an old school physician) previous to that time. On leaving college I went to East Saginaw, Mich., where I was engaged in active practice until 1871, except eighteen months of the time which I spent in Oyster, N. Y. My health failing me at that time, I sold out my practice, went to Detroit and filled the chairs of anatomy and physiology in the Detroit Homeopathic College for two years. I then resigned that position and engaged in public lecturing to the people upon physiology, temperance, spiritualism and all subjects of reform. By remaining in college work, I could have had honor, position and money, yet it seemed to me my duty was to the masses, who were in ignorance on the vital questions of life, health and happiness.

Now another work has come to me in addition to all the past. During all these years of general practice and public lecturing and treating chronic diseases, I have found hundreds sick, prostrate, discouraged and bed-ridden, that could not receive treatment at home and that could not afford to go to hospitals and sanitariums on account of the prices it would cost them. This practically was brought to my mind during the three years that I was proprietor of Anna and Ypsilanti sanitariums. After searching for more than a year for a proper place and building, I succeeded, some two years ago, in purchasing a building at Reed City, Mich., that was formerly a hotel. In order to accomplish this, I have put all my life's earnings into the investment and pledged a heavy amount which I am owing to friends.

The object of this sanitarium is to cure the sick at the least price of any place in the United States. I never intend to make anything out of the investment. All I ask or expect is that what I charge the patients shall pay for the food, heat, medicines and help. The whole investment is a gift to humanity, and for the blessings that shall come to the sick.

My son, a student of Ann Arbor, and a graduate of Chicago, has charge of the institution; but all patients are treated under my direction and instruction. I have the nursing in charge of a first-class professional nurse who has had experience in the best of hospitals. All important surgical operations are performed with my help by the best and most expert surgeons in the state, who to aid this institution and bless those that are poor, do so at half their usual prices.

I am in the institution, or shall be after March 1, three days every two weeks. It is then all surgical operations, examinations and arranging for treatment are done. While I am away I have daily reports from every case. In order to meet financial demands and meet those that cannot come to the sanitarium, all other days in the month I visit and see patients in all the principal towns in the state.

This sanitarium is at Reed City, Michigan, a town of three thousand inhabitants, sixty-nine miles east of Ludington, at the crossing of Flint & Pere Marquette railroad and Grand Rapids & Ind. railroad, easily reached from all parts of the country. The building is one hundred and twenty-eight feet on Chestnut street, and fifty-seven on Slosson avenue, three stories high, warmed with furnaces and lighted with electricity; in a town of fine air, good water, and a mineral spring (No-che-mo) which is unequalled, and whose waters are free to patients.

We treat all forms of diseases except contagious and also persons suffering from drunkenness, morphine or opium habit, or any other drug. We are also prepared to do all kinds of surgical work. Special attention is given to private diseases of both sexes, as to paralysis, rheumatism, throat, stomach, liver and kidney disorders. Persons with melanitis bordering on insanity receive marked and special attention.

Our prices for board, medicines, electricity, massage, nursing, in fact everything that is necessary, whether night or day, is ten dollars per week. Surgical operations for one-half that is usually charged most cases. Operations and care for so much until well, though there may be some special cases where people are wealthy and who desire special nursing all the time, that we should charge more. Rectal diseases we have given special attention to for years, and every case of piles we guarantee to cure.

While ten dollars a week is one-third less than most sanitariums charge, still there are thousands who are dying for want of medical skill that cannot pay that amount, so we have arranged that all who are worthy poor and have to be assisted by friends, county or societies, we will give half if their friends will give half, so we have rooms for a limited number at five dollars per week. They have the same care, as good rooms, and everything done for them, as though they were rich.

I think this is the only sanitarium in the United States owned and controlled by a Spiritualist, yet no stress is put upon that, for our patients are of all forms of belief and no religious dogma is pressed upon them, yet I feel that I am doing just what the spirit-world wants me to do and I also feel that this great undertaking at my age in life, all mediums, speakers and workers who have been faithful in the cause will find a home sanitarium here where they can receive medical aid, baths, etc., for five dollars a week while sick, also on Sunday a hall that is free for their use and service, in the sanitarium. Hall and board free if able to lecture.

I would say to your many thousand readers of this paper, if you know of any one sick and suffering, show them this article and send for Sanitarium Journal. Write to us for information, and we will answer you. Write and tell us age and symptoms, and we will tell you what we can do for you. Many cases we can treat at home.

In our third story we have rooms fitted up for a private hospital, where quiet and seclusion can be found. Address all letters to REED CITY SANITARIUM, Reed City, Mich. ANDREW B. SPINNEY, M. D.

IMPORTANT!

DR. C. E. WATKINS,
—THE—
FAMOUS CHRONIST,
OF AYER, MASS.

Quick Cures!
Small Doses!

Send age, name in full, and two 2-cent stamps and leading symptom, and we will send you

A Diagnosis of Your Case Free,
and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are afflicted with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak. If any one or even to express an opinion. We know some doctors do so, but we do not.

The day of short-cut prescriptions is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires

SPECIFIC DIAGNOSIS.

He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

Specific Medicine!
No Drastic Drugs!

A Book on "Chronic Disease"
Sent for 2-cent Stamp.

C. E. WATKINS, M. D.,
AYER, MASS.

DR. C. E. WATKINS,
NEW
Health Home.

The old one was too small. He now has a larger one, and it is being all re-furnished with new furniture, new baths, new system of heating and new ventilating system. Those intending to come to this new and perfect Health Home would do well to write at once. The terms for Board, Room and Treatment will be from \$6 to \$15 a week, depending on the size of the room and the disease that the patient is suffering with.

The Spiritual Almanac

FOR 1898

NOW READY

Only three thousand left. Order now if you want one.

Ten Cents in Silver or Ten Cents in Stamps.

DR. C. E. WATKINS,
AYER, MASS.

OF INTEREST TO SPIRITUALISTS.

Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if I will help I will make my terms within your reach.

WATCH FOR THE "SEQUEL TO THE HULL-COVERT DEBATE."
SEND IN YOUR ORDERS EARLY.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa:—Please send another package of magnetized compound. I find the compound and psychic treatment are wonderful remedies for sore and weak eyes. The gold spectacles you sent me are perfect—just what I wanted.

MRS. MARY J. HORTON.
183 Prospect street, Bristol, Conn. 42157

MAGNETIC TREATMENT FREE.

Have you sore or weak eyes or failing eyesight? My Magnetized Compound and psychic treatment will cure them and improve your eyesight. 8-oz package, with full directions, sent postpaid, 10 cents. B. F. POOLE, Clinton, Iowa.

DR. SYKES' SURE CURE FOR CATARRH

has been before the people for over a quarter of a century, and is still going. Is both a local and constitutional treatment and gives almost universal satisfaction. For the benefit of the readers of The Progressive Thinker, we will send a copy of the book free of charge, with the ownership, office or laboratory, but who believes in spirit presence and assistance. Send for 64-page book on "True Theory of Catarrh," free. Address Dr. Sykes' Sure Cure Co., 843 W. Madison street, Chicago. 42160

"The Indefatigable Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of the world. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conner. Excellent for every family. Cloth, \$1.50.

Spiritualists should bear

in mind that they are confronted by a vast army of church members and ministers of the gospel who are determined to abridge their rights. They have organized. They are strong. They are determined men and women, and they met at Anderson, Ind., and commenced proceedings by calling themselves "The Anti-Spiritualist Convention." Spiritualists must meet in battle array that vast army in order to maintain their rights. The Progressive Thinker will lead in this conflict. Send in your subscription at once. See to it that every Spiritualist in your vicinity subscribes for the paper. They should read the Hull and Covert debate. Roll in your dollars at once to assist in the struggle.

Sunday Spiritualist Meetings in Chicago.

The Lake View Spiritual Union has resumed its regular 3 o'clock Sunday afternoon meetings at Hillingdon Hall, corner Sheffield and Belmont avenues. Meetings will be conducted by Mr. and Mrs. Carl A. Wickland, assisted by Mr. Walter Finch, from England, and a true worker in the cause of Spiritualism.

The Church of Unity, Services 7:45 p. m., every Sunday, at Flynn's hall, northeast corner North avenue and Robey street. Reached by the Milwaukee avenue, North avenue and Robey street cars; Humboldt and Logan Square branches of the Metropolitan elevated to Robey street. Max Hoffman, pastor. The Band of Harmony meets on the first and third Thursday of each month at 8 and 7:30 p. m., at Handel Hall, 40 Randolph street, room 418.

First Spiritual Temple, No. 11 Ada street. Services at 8 and 9 p. m. Mrs. Louise Deloux, pastor, assisted by Chas. B. De Ruyter.

The Spiritualist Church Students of Nature, meets every Sunday evening at 7:30 at Norman Hall, 235 and 237 Milwaukee avenue. Mrs. M. Summers, pastor.

Spirit Home Temple of Truth. Conference at 10:30 a. m.; short talks and tests at 7:30 p. m. No. 618 Thirty-second street. C. E. de Ricard, pastor.

The Beacon Light Spiritual Church, 617 N. Clark street. Meetings Sunday evenings at 7:30 and Thursdays at 2:30 p. m. Conducted by Geo. P. Perkins.

Spiritualists' Sunday-school, every Sunday morning, at 10:30 sharp, room 518 Handel Hall building, 40 Randolph street. All are welcome.

Liberal Spiritualists, No. 107 South Paulina street, corner of West Madison street. At 7:30, Dr. and Mrs. Noyes, assisted by able speakers and mediums.

Church of the Spirit Communion, Arlington Hall, northwest corner 31st and Indiana avenue. Dr. Arthur lectures and demonstrates magnetic healing and hypnotism.

Irene M. Dobson, lecturer and test medium, will hold meetings every Sunday at 8 p. m., at her parlors, 3517 Indiana avenue, for investigators of Spiritualism; also will hold meetings every Sunday at 8 p. m., at Newman Hall, 63d street and Stockton.

The Progressive Spiritual Church, G. V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 400, between State and Wash. (Take elevator). Services at 2:30 and 7:30 p. m.

The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p. m., followed by spirit messages by Mrs. Georgia Gladys Cooley, of California. Mrs. Cooley also lectures and gives messages at 7:30 p. m.

Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 8 p. m. Sarah B. Bromwell, pastor.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Universal Spiritual Society, Hopkins hall, No. 528 West Third-third street, Englewood (over postoffice). W. T. Parker, pastor. Conference at 8 p. m. Lecture and spirit messages at 7:30.

Christian Spiritual Society holds meetings in Hygela hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

Church of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 o'clock.

The Spiritual Harmony Circle holds a meeting at 19 Bishop Court, at 7:30 p. m. Mrs. Hamilton Gill will speak and give tests.

Speakers and mediums who do not inform us at once when their meetings stop, will not be allowed thereafter to have their names appear in this list.

"The Watsaka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watsaka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiquery, reveals the degrading, impure influences and results of the Romish confessional, as proved by the life and experience of many wicked lives. Price, by mail \$1. For sale at this office.

"Right Living." By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

"The Strike of a Sex." By George N. Miller. Price 25 cents. For sale at this office.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D., Price, \$1. "After the Sex Struck." By George N. Miller. Price 25 cents.

"Bible and Church Degradation." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degradation of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is considered to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"Edith Bramley's Vision." Vivid description of a Jesuit spirit convulsion, together with interesting corroborative testimony. Price 12 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conner. Excellent for every family. Cloth, \$1.50.

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There are many individuals, proceeding from house-to-house and in all public thoroughfares, treating diseases by the use of a few drops of medicine. But who are these Modern Wonders? What is their history? Where have they studied medicine? Where have they practiced it? Where are they?

Spiritualists who appreciate the finer points of character, who appreciate magnetism and the finer psychic forces, should not only ask these questions, but they should insist upon a definite answer to each and all of them. When you take treatment from a physician who comes within his aura, you are affected by his magnetism and come under his psychic influence, and you should know with whom you are dealing.

We have prepared a booklet, which we will send free to anyone asking for it, which answers these questions fully, and a further answer to these questions is the result of our work. It was said of old: "By their fruits ye shall know them." It was true then, it is true to-day, and it will be true forever. We append a few extracts from letters from our patients, who are our best friends and our most convincing advertisements. They have sought relief from the right source and are only too pleased to direct others to it.

Drs. Peetles & Burroughs, Indianapolis, Ind. Gentlemen—Your diagnosis of my case is perfect. Faithfully yours, CHAS. E. BROS. Madison, Wis. Mfg. Western Union Telegraph Co. Dec. 24, 1897.

Drs. Peetles & Burroughs, Indianapolis, Ind. Dear Doctors—I received your diagnosis of my case, and I am very much surprised and very truly yours, ALFRED WILSON, Abington, Ind. Dec. 22, 1897.

Drs. Peetles & Burroughs, Indianapolis, Ind. Dear Doctors—Your diagnosis of my case is correct in every respect. Sincerely yours, CHAS. E. BROS. Madison, Wis. Mfg. Western Union Telegraph Co. Jan. 5, 1898.

Drs. Peetles & Burroughs, Indianapolis, Ind. Dear Sirs—I received your diagnosis of my case, and you told me better than I could have told myself, that I was suffering from a chronic disease. I am very much surprised and very truly yours, MRS. ANNE DUNN, Middletown, Ohio. Jan. 5, 1898.

Drs. Peetles & Burroughs, Indianapolis, Ind. Dear Doctors—I in my opinion your diagnosis is very correct. My brother was very much surprised and said you described his symptoms far better than he could have done. CHAS. E. BROS. Madison, Wis. Dec. 22, 1897.

Drs. Peetles & Burroughs, Indianapolis, Ind. Kind Doctors—I think I have been about two months since I wrote you last, and during that time I have been feeling better than I have for the past ten years; so well that I almost forget at times that I have ever been sick. Yours truly, MIN. OLIVE STICKNEY, Flatview, Minn. Dec. 24, 1897.

Drs. Peetles & Burroughs, Indianapolis, Ind. Dear Doctors—As my month has expired, I will write to inform you of my condition, and as I am feeling so well, I think I need not need any more medicine. I have not felt better for years. I thank you very much for what you have done for me. Yours truly, LYDIA BLANCH, Swedesboro, N. J. Dec. 24, 1897.

Drs. Peetles & Burroughs, Indianapolis, Ind. Dear Sirs—I hardly know how to express my feelings towards you for the good you have done me, and how much I have been benefited by your treatment. I feel like a different person and am well. Yours truly, MRS. F. A. TOYER, Hides, Idaho. Jan. 5, 1898.

Drs. Peetles & Burroughs, Indianapolis, Ind. Dear Sirs—I have been thinking to write you, feeling assured that you would be glad to hear from me, and I have been so much improved from the first time that I was under your care that I am a wonder to my friends as well as to myself. Very truly yours, PHOEBE A. LOVJOY, Milford, N. H. Jan. 8, 1898.

Drs. Peetles & Burroughs, Indianapolis, Ind. Dear Sirs—I am feeling well. I gained twenty-two pounds in three weeks after I began to take your treatment. I feel like a different person and am well. Yours truly, MRS. F. A. TOYER, Hides, Idaho. Jan. 5, 1898.

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Perhaps you are a Spirit-

ualist, but you are not fully alive to the issues of the day unless you read The Progressive Thinker. It is now trying to arouse Spiritualists from their Rip Van Winkle sleep to warn them of the dangers confronting them. Thousands upon thousands take no Spiritualist paper; hundreds upon hundreds of mediums never read one. They are all in danger, particularly the latter. We are doing our duty. We have been to great expense in preparing for this war, and now each Spiritualist and each medium should respond to our call, and assist in the struggle now at hand. Roll in your dollars at once for a year's subscription to The Progressive Thinker, which is taking such an active part in the fierce struggle.

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All Bronchitis and Lung Troubles, Catarrh, Stomach and Liver Diseases, and many other chronic ailments, by Magnetic Treatment, given under the direct supervision of Dr. J. R. Newton, 15 Station St., New York City.

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A DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

RESOLVED: That Modern Spiritualism as a so-called Religion or Science is a Fraud, a Delusion, a Lie, and its Honest Believers are Deluded the same as Sincere Mormons.

ELDER COVERT AFFIRMS.

We are crowding into four nights a ten weeks' discussion.

I must begin with Madam Eva Fay. She went to England and hobnobbed with the Czar of Russia and the Queen of England, and William Crookes, F. R. S., fully tested the powers of this wonderful woman, submitting her to a series of experiments, etc., and after Prof. Crookes became convinced that the spirit manifestations through this medium were genuine, he assisted her in exhibiting the phenomena and all that. Now, then, I affirm that Eva Fay converted Prof. Crookes. Prof. Crookes recommended Eva Fay, and all the science of Europe rests upon the tricks of Eva Fay, and he acknowledges and I acknowledge, and thus we both agree, even if we are both liars, that she was a liar and a fraud and a knave. So this Prof. Crookes and all your Wallaces and others were simply fooled by Eva Fay, and thus the whole science of Spiritualism in Europe rests upon a fraud, the same as in this country.

Now, as to Charles Foster's test. It was like this: You see this word "Albert" (showing a card with the word "Albert" in raised letters on it). He would take a card—he had a deck of cards, and slipped them up his sleeve, and then he would get a name, and by pressing his arm on that—on these elevated letters, then he would slip his sleeve up again—there was the name of your friend. That's the way Foster performed that trick. But that was different from the ballot test I referred to.

Now, he has told you about Home, but he seemed to forget that Home came out and denounced Spiritualism, joined the Catholic church, and offered one thousand dollars to any medium in this country or Europe whose phenomena he could not explain. So Home is a fraud, and Fay is a fraud. So your Crookes and Wallace got their religion from frauds.

PERSONALITIES.

As to his wife's being a medium, I never knew it until he confessed it here. But he is a funny man—not even a confederate to his wife. He says she has got no confederates. Why, that's funny. Well, if his wife can give a demonstration that Spiritualism is true, let him bring her here and give the demonstration. I would just as leave have his wife do it as any person else. But I affirm that if your wife (addressing Mr. Hull) is a medium, she is a liar and a fraud and a knave, or an ignoramus, the same as any other medium. And you lived in adultery with her, according to the laws of this land, and he was forced to marry her according to the laws of Illinois, at Chicago.

Mr. Hull—speaking to the moderators: He says I am living in adultery with her. I say that is a personality he has no right to indulge here.

Mr. Covert: I want to say I know parliamentary law, and I want to say he introduced his wife, and I want to say I have a right to answer. He denied last night of being an infidel. I know what I am talking about. I haven't violated any parliamentary law. You permitted him to introduce the subject, and you permitted him to say he had never been an infidel. I have a right to reply to whatever my opponent introduces. If he hadn't introduced his wife I wouldn't have mentioned it, but I don't propose that he shall force upon us that his wife is a genuine medium.

Mr. Hull: I say these things are falsehoods, and I would like to have time to explain it. Every word is false. He can talk about her mediumship, but when he accuses her of adultery, that is an other thing. My wife is as pure a woman as any woman in the world. I ask if the question whether I committed adultery with her has any reference to this question. That question has been settled in the courts, and the courts decided that I was about the only married man in the state of New Jersey. I didn't get married in Chicago. I never took out a marriage certificate anywhere. These things are falsehoods. I would like to have time to explain it. Every word is false—all of these things.

The Moderator: We ask him [Covert] to refrain from such personalities hereafter, and that each of you shall maintain silence while the other is speaking.

Elder Covert proceeds: Much ado over nothing! Now, I want you to begin with Sister Woodworth. He brought up Sister Woodworth—a very good person, but innocent, who gets mesmerized and falls into mesmeric trances; and, just like the Spiritualists, she thought she saw God and heaven, and all these things. But she has since learned that these things are but visions of the mind. What he referred to at San Francisco and Oakland convinced her that she was mistaken in these things, if true as reported.

Now, mark the unfairness of the man. Of all the opponents I ever met, I never met such a prevaricator and misrepresenter of arguments. I said in the raising of tables, there were three things. Either it was raised by physical force on the part of the mediums, or else the persons were mesmerized, or else they lied. Now, then, these gentlemen can take one of these three things. They either had a medium to raise it by physical force, or else they were mesmerized and thought they saw it, or in that case be perfectly honest, or else they lied. Now there's a vast difference between that and saying "those men are liars." Let's have a clear statement of the case.

MEDIUMS ARE DEVILS, ETC.

Last night he said God didn't work miracles—that the devils worked them; and then he said that their mediums worked them. Therefore, their mediums are devils, according to the Bible and his interpretation of it. Well, that's just what I have been talking about. Why, of course, they are devils and devils, and always have been and always will be, for they were begotten in fraud, and can only perpetuate their miserable system by conspiracy, and by lies and frauds. That is the only way they can continue.

Now, as to saying that he had been an infidel. He referred to those things last night, and put his personal character up here in defense of his argument.

Now, as to free love. He said that to elevate woman. Great God! I want to see the father or mother here who wants their daughter elevated that way. To

break the marriage relation, to go out and have sexual intercourse with whoever you can, is the broad and real meaning of free love; and yet, by that process he proposes to elevate woman. The mediums have never done anything in this country to elevate women. They have drawn them down. The women of this country have been elevated by Christianity. The influence of the church and the teachings of the Lord Jesus Christ are the only things that have ever elevated women, or ever will elevate them, and that is very evident.

Now, he referred to the character of the Spiritualists compared to the character of church members. He said their standing in Anderson was as good as the standing of the church members. That is not true. The greatest gamblers of this county are Spiritualists, and the greatest drunkards are Spiritualists, and thus every class that is low and mean is connected with the Spiritualists. Their moral standing in this city is not equal to the moral standing of the members of the churches in this city.

HISSES.

But that is the Spiritualists; how about the mediums? There is not an honorable medium in this country or Europe, morally speaking—cannot be. What was the result when we had the trial here of Madam Hilligoss? Who was on the witness-stand? Who testified for her? Why, you hissing three or four women from the street, and one lady that was so affected had a child in court. Now hiss, will you. I don't care for your hisses. You are the kind that hissed in court, but you can't throw me off. These are the facts, and the facts stand on record in the court here in Anderson. The mediums of this country are not of equal standing with the ministers of this country. What says the man who was a medium for twenty years? He says in all of his travels he never met a female medium but what was of doubtful character. Now, then, these are the facts about mediums, and I make the distinction between mediums and Spiritualists. I told you there were but very few, there are, in fact, mediums that are Spiritualists. All mediums are infidels, as a rule, or agnostics. They play these tricks, they know they are playing these tricks upon the people, just the same as Joe Smith and Brigham Young played their deception upon the honest Mormons. The honest Mormons stand in the same position that the honest Spiritualists stand. They are deluded. Well, I thank God that my people and the people of the other churches have sense enough to keep still; but I know that Spiritualists are mostly crazy, and hence this fool noise (referring to some disorder which occurred). Why can't you keep quiet like the Christian people do?

My proposition is, that Modern Spiritualism is a delusion, a fraud and a lie, and when I am talking about a lie, I am going to say "lie." I don't propose to be driven from this platform as long as I am using parliamentary language. I know when I am using parliamentary language. I am using strong language, and the case demands it.

Now, then, Modern Spiritualism is a delusion, and especially when we go to the word of God. Why? Because it teaches that future knowledge belongs to the medium, and thus they can tell the future; while God says in his word, "Secret things belong to God." Then it is a delusion when they teach us that the magicians could work miracles. The magicians before Pharaoh could not work miracles. They played two or three of the common tricks of the magicians of Egypt, which Brother Becker can well expose, and you can well understand it. Why, they pretended to create serpents, and they pretended to create frogs, but when it came to creating lice, they couldn't create lice. Therefore, if a man or woman, or a magician had power to create a snake, power to create a frog, he most certainly would have power to create a louse. Hence it is a delusion to assume that the magicians of Egypt worked miracles.

It is a delusion also to think that persons can interpret dreams, according to God's word. Only God himself could interpret the dreams. We heard of the dream of the seven cows that came up, very poor, that were going to eat up the fat cows; and we were told that that was the Spiritualists, and they were going to eat up the fat people. I suppose that's myself. Well, now, who interpreted that vision? It was God Almighty. Who interpreted Nebuchadnezzar's dream? Why, all the magicians couldn't, and when Daniel was called he said it was the spirit of the Most High God who interpreted the handwriting on the wall; not the magicians, not the astrologers, not the mediums; no, but, as Daniel said, the spirit of the Most High God.

PROPHECY.

As to the prophesying which we have heard so much about on the part of our opponent, saying they simply prophesied by the spirits of the dead the same as the mediums do at the present time—let us take an illustration. Of Babylon the prophet said, of that mighty city: She shall not be in inhabited from generation to generation; the Arabian shall not pitch his tent there, the shepherd shall not take his fold there, the wild beasts shall dwell in the palaces, and the bittern and the wild fowl shall be heard there.

That is prophecy. Prophecy is history written before the events occur. What happened to that beautiful and events occur. What happened to that beautiful and great city of Babylon? When the site of the capital was changed to Seleucia, they took Babylon and made a zoological garden out of it; that was the time her palaces became filled with wild animals. But it says, the shepherd shall not lead his flock there and he dared not because of the wild beasts. But it says the Arabian shall not pitch his tent there. Why? The Arabian wasn't afraid of the wild beasts; he liked to contend with them; but in the caverns and recesses, in the cellars and dark caves there were venomous reptiles, and thus the Arabian dare not pitch his tent to sleep there. But it says, Babylon shall become a place for the water fowls. Later on, the river Euphrates, from some obstruction in its course, overflowed the site of Babylon, and the water fowl was heard where the great site of the City of Babylon was. It shall not be inhabited from generation to generation. That is God's word. The prophecy of God's people has been fulfilled in letter in all ages of the past.

Jesus Christ, speaking of the temple, said, the time shall come that not one stone shall be left upon another that shall not be thrown down. When the Romans surrounded Jerusalem, when the Christian people went out, according to the prophecy and teaching of Christ, when that temple was overthrown, when Jerusalem was surrounded by the Romans—they believed there was gold in it—they believed there was gold and silver mixed in the foundations of it, and hence every stone was separated one from another; and thus they took up the very foundations of the Temple, and not one stone was left upon another that hasn't been thrown down. That is prophecy

foretelling the history of the future, and thus the prophecy from the righteous Abel down to Malachi has been fulfilled. Every prophecy made, and every shadow and type given by God Almighty in the law of Moses on Mount Sinai was fulfilled. The shedding of the lamb's blood, the waving of the sheaves of wheat, and the heaving of the bread, all these things pointed to the coming of a Messiah—the Son of God. He rose from the dead, the first to rise to die no more. He brought life and immortality to light through the gospel. He was the bread of life; he is the water of life; and thus every prophecy, every sacrifice, every ceremony of the old dispensation was fulfilled in God's son, the Lord Jesus Christ. But mark you, if I say a thing against Kate Fox, or old Andrew Jackson Davis; some of you begin to hiss; but he may deride the Son of God—he denies he is the Son of God; he denies the divinity of Christ; he denies the personality of the Holy Spirit; he denies the personality of God; he denies the authenticity of the Scriptures; he denies the genuineness of the Scriptures; he denies Christianity, and then you laugh at that. Why? Because Spiritualists are nothing but infidels. Spiritual free-love is nothing but free-love with a ghost in it. That is the difference between spiritual free-love and the other kind. Their's simply has a ghost in it. Now, mark you at any word of irreverence or making light of the Lord Jesus Christ how some people tramp their heels. Why, you are infidels out here, and the point I want to make clear before the Christian people is,—and your great champion admits it—he denies the authenticity of the Scriptures; he denies the genuineness of the word of God; he denies the personality of God; he denies the Lord Jesus Christ is divine; he denies the Holy Spirit, and then denies that Jesus Christ brought life and immortality to light through the gospel, and offered instead thereof the miserable, low clap-trap of a table being lifted by a rogue or else simply rising in the mind that is overheard or mesmerized—offering such a miserable thing as that in place of the atonement made by Christ.

Talking of Nicodemus going to Christ! Why did he go? He says, "No man can do the things that thou doest except God be with him." And what did Christ teach him? Why, "a man must be born again before he can enter into or see the kingdom of God." Now, what is the kingdom of God? Paul says, "It is not meat and drink." It is not the lifting of tables, it is not old tin horns and slates and paraphernalia, and all that kind of stuff that the women mediums carry under their clothes when they go in the seance room. No, it is not all that paraphernalia; but Paul says: "It is righteousness and peace and joy in the Holy Ghost"—or the Holy Spirit; not in the spirits of the dead, not in the spirits of the Indians or the Mohammedans, or your friends at all, but it is peace and joy in the Holy Spirit, the third person in the Trinity.

As to the fact of the raising of the dead: Christ raised the dead. The widow's son he raised in the presence of the whole funeral. Hundreds of people saw him. He raised Lazarus in the presence of unbelievers, and Christ raised himself to die no more in the presence of unbelievers that were standing there guarding his grave. Can the mediums raise the dead? Can they come forth themselves? If so, let them come forth, and then we will have some respect for their phenomena.

NO SPIRIT RETURN AFTER DEATH.

Do the dead return? Do the Scriptures teach that? No. When David's little child was dying—his little boy—as a father that loved the boy, he prayed, "for," he said, "who can tell whether God will spare the child or not?" But the child died. David arose and dressed himself, and the servant said, "Why, how is this?" "Well," he said, "while the child was sick I wept and prayed; but now he is dead. He cannot come to me, but I can go to him." There is the difference between the doctrine of Christianity and the doctrine of Spiritualism. The doctrine of Christianity is that God's people can go to meet their loved ones in the land that is fairer than day. What about the spirits of the dead? Where are they? Can they come back? Why, no. The rich man in hell could not come back; neither could Lazarus in Abraham's bosom. There was an impassable gulf. If mediums could call back the dead, why not call back the rich man; why not give him water to cool his parched tongue? They cannot call them back.

In whose hands are the spirits of the dead? Why, the word of God tells us: "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there."

"If I take the wings of the morning, and dwell in the uttermost parts of the sea; "Even there shall thy hand lead me, and thy right hand shall hold me."

IS THANKFUL.

Hence the spirit of God Almighty has charge of the spirits of the dead, and I thank God that when my friends have gone, they shall be at rest. I thank God that when I go over I shall not be yanked back from the other world by a lot of old mediums, like they yank suckers out of a pond. No, when I go over I am going to stay until the Lord Jesus Christ comes again. But then the Spiritualists deny the coming of the Lord Jesus Christ. They deny the resurrection of the body. You heard the creed. They deny the essential doctrines of our Lord and Savior, Jesus Christ; and therefore it is a moral delusion as well as a scriptural delusion, a delusion of morals, in fact, as I proved last night. The leading mediums become free-lovers, and he practically endorses it by the reading from the book published that I read last night. It is a delusion of the mind. Men sit around a table and become self-mesmerized, and thus see the things that they suggested before they went into the seance-room.

GRIMES ON EVOLUTION.

Now, as to Davis' work. Why, Grimes wrote the first work on evolution ever written in the English language to which a man signed his name, long before Andrew Jackson Davis, and there it is, "The Problems of Creation." And what is it? It is simply this: The worlds grew by condensation of ether; that light, heat and electricity are motions of ether; that gravitation is ether flowing into a vacuum produced by condensation; that the light of the suns produced by the condensations exceeding the radiations. Thus the whole universe is governed by law, and not by capricious spirits, as taught by Andrew Jackson Davis. He made no prophecies, he told of no planets that would be discovered beyond that told of by Herschel and others that preceded him. He received his knowledge from those educated men that I told you of—those Universalist ministers and others who formed the system.

And now he says if Grimes or I could write such a book, what a fortune would be in it. Why, God bless you! The people that printed it broke up. You can buy that miserable old book of Davis' at any second-hand bookstore for fifty cents. Why, he is a false prophet himself. Davis broke up, just as the men who published the Book of Mormon all broke up. Why the Book of Mormon was endorsed by four or five men. Did these men lie? They said that Joe Smith found the golden plates, and he had a great big pair of iron spectacles that he looked through and interpreted. Now, then, the way the Indian accounted for this book is as follows: He said God wrote a Bible, and then the Devil wrote one and was ashamed of it, and hid it, and that Joe Smith found it. Now that Book of Mormon is sworn to be true. As that is a lie, so Modern Spiritualism is a lie. The whole system is a delusion—a delusion in theory, a delusion in philosophy, a delusion in phenomena, and its honest believers are deluded the same as the honest believers in the Book of Mormons are deceived. "Time."

I thank you, Moderators, and I thank you all for your attention.

THE PARTITION OF CHINA.

The heathen Chinese! The heathen Chinese! What an opening for Christian exertion we see! Then hie for the Flowery Land of the east, Like vultures we'll swoop on the promising feast. Man, man all the fleets of the brave and the free, And bombard all the coasts of the heathen Chinese. Let the Russians go here and the Russians go there, But, by jingo, we'll each have a slice, we declare. We English are bound to look after our trade; There are men to be plundered and cash to be made. With the "Maxims" of Christendom soon we shall see A wonderful change in that heathen Chinese! Then come, all ye teachers and preachers and fighters, Backed up by the Press and its wonderful writers, And give to this darkened and down-trodden nation A touch of the blessings of civilization. When Russians are robbing and Germans are raiding, Never let it be said that we are not aiding. The pride of the land and the queen of the sea, We'll do what we like with that heathen Chinese! We'll rob him and shoot him and burn each small village, And give every town which is larger to pillage, To the conquest, ye Christians, sail swift o'er the sea, And make what you can of the heathen Chinese! —Westminster Gazette.

THE OLD BLUE WRAPPER.

I can see the old blue wrapper that my mammy used to wear, With the braiding 'round the border and the bits of lace so rare, For I've often dried my tears against that wrapper on her breast, When my boyish heart was breaking and I wished to be caressed. There was nothing half so homelike as that old blue dress to me, There was nothing half so rich as those old frillings seemed to be, And no arms have ever pressed me with a love so rare and true As the hugs I got from mother when she wore that dress of blue. I have seen old Neptune's color, as the blue waves billow by, I have seen the velvet starlight in the azure tropic sky, I have seen a maiden's glances that the light of heaven bore, But there's not a blue so pretty as the dress my mammy wore. —Pittsburg News.

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FORTUNE AND FATE.

Oh, why should Dame Fortune be partial to one And cruelly severe to another; Oh, why is the labor of Fate never done Oppressing the lucky man's brother? Men's motives and feelings may be just the same— Each struggling along the same road; One rises in fortune, distinction and fame, The other breaks down 'neath a load. One has but to reach out his hand for the gold That rolls in at every turn; The other must struggle to even get hold Of each shining piece he may earn. Each may be sober, industrious and bright, And each one be polished, withal, And yet old Dame Fortune and Fate, e'er in sight Lift one and the other let fall. If life were but measured by man's mortal span— The future depended on gold, Then life would be partial in working and plan, And justice left out in the cold. DR. T. WILKINS.

CHILD AND MOTHER.

O, Mother-My-Love, if you'll give me your hand And go where I ask you to wander, I will lead you away to a beautiful land— The dreamland that's waiting out yonder. We'll walk in the sweet-posie garden out there, Where moonlight and starlight are streaming, And the flowers and birds are filling the air With the fragrance and music of dreaming. There'll be no little, tired-out boy to undress, No questions or cares to perplex you; There'll be no little bruises or bumps to caress, Nor patching of stockings to vex you. For I'll rock you away on the silver-dew stream And sing you asleep when you're weary, And no one shall know of our beautiful dream But you and your own little dearie. And when I am tired I'll nestle my head In the bosom that's soothed me so often, And the wide-awake stars shall sing in my stead A song which my dreaming shall soften. So, Mother-My-Love, let me take your dear hand, And away through the starlight we'll wander— Away through the mist to the beautiful land— The dreamland that's waiting out yonder! —Eugene Field.

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CRIME AMONG MEDIUMS AND CHURCH MEMBERS.

WORSE THAN THUGS.

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BENNY FOSTER AND HIS WIFE POSE AS MEDIUMS, AND A PROMINENT CHICAGO SPIRITUALIST IS SWINDLED OUT OF \$500 AND VALUABLE JEWELRY—IMPS OF DARKNESS, UNDER THE PRETENSE OF BEING ANGELS OF LIGHT, PERFORM THE NEFARIOUS WORK.

To the Editor:—The events of the last few weeks, culminating in the hasty flight of Ben F. and Emma Foster from the city, furnish an object lesson which all Spiritualists would do well to profit by. Certain it is that some of us will profit by those experiences, myself among the number. A word of explanation is due the public as well as myself concerning my association with the Fosters at Lakeside Hall.

Ben F. Foster came to see me at my rooms and stated that he had rented the hall for the purpose of conducting a series of meetings, and requesting me to assist in the enterprise. Having nothing on hand at the time and being willing to assist in carrying out what to me was considered a worthy project, I became associated with him with the distinct understanding that we would conduct a meeting free as far as possible from all objectionable features, a meeting where the

PHILOSOPHY AND PHENOMENA

could be combined to the edification and profit of all concerned. Foster's light seances as conducted in the hall did incite great interest, and with one single exception no criticism was manifested.

That he is a remarkable instrument for his phase of manifestation I still believe.

I also still believe that his wife, Emma Foster, is a good medium in her line of work, and that genuine and remarkable manifestations have been and can be produced through her agency. So much for my position in the premises.

It is to be regretted that mediumship does not depend on

MORAL CHARACTER

instead of purely physical states, but that it does not is well known to all who have given the subject proper attention. That the character of mediumship does largely depend upon the character of the instrument used, I believe to be a fact.

This position has been maintained by myself for many years and I have been censured by many Spiritualists and recalcitrant mediums for assuming the position that to possess psychic power was not enough, and that the time had come when we as Spiritualists must

DEMAND CHARACTER

as well as mediumship in all our workers, whether in the seance-room or on the platform. This position I not only still maintain, but desire to emphasize at the present time, and it is a position which we must maintain as a body or become the laughing stock of the world. Too long have we condoned the

GENERAL CUSSEDNESS

of a certain class of psychics simply because marvelous manifestations can be produced by their agency. The Fosters, in betraying the confidence of their too trusting friends and taking under false pretenses, from one of their patrons four hundred and fifty dollars in gold, besides sundry articles of jewelry, have placed themselves beneath the

LEVEL OF THE THUG

who holds up his victim on the street, and their action should be condemned by all Spiritualists and all decent-minded persons. They not only should be thoroughly advertised by every Spiritualist and secular paper in the United States, but it is to be regretted that the case could not have been called in a court having competent jurisdiction where they might receive the punishment

DUE THEIR CRIME.

Such persons should no longer be tolerated among Spiritualists, no matter what marvelous things they may be able to produce. Their proper place is

IN THE PENITENTIARY

until they can learn to appreciate the virtue contained in common honesty.

The case is one that does not admit a particle of doubt, and any camp association or society who will in future patronize them or allow them to conduct seances upon their grounds, in their halls or places of meeting, will be justly considered as accessories in

THEIR CRIMINAL PRACTICES.

Now is their a remedy among Spiritualists for this state of affairs, or must we wait for the Antis to unearth these plague spots and apply the remedy which we do not

SEEM TO HAVE SENSE ENOUGH

to apply ourselves? In my opinion we have a remedy if we have the courage to apply it, and it lies in abolishing the dark seance. It is a fact, patent to all observers, that more than three-fourths of all the trouble in the past has arisen from the fraud practiced by dark circle mediums, including the phase known as materialization. In these circles there is usually no attempt whatever made by the medium or their attendant controls (?) to teach in any manner the philosophy of right living in order to assist us in rounding out a noble manhood or womanhood, their whole effort being concentrated in producing

THE MARVELOUS.

There are possible exceptions, but the rule holds good as thousands can testify from their own experiences and observations. For my part I have gained a probably needed experience in this unfortunate matter, and am now ready to obey the scriptural injunction, "Have no fellowship with the unfruitful works of darkness."

Spiritual intelligences who have the good of humanity in view, and who are capable of instructing us in all that pertains to growth and improvement and the attainment of knowledge, do not need the condition of darkness, nor do such intelligences seek the dark seance for the purpose of imparting instruction.

It is humiliating to one who holds the cause and good name of Spiritualism above all else, to

WITNESS THE GULLIBILITY

of many of the patrons of these dark places. The unfoldment of various phases of mediumship is promised in short time, which usually takes years of patient waiting to accomplish, wonderful guides are assigned to these budding psychics, among them celebrated statesmen, renowned jurists, college professors, eminent physicians, military celebrities, and the ever-present ancient spirit who has compassed all worlds and all knowledge and who keeps on tap a vast fund of instruction never before given to mortal man in any age of the world.

And all this in view of the fact that there is absolutely nothing in common with the mediocre talent and in many cases the absolute ignorance of the would-be mouthpiece of these exalted intelligences. Everything goes, how-

ever, and the more ignorant the novice in psychic affairs the more wonderful the control.

O, the pity of it, and the disgrace that is attached to the fair name of Spiritualism in consequence. Is it not high time that Spiritualists come

OUT OF THE DARKNESS

and into the light? I do not know what course others may pursue, but for myself I have "sworn a solemn oath" that I will henceforth use all the powers at my command to discountenance such reprehensible practices, and whenever I know of mediums who use their powers to deceive and rob the public as in case of the Fosters, I will publish it to the world if compelled to call the aid of the Antis to accomplish my purpose. How many Spiritualists will aid me in driving all such disreputables from the ranks of Spiritualism? WILL C. HODGE, 98 Ogden avenue, Chicago, Ill.

CRIME! CRIME!

As It Is Found to Exist In the Churches

CRIME IN THE CHURCHES EXCEEDS THAT AMONG SPIRITUALISTS BY ABOUT A THOUSAND TO ONE.

If any of the church people raise up their hands in "holy horror," because Benny Foster's seances were instrumental in the perpetration of a diabolical crime, let them read the following. I could furnish you hundreds of such cases of recent occurrence:

SHE STOLE, THOUGH A PILLAR OF THE CHURCH.

In Part III. of the General Sessions yesterday Miss Dora Wood, who had been described by witnesses as one of the pillars of St. Mark's African M. E. church, was convicted of stealing a \$200 sealskin saccage.—New York Sun, Jan. 15, 1898.

A CLERICAL MONSTER—REV. HICKMAN, OF KNOXVILLE, IN THE ROLE OF A MORAL LEADER—BETRAYS A BEAUTIFUL YOUNG GIRL AT MARYSVILLE, TENN., WHILE ASSISTING AT A REVIVAL SERVICE—ONE OF THE MOST HORRIFYING STORIES OF A MAN'S MORAL OBLIVION.

Knoxville, Jan. 12, 1898.—Evidence came to light today of another good man of this city departing from the ways of righteousness and ruining a young lady living in Maryville, Tenn.

The man in question is none other than Rev. J. T. Hickman, pastor of the Smithwood Baptist church. News of Hickman's crime was brought to the ears of several of the good Baptist people of this city a few days ago and Dr. Acree, of the First Baptist church, was selected to conduct an investigation.

Several ministers and deacons of the Baptist church of Maryville and this city met yesterday and compiled the evidence in the matter, including the statement of the young girl, who said that he had accomplished her ruin while he was holding a revival in Maryville some months ago. No definite action was taken in the matter yesterday, and early this morning Rev. Hickman appeared before the board and

MADE A CONFESSION,

agreeing to surrender his ordination papers and leave the city at once. This was satisfactory to the parents and friends of the young girl and Knoxville will have one less citizen after to-day.

Some months ago Rev. Hickman went to Maryville to assist Rev. Ferrell, pastor of the church of that place, in holding a revival. Hickman stopped at the home of Rev. Ferrell and while there met the young lady in question, who is about 18 years of age, a beautiful young woman. While enjoying the hospitality of Rev. Ferrell, he accomplished the young girl's ruin.

After the close of the revival he remained several days, and on returning to this city wrote her several passionate love letters, asking her to meet him at different places here in Knoxville.

As soon as the condition of the young lady was discovered by the parents the father wanted to take violent measures against Hickman but was persuaded to take another course.

Rev. Hickman has been one of the most popular ministers in this city for several years, and the announcement of this affair has caused considerable excitement among the church people of this city.—Chattanooga Times, Semi-Weekly of Jan. 19, 1898.

WILLIAM H. KENT ARRESTED—WOMAN CLIENT HIS ACCUSER—MRS. MARY H. MCCORD SAYS AS HER ATTORNEY HE POCKETED THE PROCEEDS OF A MORTGAGE AND HAS STOLEN OTHER FUNDS—IN THE RAYMOND STREET JAIL.

William H. Kent, a lawyer with offices in the Continental Insurance Company's building, was arrested yesterday by Policeman Maloney of Justice Brenner's court, Brooklyn, on a warrant issued by the Justice. He is a well-known member of Plymouth church, where he taught Sunday-school for years, and performed valuable service some months ago in reorganizing the penny-savings system in the Bethel Mission of the church. He is charged by a client, Mrs. Mary H. McCord, also a member of Plymouth church, with having falsely attested the genuineness of a satisfaction piece in the case of a mortgage made by Sarah G. O'Donoghue and John O'Donoghue to Mrs. McCord.

Mrs. McCord lives at 574 Washington avenue, Brooklyn. Kent was the agent in charge of her money and investments, and it is alleged that he stole not only the amount of the mortgage, \$1,100, but other moneys, including taxes and cash invested by Mrs. McCord's niece, Mrs. Annie H. Eastburn, and by her servant girl. Assistant District Attorney Caldwell said yesterday that from all appearances Kent had taken about \$40,000 belonging to his clients. Mrs. McCord had great confidence in Kent, who was regarded as a man of irreproachable probity, neither drank nor smoked, had no bad habits, and was devoted to his wife and child.

Mrs. McCord makes affidavit that a few days ago she was surprised to find that some of her property was noted in the book of taxes in arrears and for sale. She investigated, and found that the taxes on the property had not been paid for several years. She had always given Kent the money to pay taxes, and her confidence in him was such that she had never even asked to see the receipted bills. She had also allowed him to secure mortgages, search titles, collect the interest, and make such returns as he chose.

She investigated further, she says, and found that her claim of \$1,100 against the O'Donoghue property had apparently been paid. There was a satisfaction piece on record bearing what purported to be her signature, but which she declares is false. This satisfaction piece purported to have been acknowledged before Kent as notary.

The O'Donoghues told her that the mortgage had been paid off through Kent.

An interesting fact which came out after Kent's arrest is that he is the executor of the estate of a former Plymouth church member, named Anderson. This estate amounts to over \$50,000, and Mr. Anderson esteemed Kent so highly that besides making him the executor he left him a legacy of \$5,000. This estate appears to have become badly tangled, and the heirs have taken proceedings to force Kent to account. Ex-Justice Nathaniel H. Clement is referee in the case.

Kent was married two years ago, and has a child. He has a mother and two sisters. A few years ago he was a struggling lawyer, with but few clients, and some of the leading men in Plymouth church did their best to throw cases in his way. Among them was the Rev. Howard S. Bliss, then assistant pastor, who regarded Kent as a deserving man, and did what he could to help him along. It is due to this that Kent succeeded in getting a considerable practice. It is said that the proceedings taken by Mrs. McCord were begun only after pressure had been brought to bear on Kent by the officials of Plymouth church, without success.

Kent was locked up last night in Raymond street jail.—New York Times, December 23, 1897.

Now, church members and Spiritualists, read the above, after you see the exposure of Benny Foster. One thousand cases, equally as bad could be quoted, had we space, having occurred within the last three months.

D. R.

MOLECULAR HYPOTHESIS OF NATURE,

And Dr. Babbitt's "Molecular Demonstration."

In The Progressive Thinker of October 30, 1897, I find the following criticism by Dr. E. D. Babbitt:

"Prof. Lockwood's pamphlet on the 'Molecular Hypothesis of Nature' is very readable and instructive, but when he presumes that he is the first to develop this subject and its application to the spiritual, he, of course, is sincere, but was evidently not aware that this subject had been fully demonstrated long before his own work on the subject. Twenty-one years ago, aided by the higher world, I formulated not a molecular hypothesis, but a molecular demonstration, and nearly twenty years ago I published it to the world in my 'Principles of Light and Color,' showing its application to the mental and spiritual side of life and by its aid illustrating the processes of chemical affinity which underlie all things."

Without desiring in any way to disparage Dr. Babbitt's scientific erudition, I wish to correct some misapprehensions on the part of the gentleman regarding the data upon which my work was written, and to suggest to him and others who claim priority of discovery in the general application of molecular physics, that he and these other critics utterly fail to note that the Molecular Hypothesis of Nature as voiced in my treatise, is as distinct and divergent a system of philosophy from that of the Atomic Theory, as is the system of astronomy presented by Herschell and La Place divergent from that of Ptolemy. The atomic theory is a materialistic postulate, formulated before spectrum analysis had become an allied science in noting the spectra of chemical reactions, and the theory has been the occasion of continued speculation among physicists as to the duality of matter and energy, and signally fails to account for the phenomena of change of polarity of combining elements, with its unchanged atoms, or the evolution of color motion from colorless fluids and gases, and how co-relations in combining processes can obtain with the undisturbed polarity of the atoms per se, since a change in the polarity of elements of matter is the basis of combination. These are only a few of the difficulties presenting themselves in the atomic theory.

The Molecular Hypothesis of Nature is a spiritual hypothesis of invisible "modes of motion," based upon the primordial etheric character of nature's elements, and its unit of computation is a molecular volume and not an atom. It is in strict rhythm with the principles and data of spectrum analysis, and regards matter in its visible form as only the phenomena promoted by the combination of invisible spiritual forces. Hence matter and spirit are one—spiritual in character, because in its elemental condition, and in its combining proportions, its activities take place in a chemical spectrum or dimension of space, beyond ocular vision. The Molecular Hypothesis of Nature demonstrates "the chemical balance," the atomic theory does not. The mathematics of "the co-relation of force," and "the conservation of energy" based upon the universal polarity of matter and dynamical principle, have a deeper and more comprehensive significance when understood from the premise of molecular reactions, than any theory ever before presented. Nature, therefore, is shown to be automatic, sustained by the constancy of her co-related forces, and the inherent conservation of her energies. It does not mean the duality of matter and force, as is the premise of the atomic theory, but it means unity of action and re-action of the co-related spiritual forces of infinitude. The philosophy of co-relation, then, being the premise and keystone of all cosmic processes, it demonstrates life beyond the grave, related to life on the mortal plane, by the same eternal principle of natural association—that of cosmic co-relation.

This view of natural processes, so thoroughly voiced in every chapter of "The Molecular Hypothesis of Nature," Dr. Babbitt fails to discover, and he seems to think that I am presumptions, but "sincere" when I affirm in the introductory chapter of my "Hypothesis" that it is the first treatise of the kind—so far as I know—ever presented, in which the argument is laid upon the thesis of the automatic character of cosmos, and the continuity of life based upon the potential reactions of those subtle factors called "chemical elements."

When it is understood that Dr. Babbitt's treatise is based upon "the atomic theory," and that he devotes one of the first chapters of his work to explain and amplify that theory it will seem to the logical mind to be inconsistent and premature now to claim that The Molecular Hypothesis of Nature, presenting as it does, a spiritual premise, had been so thoroughly demonstrated by him so many years ago, in an argument upon the pathology of color motion, based upon a materialistic postulate. And this feeling grows with the careful reader, when it is noted, that nowhere in Dr. Babbitt's book does he treat of molecular co-relations, or postulate a single molecular fact. In the chapter devoted to "Chromo-Mentalism," whatever that term implies—a chapter where one would suppose he would introduce his logical sequences and demonstrative facts, the word "molecule" does not appear; save, in a quotation from Tyndall. The sentence containing the word reads: "The brain of man itself is an assemblage of molecules, arranged according to physical law." There is nothing in the entire chapter indicating or suggesting the kind of demonstration Dr. Babbitt lays claim to.

The chapter, chapter 10, is devoted to the cure of mental disease by the application of color motion; and while he suggests spiritual influences, he does not demonstrate that such influence is of molecular character, nor does he tell us that the action of color motion is of molecular character. Where is the paragraph or sentence showing the molecular co-relations existing between the mental and spiritual side of life? How can he demonstrate an invisible spiritual relation, by his atomic theory. Where are the atoms at, in thought, as a mode of mental motion, projected from spirit life, to human consciousness on the mortal plane? When this can be demonstrated, the modern physicist will be able to measure the potentiality of light with a yard stick.

However erudite Dr. Babbitt may be in the pathology

of light and color-motion, he is reckless in his statement of his prior claim, and short in logical sequences. After saying that I "evidently was not aware that this subject had been fully demonstrated long before his own work on the subject," he proceeds to say: "Twenty-one years ago, aided by the higher world, I formulated not a molecular hypothesis, but a molecular demonstration." After saying that this subject—The Molecular Hypothesis of Nature—had been fully demonstrated by him long before my work appeared, he contradicts this statement by saying, "I formulated not a molecular hypothesis, but a molecular demonstration." A molecular demonstration of what, pray? Where is that molecular demonstration, and to what does it relate? There is quite a difference between The Molecular Hypothesis of Nature, based on a spiritual premise, and a molecular demonstration based on the atomic theory. There is about as much cogency between them as that existing between Galileo's telescope and Ptolemy's "primum mobile," and any priority of claim based upon such careless statement as that of Dr. Babbitt, will not wash with the application of logical soap.

As I am continually meeting with people who claim to have been all over the groundwork of my "Hypothesis," and as I am fully convinced by conversation with these claimants that they fail to comprehend this system of philosophy, it may be well for us to state to the readers of The Progressive Thinker some of the causes leading up to the publication of my treatise, "The Molecular Hypothesis of Nature."

In 1857, in the preparation of some red iodide of mercury, I was at a loss to account for the phenomenon of color motion from two colorless fluids, in the evolution of this compound. In 1863 I called the attention of Prof. Gustavus Bode, of Milwaukee, Wis., who for several years was state chemist of that state, to this phenomenon, and its cause or causes. He suggested spectrum analysis as leading possibly, to the solution. But wonderment only increased with the experiments made, since the red iodide of mercury gave an entirely different spectra from either the iodide of potassium or the bi-chloride of mercury. Now what was the cause of this divergence of spectrum? In 1864 I secured a copy of Dr. Pyncheon's treatise (Paris, France) on chemical and electrical physics; and noted that he affirms this fact, "that the central tendency of all chemical combination is the production of something entirely unlike either of the elements or factors entering into such combination." Thus water is entirely unlike oxygen or hydrogen, its component elements. Salt is entirely unlike either chlorine or sodium, its combining factors; and the red iodide of mercury is unlike the iodide of potassa or the bi-chloride of mercury.

From these data I argued, how can we have such products as water, salt or the red iodide of mercury, without a change of polarity taking place in the factors promoting "this something unlike either factor?" And how can such change take place if the atoms composing these combining elements and factors, remain unchanged in the product of the combination? Must not an atom of whatever character, give up its own polarity before it can assimilate or blend into a more complex form of matter? And if so, where is your atom when it loses its individual polarity? Can an atom of oxygen remain individualized, or retain its identity, when its polarity producing its spectra is overcome?

I believe that close investigation on the part of any unbiased physicist along these lines of scientific inquiry will demonstrate the fact, that the atomic theory is an impossible postulate, and about as applicable to cosmic processes, as "the Christian scheme of salvation" is, to save the ignorant from their ignorance; and in this respect, they are very much alike, both system and scheme requiring matter and an overruling power to actuate it.

Between 1865 and 1873 I wrote several articles for the public press, suggesting molecular co-relations as the basis of organization; and in 1874 before the National Convention of photographers assembled at Buffalo, N. Y., I demonstrated that photographic negatives are the result of the molecular impact of color motion on the sensitive film, and that the transference of these colors carries along with the colors the individuality of whatever is photographed, just as a vibrating bar of steel carries with the vibration a sensation of the character of the hammer that struck it, or the telephone wire carries the thought and personality of the individual speaking through it. I also formulated a mathematical computation of the vibratory character of the colors of the solar spectrum in their chemical relation to sensitive films, based on the velocity of light. (See Munn's Science Record of 1874, article, Photometry of Colors.)

In 1876 I gave my first address to the Spiritualists convened at Omro, Wis., upon the molecular co-relations of nature's forces, suggesting that this natural principle connected invisible life to the mortal plane. In 1877 I was made president of that body of Spiritualists, and continued in that capacity till 1891. During all of this time and since, speaking in the larger cities of the United States, I have continued to teach this truth. I have carried the investigation of molecular reactions far beyond the matter presented in my published treatise. In the investigation of blood structure, the molecular action of the glands of assimilation of the human, in a study of bone and fiber structure, of ganglionic process and brain convolution, in the order of crystallization of woods, barks, rocks, soils and metals, and thus far I find molecular co-relations the formula of physical combination and psychic process.

In view of the facts obtained, I affirm, not arrogantly or dogmatically, yet with firmness, that no sane person will claim to have fully demonstrated the molecular or spiritual character of nature's elements and forces, and still adhere to the atomic theory. It is an impossible postulate, upon which materialism and ecclesiasticism both attempt to build. The former speculation holding to the duality of matter and force makes life appear to be the result of the combined activities of the organisms; and when these are broken up by the change called death, annihilation of the soul is the conjectured result. The latter schism, with its conception of the duality of matter and force, and its "overruling power," as the force, predicated dead, crude and inert matter, original sin and the sin of the world, seeks to save the world from the mistakes and caprice of its God by the belief in the saving power of the incestuous acts of the same adulterous deity. These speculations and fables and the atomic theory upon which they depend cannot stand the search light of reason, and the molecular demonstrations of science. They will fall together; and the Molecular Hypothesis of Nature, the only spiritual hypothesis of cosmos ever presented instructing that life is an invisible formative principle, the result of spiritual combinations by what is called chemical process, is the real thing that is evolved, and that from inception through the countless ages of eternity it is co-related and supported by nature's infinite laboratory of automatic forces. This truth will take the place of materialistic postulates, and of popular fables and pagan fetich; and challenge the thinkers of all civilizations to a higher conception of the value of demonstrable truth.

W. M. LOCKWOOD.

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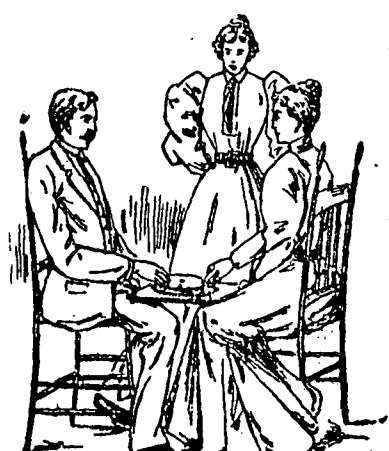
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SATURDAY, FEBRUARY 6, 1908.

A PERILOUS PRACTICE.

A special telegram to the Chicago Record brings the following important facts:

"Huntington, W. Va., Jan. 16.—Word comes to-night from Hamlin, Lincoln County, of a distressing accident on Ten Mile creek, near there, this morning. The Rev. J. C. Enoch to-day closed a revival service in the Baptist church, and hundreds had gathered to see ten converts baptized in the creek. After several candidates had been immersed in the icy waters, Mrs. Henry Kirk, weighing 200 pounds, was led into the stream. As she was leaning backward upon the minister's arm his benumbed hands lost their grip. Mrs. Kirk apparently became unconscious from the cold waters and she sank. Several men rushed to the rescue, but during the excitement Mrs. Kirk drowned. Efforts to resuscitate her proved unavailing. The other three converts were not immersed."

Those who believe baptism is a saving ordinance, as is frequently maintained, leave Mrs. Kirk in a very unfortunate condition. She had set out in good faith, with a believing heart and honest intentions, to complete all the requirements of the gospel to insure her soul's salvation; but God, in an unfortunate moment, took the poor woman out of the hands of her spiritual guide for some mysterious purpose not revealed.

From the frequency of deaths following this practice of immersion, particularly in the winter season, it is to be deplored that the custom has come down to our times. Churchmen generally suppose the rite originated with St. John the Baptist while preaching in the wilderness of Judea his converts confessing their sins. All the information they have on the subject comes from the Bible, which the reader will allow us to suggest, is very poor authority on historical subjects.

Baptisms were practiced among the Jews, when Jewry was a theocracy, and in the Jewish church. It was an essential with them, as was circumcision. They doubtless brought both of those customs with them, from whatever country they came; for they were common to all the Semitic nations. The Phoenicians, at home and in all their numerous colonies had similar rites. There are indications that the Egyptians had an analogous ceremony, as it is known the Greeks and Romans had.

"The object of the Roman instructions," says Smith, in his Dictionary of Grecian and Roman Antiquities, "was to obtain the blessings of the gods upon the persons or things which were lustrated." Fields, flocks, herds, and growing crops were sprinkled with water in the name of the gods, and ships going out to sea were thus baptized and consecrated before being sent on their way. Just as is now done in sprinkling the prow of a ship with wine when naming her. She is christened—made a Christian—by the act of anointing or sprinkling.

Said Tertullian, reputedly one of the Christian Fathers: "To heathens as well as Jews these baptisms were associated not in thought only, but in actual ceremonial usage, with ideas of religious purifications."

Preachers want it understood that baptism succeeded the vulgar practice of circumcision among the Jews; but it was no way connected with that brutal act, a practice common to all the nations of Semitic origin, doubtless introduced as a preventive of that loathsome disease which afflicted the good David and men after God's own heart—so pathetically described by him in Psalms 51:11. By the 19th verse it would seem the "sweet singer of Israel" had very bitter enemies, who, probably, told of his naughty doings, but he squared accounts with them in his 109th Psalm, which see.

AN OLD CONTROVERSY REVIVED.

The attempt of the churches, led on by the clergy, to amend the Constitution of the United States, so as to place God as sovereign ruler of the universe, Jesus Christ as king, and the Bible as the supreme law of the land therein, is, in substance, the revival of the "Babylonian Controversy," so-called from the name of the diocese in England, where it originated in 1717. Bishop Hoadley, of the diocese, preached before King George I., and maintained the supreme authority of Christ as king in his own kingdom; and denied that he had delegated his power, like temporal lawgivers during absence from their kingdom, to any persons, as his viceregents or deputies.

It seems there is nothing new under the sun, and will not be, until Christians shall learn that man, on this mortal plane, has rights pertaining to his condition, which neither God, angels, devils nor churches should usurp.

The morning of life is like the dawn of the day, full of purity, of imagery and harmony.—Chateaubriand.

CHRISTIANITY TRIUMPHANT.

If we can trust the following special telegram to the Chronicle, of this city, there is one place in the wide world where the church is in its glory. It needs no God, no Jesus Christ, no Bible in the Constitution, so far as we are concerned; for they have all these in their hearts by special ordinance, and are governed by them in their daily walks of life. "Pray oftener and more earnestly," a creature of municipal law; pray in the morning before engaging in business, not for the love of God or fear of hell, but to escape fine and imprisonment. Oh, what a strange people these Christians be when clothed with power. But read the telegram:

"Atlanta, Ga., Jan. 20.—Georgia has achieved the distinction of possessing the most truly religious community in the United States, if not in the world. The evidence to substantiate this claim is at hand and the champion God-fearing community may be visited by any unbeliever who cares to take the trouble."

"The town officials of an unpretentious hamlet not many miles from this city recently decided that in view of the prevalence of evil in these degenerate days, behooved them as the official representatives of their fellow citizens to adopt precautions against contaminating influences which might corrupt their morals and keep them out of paradise."

"Therefore it was solemnly resolved that the spiritual welfare of the community would be strengthened by an ordinance requiring all within its borders to pray oftener and more earnestly."

"An edict was forthwith issued commanding all citizens under penalty to pray each morning before entering upon the business of the day. Merchants will hereafter gather their clerks about them for early morning devotion before the measuring of dress goods or weighing of sugar bagging and butchers and milkmen are expected to ask the Lord's blessing before weighing the scales or watering the milk."

"Whether the general observance of this heaven inspired ordinance will result in the closing of the churches as unnecessary luxuries in such an intensely religious community can only be determined by time."

CHRISTIAN SCIENTISTS.

The papers all over the country abound in statements of deaths with all manner of diseases, by neglect to employ physicians, because patients and friends are Christian Scientists, and expect a cure to follow faith and prayer. They profess implicit confidence in the alleged words of Jesus, so they allow dead ones to go down to the grave, rather than show distrust in the Master. Here are two cases clipped from a late issue of the Kansas City Star:

"Mrs. Aggie Woods died at Webster City, Ia., last Saturday, a victim of faith cure, and neighbors denounce the treatment accorded her as outrageous. She was deprived of a physician's care. All the faith cure people did was to sit by her bedside and tell her she would not die, and that it was the Devil who was in her which made her think she would. She believed she was possessed of a devil until the end came."

"Miss Ida York, aged 21, died last week after an illness of three weeks. She refused to take medical treatment, saying she trusted in the Lord for relief."

A Mrs. A. J. Baird, a leading Christian Scientist in Kansas City, Mo., was fined \$50 in the police court, for failing to report to the proper officers a case of diphtheria which came under her care. The child died on her hands. The case was appealed to the district court.

After hearing the witnesses on appeal, Judge Woodford sustained the lower court and said in rendering the verdict:

"I think a monstrous wrong has been done in the death of this child. I don't think the penalty is sufficient. If this woman is going to be turned loose on this community I am going to let a higher court do it. I would fine her \$1,000 if I had the power to do so under this ordinance."

TOO MANY CHURCHES.

"Too many churches," is the acclamation which comes to the public ear from all quarters. The wealth of Christendom is being piled up in church structures, as was that of the ancients in heathen temples. Those temples were the homes of the gods; but they have been deserted, their ruins only remain to tell of their ancient greatness and glory. Those countries marked by the earlier civilizations, abound in those ruins where dwelt Baal, Osiris, Isis, Bacchus, Apollo, Jupiter, etc. God and his worshippers were then as the former survive in modern religions. Another age will come, and the Gods of to-day will give place to another succession of divinities, as it will to another people.

The reason the churches are in excess comes from an excess of the priestly class. A young man with organizing ability, graduates from some theological institution with a smattering rudimentary education, filled with zeal for his profession, and sets himself to work with the aid of a few friends, collects a small congregation; then he imports his parishioners, as well the outside public, for money to erect a palatial edifice which shall excel in grandeur all rivals. He begs money from every source, and makes promises only to be broken. When completed the structure is as useless to the world as the dead palaces at Baalbek, at Karmak, at Rome, and at a thousand other places of lesser note once sacred to the gods.

The preventive of this great evil, the waste of a nation's wealth, is: Cease to manufacture priests, or persons aping them, in such gross profusion; then scientific education, practical and useful, will take the place of superstition, which is only an incubus to humanity.

WANTED A CHRISTIAN JURY.

Chris Merry, condemned by an orthodox jury, to die for the murder of his wife, when the jury were being impaneled for his trial, said he wanted to be tried by a Christian jury, and he was, and will swing from the gallows in consequence.

Opposition to the death penalty is not of Christian origin. They quote with approbation Gen. 9:6: "Whoso sheddeth man's blood, by man shall his blood be shed." Spiritualists and Agnostics very generally oppose the death penalty, and would rarely consent to its execution save in extreme cases, perhaps never, if it were not for fear the pardoning power will release a dangerous convict, and send him adrift to repeat his crime.

"Nature Cure." By Drs. M. E. and Rosa O. Conger. Excellent for every family. Cloth, \$1.50.

LIGHT SHINING IN DARKNESS.

Spiritualism Enlightening the World.

The people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up.—Matt. iv:16.

A notable fact connected with Spiritualism, and which should commend it to all seekers after truth and knowledge, is this, that it welcomes with open arms every advance of science, every gain of research, in whatsoever field.

The sharp contrast between Spiritualism and that which has been the ruling element of orthodox bastard Christianity, all along down the centuries, is all to the credit of Spiritualism. During all the ages the ruling powers of the church have been the bitter foes of science; the enemy of every scholar and scientist whose works did not sustain the teachings of the Bible as interpreted by priestly authority.

The great discoverers in science have been persecuted unto death, and the wrath of the church has pursued them beyond the grave, subjecting their bodies to indignities and their souls to the tortures of hell.

The reader who wishes to become thoroughly and correctly informed on the history of the church in its warfare against science, should consult Draper's "Conflict Between Religion and Science," Babbitt's "Religion," and especially the masterly and comprehensive work of Andrew D. White, "The Warfare of Science with Theology."

The dark story as related by these truthful writers, would seem to be sufficient to cause the cheek of any honest church man to blush with shame for what is called Christianity.

The same spirit of antagonism to every advance of science which does not seem to harmonize with the assumptions of theologians concerning Bible teachings, is manifest to-day, though the ecclesiastical tiger's claws have been drawn or clipped to a great extent. The old persecuting spirit crops out in various ways, overt and covert (not meaning any play on words). It is the spirit that unites "Christians" (P) to pray a Theodore Parker or an Ingersoll into the grave, etc. The outcropping of the same spirit is seen in the Anti-Spiritualist crusade against Spiritualism. It is the spirit that opposes freedom of thought, freedom of investigation, freedom of speech, freedom to find and accept the truth and all truth, where-soever or by whom it may be found. It is the spirit that would dwarf the human intellect, stunt the soul, crib and chain the powers of the human mind, and pare and file and chisel the proportions of all bearing the name of manhood until it should fit into the cramping, disfiguring molds of orthodoxy.

On the other hand Spiritualism stands in the forefront of progression, reaching eagerly out for every new-found truth of science, hailing every fresh advance gained by the research of scholars and scientists, welcoming every addition made to the knowledge of mankind. Spiritualism stands for the utmost and most perfect freedom of thought, in all lines, on all subjects, and by all men—and women.

To the everlasting honor and glory of Spiritualism be it said, Spiritualism has not, and never will have a Paul to declare—as the will and word of God: "Let your women keep silence in the churches; for it is not permitted unto them to speak.—And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."—I. Cor., xiv, 34, 35.

"Let the women learn in silence with all subjection. But I suffer not a woman to teach."—I. Tim., ii:11, 12.—Words that have bound woman as with chains of hardened steel, during all the weary centuries since they were formulated, and from which, with the aid of Spiritualism, she is now being freed.

By freeing the minds of men from the thralldom of theological dogmas, and from the fear of hell tortures hereafter, Spiritualism sets men free to search for truth and publish to the world the results of their thought and labor. More than that, Spiritualism has in many instances proved itself the forerunner of science.

Through the lips of inspired seers, the spirit world has foretold and indicated discoveries and inventions, years before their fulfillment on earth. Sensitive minds have had previsions of things to come, and so have led the world in the grand outreach for progress.

Especially in the vast and wonderful field of psychic research has Spiritualism incited interest, provoked curiosity, piqued the active spirit of scientific investigation and inquiry, and even forced the skeptical and indifferent to think, examine, probe and learn facts beyond what they had learned in all their philosophy.

It has been and will continue to be the leader, the prophet, the inspirer, the teacher, the guide, in all that pertains to the ethereal, the psychic, the spiritual realm of being.

SPIRITUALISM ENLIGHTENING THE WORLD.

The theme is almost too grand for the thought of man—it is grand enough for one of the higher spheres to adequately set forth.

For an Abraham Lincoln to do justice to his thought, would require a sensitive Abraham Lincoln brain through which to voice his own ripe rich thought and wisdom. Niagara cannot pour down through a miniature cascade; the ocean cannot be compressed into a workman's dinner-pail; and if we receive the benefactions of high angelic intelligences, it must perforce come in such smallness of measure as we are capable of receiving.

The sublime truth of Spiritualism enlightening the world is vividly denoted in this, that whereas the so-called Christian religion takes immortality on "faith" Spiritualism proves and demonstrates the fact as a matter of knowledge; whereas the ordinary "Christian" believer says, "I believe," the Spiritualist says, "I know," whereas Christianity sums up its light in the "belief" in immortality, Spiritualism holds aloft the radiant light of knowledge, demonstrated not merely by old unreliable records, but by verifiable facts of the present day.

Spiritualism enlightening the world is also apparent in this, that it does not make religion a system of theological dogmas nor a belief in the same, but is well stated by Dr. E. D. Babbitt in his excellent book "Religion," it is "aspiration for the spiritual and the divine," thus lifting man out from the lifeless forms of the dead past, into the highest spiritual potencies of the living present and the unending future.

To Spiritualists is committed the grand work and privilege of holding up the torch of knowledge, and helping in this enlightening of the world; and every man has his measure of power, his influence, for receiving and giving forth the light that enlightens the world.

There are many ways and methods of working, and all may work. There is the quiet work of speaking in quiet way to friends and acquaintances, on opportunity, telling them what you know as fact concerning spiritual phenomena, etc.

The world has need of clearer knowledge of Spiritualism, its philosophy, its teachings, its facts in the way of phenomena. For this needed educational purpose, special effort should be made to introduce spiritual literature and more especially the spiritual press, foremost among which is The Progressive Thinker, with its weekly wealth of discussions, essays, news and knowledge relating to Spiritualism. There is no more effective way of spreading light before inquiring minds, counteracting the attacks of enemies, and building up the cause, than by adding to the subscription list of The Progressive Thinker.

Now, while our enemies—blindly fighting against us—are doing so much to excite interest and thereby forward our cause, let our friends put forth special effort. Thus will you have the satisfaction of knowing that you are factors in the grand and divine work of Spiritualism enlightening the world.

BEAR IN MIND.

In sending remittances to this office, write your orders on a single sheet of paper, to flow away for future reference, if you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

"THE DAMNED STUFF" ALCOHOL.

The following black picture of alcohol is floating through the press, and is credited to that inimitable word painter, Col. R. G. Ingersoll. It is a portion of an address to the jury on the occasion of a trial wherein a manufacturer of intoxicants was involved, and the Colonel arraigned the demon of intemperance in his own peculiar way:

"I am aware that there is a prejudice against any man who manufactures alcohol. I believe from the time it issues from the collied and poisonous worm in the distillery until it empties into the jaws of death, dishonor, and crime, it demoralizes everybody that touches it, from its source to where it ends. I do not believe anybody can contemplate the object without being prejudiced against the liquor crime. All we have to do, gentlemen, is to think of the wrecks on either bank of the stream of death, of the suicides, of the insanity, of the ignorance, of the destitution, of the little children tugging at the faded and withered breasts of weeping and despairing mothers, of wives asking for bread, of the men of genius it has wrecked, the men struggling with imaginary serpents, produced by this devilish thing, and when you think of the jails, of the almshouses, of the asylums, of the prisons, of the scaffold upon either bank, I do not wonder that every thoughtful man is prejudiced against this damned stuff called alcohol."

"Intemperance cuts down youth in its vigor, manhood in its strength, old age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, enforces conjugal blows out of blind atonement, blights parental hope, brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows; children orphans; fathers spend; and all of them paupers and beggars. It feeds rheumatism, invites cholera, imports pestilence and embraces consumption. It covers the land with idleness, misery, crime. It fills your jails, supplies your almshouses, and demands your asylums. It engenders controversies, fosters quarrels and cherishes riots. It crowds your penitentiaries and furnishes victims for your scaffolds. It is the blood of the gambler, the element of the burglar, the prop of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer, violates obligation, reverences fraud, and honors infamy. It defines benevolence, lures love, scorns virtue and slanders innocents. Intemperance incites the father to butcher his helpless offspring, helps the husband to massacre his wife and the child to grind the paternal ax. It burns up men, consumes women, debases life, it suborns witnesses, nurses perjury, defiles the jury box and stains judicial ermine."

CRAZY OVER RELIGION.

Columbus, Ind., Jan. 16.—Nathan B. Davis, a farmer near this city, has gone raving mad over religion and imagines he is the Devil. He is of a large, muscular build, and is almost impossible to keep him from killing himself and everybody he sees.

Last night he broke his bindings and severely injured two of the seven attendants before he was subdued.

Davis attended a revival meeting at the Sandcreek Quaker church which lasted all day and all night constantly for a week.

Cases of this kind are so numerous at this season of the year, when the harvest of the revivalist is ripe, that it seems a repetition of the old story to report them. There are probably fifty thousand lunatics made annually by sensational preaching, and yet the governments, state and national, foster the wickedness, and exempt church property from taxation, because they are such powerful aids to morality! Accurate statistics of the penitentiaries will show how crime is increased by teaching the false system of religion; and the lunatic asylums will show how minds are wrecked. We commend these subjects to the consideration of Covert, Becker & Co.

PRIESTLY TYRANNY.

A New Haven man recently received the severe punishment of three months in jail for shooting a robin on Sunday.—News Item.

The killing of a robin was a moral transgression deserving reprobation and punishment, though the offender had been instructed that God said: "Everything that liveth shall be meat for you."—Gen. 9:3.

The Divine ruler of the universe never said any such thing, and it is a libel on his character to ascribe such language to him.

The real offense for which the man suffered was shooting on Sunday, a day made sacred to the sun by the heathen emperor, Constantine. There is no reason in morals, in nature, or in revelation for the observance of Sunday as a sacred day; and no justification for laws favoring it, save without it the priest would lose his hold on the people, and be no longer able to enslave them in his interest.

CHEAP ENOUGH.

A bill is before the Virginia legislature to empower justices of the peace to create colonies for life for \$1 each.

If this bill becomes a law the opportunity of a life-time will be in everybody's reach. We know lots and lots of colonists who assumed the title, hoping to pass for distinguished personages among strangers; but here is, or soon will be, a way by which they can get their titles legalized. It will be almost as valuable as that of count, which some foreigners assume on coming to America, their object to exchange the title for a pretty girl with a fortune.

TOO MUCH BIBLE.

Niles, Mich., Jan. 17.—While sitting in her chair last evening with her Bible on her lap, which she was engaged in reading, Mrs. John Shepard, of Sturgis, fell over dead.

"The moral."

MASS MEETING

Of Spiritualists in Chicago.

To All Whom It May Concern:—In pursuance of instructions given to the incoming board of trustees of the National Spiritualists' Association, in regard to mass-meetings or conventions, at the last annual convention held in Washington, October 19, 20 and 21, the board of trustees, at its January meeting, empowered Mrs. Cora L. V. Richmond to arrange for and conduct a mass-meeting in its interests to be held in the city of Chicago, sometime during February, 1908. FRANCIS B. WOODBURY, Secretary.

Washington, D. C., Jan. 17, 1908. To the Spiritualists of Chicago and the Northwest, Greeting:—

In accordance with the above, I hereby call a mass-meeting to be held in Handel Hall, 40 Randolph street, in the city of Chicago, February 22, 23 and 24, in the interests of the National Spiritualists' Association.

All preliminary communications should be addressed to me, care of National Spiritualists' Association, 600 Penna. Ave. S. E., Washington, D. C.

Mediums and speakers who can be present, and take part in the exercises will please send word to me at the above address.

CORA L. V. RICHMOND, Vice-President N. S. A.

HEAVE HO! HEAVE HO!

And a Strong Pull All Together!

Sometimes we make opportunities—others they are made for us. The latter condition now confronts the Spiritualists of Illinois. The National Association has determined the time, February 22, 23 and 24, the place, Handel Hall, Chicago; the character, a State mass-meeting. It only remains for you to be there and if not able to do so, then to make certain that your society or neighborhood is represented at the gathering. State and National questions call for careful consideration.

"There is a past which is gone forever, but there is a future which is still our own."

East St. Louis:—Dr. A. A. Hamilton says: "We have a very large number of Spiritualists, and they all say with one accord, let us have a State convention by all means, and in this city if possible. It would do more to revive the cause than anything that could be done. Let invitation be to Spiritualists whether organized or not."

The N. S. A. has so made it, Doctor. Come over to Chicago this time, and the state convention can pull your latch string later.

GEO. B. WARNE.

To the Spiritualists of Illinois.

The National Association has called a mass-meeting for February 22, 23 and 24, at Handel Hall, in the city of Chicago. We urge that every Society, circle, neighborhood and town of Illinois make special effort to be well represented at that gathering. Plans for broadening of our state work will without effort be determined upon. Now is the time for a strong effort and a move altogether. Act! Come! Officers of Illinois State Spiritualist Association, G. L. S. Jenifer, Dr. D. S. White, Geo. F. Perkins, C. G. Henderson, Georgia Gladys Cooley.

Practical Co-Operation.

The First Church of Spiritualists, Buffalo, N. Y., has inaugurated a movement to practically apply the principle of co-operation in Spiritualistic work. That enterprising society is exerting every effort to complete its temple, and to raise the mortgage of \$3,000 that is now upon its property. The officers of the church have extended an invitation to the Spiritualists of the United States to aid them in their work, by contributing some useful or ornamental article to be sold at a fair to be held March 24, 25 and 26 next. If each person interested in Spiritualism will send even one trifle as an offering, it will show united offerings in the good work, and prove the efficacy of co-operation.

The fair will be under the efficient management of Mrs. J. H. Matteson and daughter, Mrs. Nellie Whitcomb, whose names are a guarantee to every Spiritualist, of square dealing and integrity of purpose. All articles should be sent directly to them, 245 North Division street, Buffalo, and they will promptly receipt for the same. Isolated Spiritualists who have no opportunity to attend meetings, hence are not often called upon to contribute for the support of the cause, can find a most worthy object to which to donate their mites in this Buffalo Fair. Members of Spiritualist societies can easily make up a small box of salable articles without much expense to themselves, by co-operating their efforts, and send their united offerings by express to the Managers of the fair. We hope all Spiritualists will heed the call of our Buffalo friends, and send their boxes to Mrs. Matteson on or before the first of March. This is co-operation practically applied, and we trust that every Spiritualist will take an interest in the matter.

Mrs. Richmond's Lecture.

To the Editor:—Mrs. Richmond's lecture in The Progressive Thinker of January 29 is worth more than a year's subscription. Its purity of diction, beauty of language, clearness of reasoning, and elevated tone is so much above Brother Covert's development that he can no more enjoy it than can the proverbial pig appreciate the luxuriously finished and finely furnished parlor. We pity him.

Waukon, Iowa. G. M. DEAN.

Other lectures from her, equally good, will follow.

MRS. CELIA HUGHES.

The Spiritualists of Chicago were presented a short time ago, with several articles in the daily papers, containing an account of the "arrest and exposure" of the above-named medium. She had her trial last week, and the prosecution made a complete failure—nothing whatever was established against her and her mediumship, and of course she was acquitted. The arrest and prosecution was only the spite work of the personal enemies of Mrs. Hughes, and she has lost nothing by the severe ordeal through which she passed, but on the contrary she has gained many friends.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"The Priest, the Woman and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D. Price, \$1. For sale at this office.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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Forty Thousand GHOST LANDS to be GIVEN AWAY to Subscribers.

A New and Highly Important Feature in the Progress of Spiritualism and the Higher Enlightenment of the World.

If You are a Spiritualist Sit Not Idly Down When There Is So Much Work to be Done, but Get Everybody to Take The Progressive Thinker and be An Actor in the Divine Plan.

THE SPIRIT-WORLD. THIS IS THE BOOK.

What is it, and Where Will We Find It?

This is rather a metaphysical subject. To write upon it in a practical way, we shall be obliged to go back many generations and perhaps cycles of ages, and give the ideas that our earlier parents had of a spirit-world.

We do not get any very clear idea of a spirit-world from the Old Testament. Yet we think from a study of the old record that the people who lived in those early times, we will say after the reported flood, had an idea of a continued existence but as to location we find little to formulate a place where such a world might exist. All religions of which we have anything like a history, are all upon that of location. Save perhaps some of the less civilized nations, who think that those who are acceptable to their gods, will in the "by and by" find extensive hunting grounds, well furnished with everything that could gladden and make happy the heart of its people. And this country is located by them in the far north, or beyond some mountain top, giving us no definite location or place.

Now, if the "Holy Scriptures" cannot or will not give us a location for a home for the soul, nor the savage people of antiquity give us an answer, where shall we look for the solution of this problem?

If heaven and hell are conditions of the mind, both in this life and in the future, as many affirm, that would not answer this question of locality. It is just as essential that the spirit shall have a home after it has taken its departure from this body, as it was that it should have a home while here in the body.

We are fully satisfied that the spirit must have some abiding place after it has cast off the mortal body and the environments that bind or attract it to this earth. We can conceive of no reason why it may not have a permanent home. We shall not pretend to classify or locate where the home of any particular soul shall be, yet we think we may give a very reasonable description of the home of the spirit, or the spirit world. If the spirit has been encased in a very worldly physical form, one who has lived entirely on the earth-plane, with no aspirations to acquire a knowledge of a future life, and of divine things, then the home of that spirit will be near the scenes which they took pleasure in while in earth life. The Indian would be drawn to the hunting grounds and battle fields where their greatest pleasures were found and enjoyed while here. The politician would find his home at "Tammany" or like places. The profane would always be found at the bar, or at the card table. The immoral would be drawn to the low dives in our cities. The miser would hover around where money is being hoarded up. But the good will always be drawn to the moral places, such as our schools of deep learning. Not so much to theological schools as to those where scientific and musical knowledge is being taught. We do not object altogether to theological schools if true theology could be taught. Yet we think those who were taught in these schools will be drawn for a time, and find much pleasure with their old associates.

The life to come, or the future life, is but a continued life. There will be no great change. Our likes and dislikes will be just the same then as now. We shall not have this old physical body with all its imperfections to draw us away from right thoughts and actions, and we may expect to make greater progress then, than we can make now, but the growth will be gradual, and our home will be near old scenes, until we are prepared by growth to take our place in an advanced condition. Then our homes will be changed. They will not be as near the earth as they may be now. What the final ending up of the human family will be, we cannot say. If we progress in the next life as we do in this, it would seem that there ought to be other deaths and births, as there would not be room in one life or sphere for us to make all the progress that is possible for us. Just imagine where we should find room to put our Thomas A. Edison, if he could live in this world, only one thousand years, and should continue to make the improvements in the use of electricity, for that term of years, that he has in the last twenty-five years? The world could not hold him. Neither does it seem that one existence in eternity could hold him, and many others of our bright workers and thinkers. Some may ask what will you do with them? We answer, the universe is large, and if the spirit-world is around us on every side, which it must be, if it has a location, there is plenty of room for all who will pass out from this sphere.

To make this statement appear plain, we will say that if the spirit form should occupy the same space that the physical form does, we should have room for them for millions of years to come. We will make a few figures to show how it would take, at the present growth of the human family, to crowd the spiritual universe.

There are about 24,000 acres of land in a township. This part of the country has been settled up pretty well for about 100 years. We estimate that there are about 2,500,000 souls living in each township. Now if it takes over four years to fill up one acre in each township, it will take 100,000 years to fill the earth one or more feet in depth. And when we come to realize that it is about 95,000,000 miles to the sun, we will see that the time to fill this universe with the souls of the dead is a very long time.

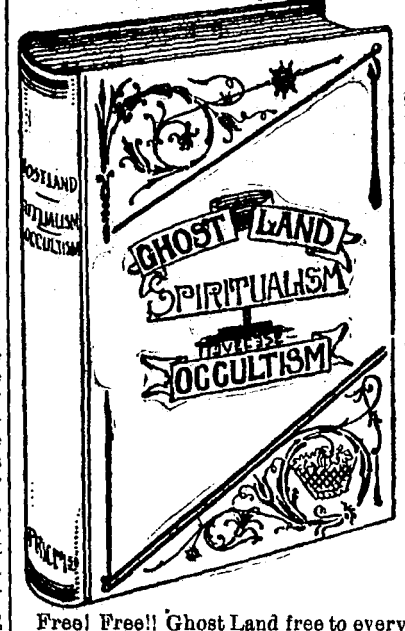
But we will say that to occupy just five miles in height, it would take at least 2,500,000,000 souls to fill up just Milan township, and if we should go up the whole 95,000,000 of miles, we are lost in wonder.

You will see from this statement, that we have plenty of room for all spirits to develop, and as they outgrow earth and its surroundings, they can and will move on to other and brighter scenes, which they have been prepared to enjoy.

Now to summarize answer where is the spirit-world? We will say just where we have prepared ourselves to occupy. We shall gravitate to the place which we are prepared to enter.

(Continued on last column.)

It Will Be Given to Every Yearly Subscriber to This Paper.



Free! Free! Ghost Land free to every forthcoming yearly subscriber.



Read carefully the Divine Plan. Aid us in carrying it out successfully by extending the circulation of The Progressive Thinker.



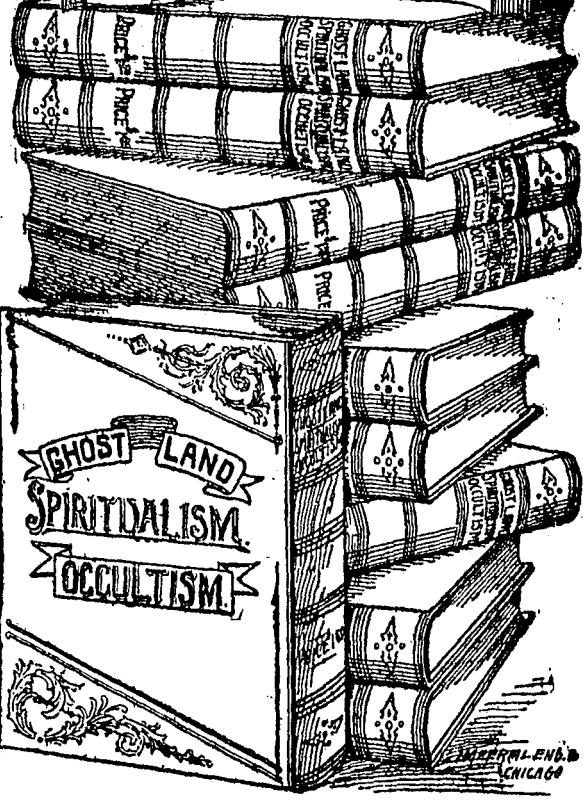
Ghost Land has sold as high as \$15. You can get it by subscribing for The Progressive Thinker.



Every Spiritualist should have The Progressive Thinker and Ghost Land, or he will be left in the rear of the Grand Army of Progress.



If you know a good thing when you see it, you will subscribe at once for The Progressive Thinker and thus obtain Ghost Land.



THE DIVINE PLAN FURTHER ELUCIDATED.

Sometime ago we devoted considerable space to the elucidation of the Divine Plan—a method whereby each one would in a great measure become a veritable Saviour, aiding materially in redeeming the world from pauperism and crime, and advancing it intellectually and spiritually to a higher plane.

The Divine Plan is far-reaching in its benign results. It extends to the highest heaven and down to the lowest dens of poverty and degradation. It is, however, only brought systematically into requisition by those who have in a measure ceased to live exclusively for self, and who look outside of their own families (if their material means are ample for the purpose) for some one whose burden they can lighten and whose spiritual nature they can refine and advance to a higher plane. Having the power of wealth, they expend it judiciously in removing obstacles that obstruct the pathway of the sorrowing and unfortunate, and therefore carry out the Divine Plan in all the walks of life.

The Progressive Thinker has instituted

THE DIVINE PLAN

in connection with its business affairs, and just so far as it is possible, consistent with sound business principles and safety, it has systematically arranged a method whereby a portion of the profits that accrue from its business

SHALL FLOW BACK

to its subscribers, rendering their burden in the part they play in sustaining the paper, so very light that they will hardly feel it, while otherwise they are enriched intellectually and refined spiritually.

The example so wisely set by The Progressive Thinker, and which is not now carried out by any of the orthodox churches or business men, will finally be adopted by the whole world. We, however, realize the stubborn fact, that we are thousands of years

AHEAD OF THE TIMES

in this respect, and we do not expect to see our example followed to any great extent.

THE DIVINE PLAN

is as broad as the universe itself, hence embraces every human being. Its ramifications extend in every conceivable direction, and are as varied as the exigencies of the case demand.

In conducting our business we have so arranged it that a certain share of the profits return to our subscribers in the form of literature—advanced thought, occult teachings, and instruction on various matters with which everyone should be familiar. This is only one of the

MULTIFARIOUS METHODS

of the Divine Plan, yet it is a mite cast forth that is pregnant with great results. If this Divine Plan which we have instituted could be carried out in its perfection, pauperism, ignorance and crime would cease on this earth as if by magic, and the millennial era would commence to dawn.

In sending out "Ghost Land," no little portion of the profits of this office has returned in

ONE UNCEASING CURRENT

to our subscribers, to aid them in the pursuit of knowledge, and to increase by one volume the size of the family library—a volume which without the Divine Plan being brought into requisition would cost each one \$1.50—the paper one year and "Ghost Land" costing each subscriber \$2.50. What a deep chasm there is between the two prices when the Divine Plan becomes a prominent factor in business affairs; each single subscriber has been getting the paper one year and the book for \$1.30, an actual saving in

ONE INVESTMENT

of one dollar and twenty cents. Of course, we have an object in view in carrying out this Divine Plan—to increase our usefulness by extending the circulation of The Progressive Thinker, and in so doing we are exerting an influence which tends to elevate the world to a higher plane spiritually and intellectually. While one person can do much in carrying out to its full fruition this Divine Plan, when others unite with him on

the same broad and comprehensive platform, its scope and usefulness can be greatly broadened.

One who is a careful observer, a philanthropist at heart, and who desires to see the Progressive Thinker in every home will assist in this

GREAT HUMANITARIAN WORK

for the next three months, enabling us to send to each forthcoming yearly subscriber the remarkable book, "Ghost Land," FREE! FREE! FREE! with the exception of the bare postage.

This will be done to the extent of 40,000 volumes. While he is willing to contribute thousands of dollars to aid in this humanitarian work, he expects to start

A Wonderful Spiritual Vibration.

thereby that will penetrate every Spiritualist home that is susceptible to refined and elevated influences, and induce its inmates to subscribe for The Progressive Thinker, and thus obtain "Ghost Land." This is an experiment with him, and if the 40,000 "Ghost Lands" offered are not taken within three months, he will be greatly disappointed, and think that many Spiritualists don't know a good thing when they see it.

AN EXPERIMENT.

We repeat that the sending out of "Ghost Land" in connection with The Progressive Thinker is an experiment only, and the plan of sending out a new book each year to subscribers can only be rendered permanent by a large increase in our list of subscribers. Keep that fact in view. If this plan could have been carried out at first, each of our permanent subscribers would now have a list of eight valuable books on occult, spiritual and other subjects. Commence now forming such a library, and thereby assist in rendering the Divine Plan permanent.

PLEASE BEAR IN MIND.

This office has never accepted a gift. The generous donation contributed by a friend of the cause, amounting to thousands of dollars, goes direct to our subscribers, and the only benefit expected therefrom by us is an increase in the circulation of The Progressive Thinker, and that is one of the main objects of the person who has stepped to the front with his pocket-book.

THE TERMS.

Read carefully the terms: Ghost Land is sent absolutely free to every forthcoming yearly subscriber, each one only paying the postage thereon, amounting to six 2-cent stamps; the paper one year and the book costing One Dollar and Twelve Cents.

TEN OR MORE SUBSCRIBERS.

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He Endorses Ghost Land.

To the Editor:—I received Ghost Land, and am intensely interested in it, for two reasons: My first is because I believe the lady who had charge of the editorial department is highly educated, truthful and eminently refined. I well remember her some thirty-four years ago; I used to go up into "Platt's Upper Hall," on Montgomery street, San Francisco, to hear this gifted pioneer speak upon the subject of Spiritualism. Another reason why I am interested in the book is, that several of the marvelous stories there related are confirmed by my own past experience. GEO. F. LEIGHTON. 17 Dudley Street, Haverhill, Mass.

Now if ever is the time for Spiritualists

to arouse. All the churches have combined against them. They are a power in the land. They are unprincipled in their methods. They believe that they can tumble off their sins on to the Savior, and hence it makes no difference to them if their acts are disreputable. Every Spiritualist and every medium in this broad land should send in a dollar for The Progressive Thinker, to aid it in the great war it is now waging against the attacks of the Anti-Spiritualist Association. Every reader of this paper should act as our agent and see every other Spiritualist within their reach, and have them subscribe for The Progressive Thinker to assist in the struggle. Roll in the dollars.

Of Spiritualists there are thousands

also mediums who take no Spiritualist paper. They know nothing of what is going on in our ranks, and contribute nothing to aid the cause. We attribute this to thoughtlessness on their part, rather than to a lazy lack of interest in the cause. We call their special attention to the conflict now waging. Even in Chicago we could give a list of fifty mediums who subscribe for no Spiritualist paper. In every city, in every town, in every rural district, each one who reads this notice should call on the mediums and Spiritualists who take no Spiritualist paper, and induce them to hand in a dollar for The Progressive Thinker, to aid it in the terrific struggle it is now waging against the members of the Anti-Spiritualist Association.

Whatever difference may appear in the fortunes of mankind, there is, nevertheless, a certain compensation of good and evil which makes them equal. Rochefoucauld.

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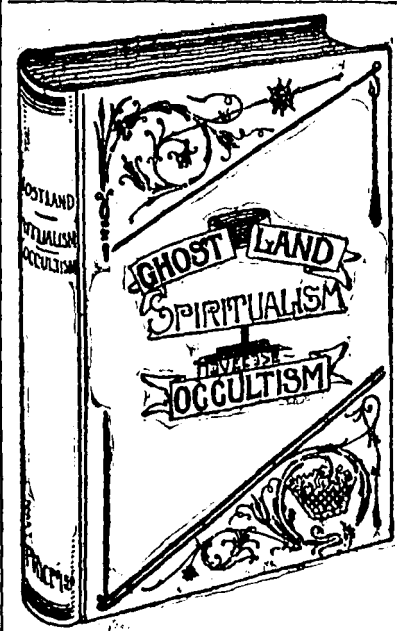
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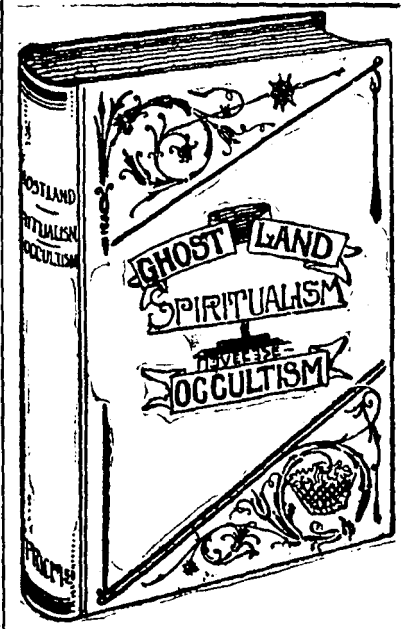
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If we have done well while here, the call will be, come up higher. We shall have but a few years to grovel near earth and its scenes. But if we have done evil, then we shall be haled to the earth, for many long and weary years to do what has been left undone. Avery, O. R. N. WILCOX.

STRANGE REVELATION.

The Spirit of a Man Appears to a Neighbor.

There are many things new, strange and startling written and related in these days concerning the occult and mysterious which are so well authenticated that people almost doubt their senses and wonder whether we are being ushered into a new era, which in our boyhood days we deemed among phenomena only to be related to those inspired seers and gifted oracles of a hoary antiquity.

What we are about to relate did not occur in a foreign country, nor in the misty past of ages ago, nor is it one of the improbable stories of the East Indian mahatma exploits, which are always told as having been seen by "my wife's father's uncle, now dead," but it occurred right here in Sharon and not more than a few days ago. More than that it comes first-hand and from persons whose reliability and honesty has never been called into question.

It will be remembered that on December 22 the death of the late William C. McClain, of Prospect Heights, occurred, after a long and lingering illness with heart trouble, at the age of 67 years. The nature of his illness precluded lying down and for the most time he sat in an armchair in order to breathe the easier.

About a week or so prior to his death, while conversing with four of his friends, he all at once manifested great surprise and asked the attendants who the woman was that just came in and took her position on a lounge before them. He was informed that they saw nothing. Yes, there she is and there was no mistake about it. In a few moments, however, as he said, the figure or spirit manifestation faded from the view and he was greatly astonished that the others had not seen it. While they were yet discussing the apparition, another form appeared and floated or walked across the room, seemingly lay down on the lounge in question and took on, as he recognized it, the exact outline and feature of the late J. J. Wilson, who died Sunday, October 11, or about two months previous.

He made this known to those present and was positive he did not mistake or was the subject of an hallucination. This, coupled with the fact that he was well acquainted with Mr. Wilson, who was in the flesh, having met him almost daily for forty years, made the revelation all the more impressive and credible.

The vision lasted for some time and then, as its predecessor, dissolved into the elements as slowly as fades the twilight into darkness. Mr. McClain was on that day rather better than usual and no amount of argument would have persuaded him that he labored under a delusion.

It is proper here to state that he never was a believer in Spiritualism in the present acceptance of the term or the theory that the spirits of the dead may and do return to visit us. More than that his education and training all through life were such as to place a belief in spirit manifestations in the catalogue of evil and a thing not to be practiced under any circumstances whatsoever.

The conditions favorable to what we have related had not been made by the operations of what is known in psychology as mental celebration or mesmeric influences, for he had not been thinking of anything in the nature of what transpired. Up to that day he had not lost hope in his ultimate recovery, but from that time forward he realized that his stay would be but few days here on earth, a presentiment which was fulfilled speedily and to the letter. S. S. GILBERT. Pittsburgh, Pa.

BEAR IN MIND.

In sending remittances to this office, write your order on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not wise to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

A Library!

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he rejects this offer, his neighbor will soon at once reveal of him, and he will speak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

Ghost Land! Ghost Land!

This book contains nearly 400 pages. It is printed on a fine quality of book paper, and is neatly and substantially bound, and will prove an ornament to any library. We desire to go to the circulation of The Progressive Thinker that a large share of the profits will now be used to give to our subscribers a premium book of such value and interest, that their brains will be regulated by the Divine Plan. It is up to getting some one to unite with you when you send in your subscription, and this shows an appreciation of our efforts.

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

(Address him at Berlin Heights, Ohio.)

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

Hon. F. E. Ladd. A Christian friend challenges me to produce the names of ten men, living or dead, who are recognized as authorities in any department of literature, art, science, logic or philosophy who are not Christians or do not or did not believe in the Bible as the inspired word of God.

He also challenges me to produce names of any institution of learning not founded and managed by Christians. Can you give me the required facts? Especially do I want the names of three physicians and three lawyers.

A. The wording of the challenge excludes debate most ingeniously, for there are few men of the past generation that were not reared under church influence. That they escaped therefrom, is noteworthy, and of greater moment in evidence, than it would be if they had not been subject to dogmatic faith.

What we know of men in the prime of life; what they then believe and teach is all that concerns us in this question. The word Christian is given a broad and unwarranted meaning. A child reared in a church-going family is called a Christian, whatever may be his belief; and the street boys who go to Sunday-school occasionally are Christians! The Guitones and all the murderers in the land are Christians, slipping through the hangman's noose into heaven.

If not attending church, and not believing in a single doctrine taught by the gospel ministry, places a man beyond the danger of being called a Christian, there might be a list of names produced of most eminent men, burdensome to read, who give Christianity no higher place than they do Mohammedanism. Ingersoll was piously reared, and his reaction against his early education, is an example of what is continually occurring.

Judge Edmunds, Judge Ladd, and Gov. N. P. Talmadge were eminent jurist and lawyers.

Abraham Lincoln never belonged to any church, nor did B. F. Wade.

It may be stated without fear of confutation that there is not an eminent scientist in the world to-day, who accepts the doctrines of Christianity.

Huxley, Darwin, Wallace, Faraday, Spencer, how laughable for the churches to claim them! There is not a little four-cornered preacher in the world who has not run amuck at them in sermons bristling with Bible texts, and left them dead on the field of combat!

Gerald Massey, the "poet of the people," did not have church influence in his early history, except as he saw its blasting effects. Wm. and Mary Howitt, Florence Marryat, and a host of other literary celebrities are wide of church teachings.

Girard College was founded by Stephen Girard, with the expressed condition that no minister of the gospel should be employed as a teacher, or be allowed to speak in its halls. He wisely saw the danger of sectarian influence. A suit at law has been recently commenced by the heirs against the trustees, who have flagrantly violated this clause of the will of this great philanthropist. They have been harassed by the ministers for the privilege of giving religious instruction to the pupils, until they have yielded. The gospel minister has more cheek than the reporter, and thrusts himself into all places without asking to be welcomed, and remains when the instinct of a gentleman would cause him to depart with the blush of shame.

It must not be overlooked that infidels regard the public schools as good enough, and the best means of instruction. They have no dogmas to instill, and rely on the demonstrable teachings of science; whereas each little sect has some quirk of theology, that they desire instilled into the minds of children, and have to have special schools and universities. There is not one in this country founded for the good of mankind, every one is established to extend some special form of sectarian doctrine. There are no Catholic or Protestant mathematics, or physics, or astronomy, nor Universalist nor Unitarian, nor Presbyterian; there unfortunately is a Catholic, a Presbyterian, a Unitarian, and some thousand of other renditions of theology, on which eternal salvation is said to depend. Each of these is earnest to propagate its doctrines, and the more inconsequential and doubtful these are the more intense the zeal. Each must have its "institution of learning" to turn out, not men, but Presbyterians, Universalists, Catholics, etc. The infidel and the Spiritualist hold that the public school, free from sectarian influence, is the most commendable "institution of learning," and do not care to detract from its usefulness.

M. E. A. Q. (1) Why are so many mediums controlled by Indians?

(2) We are repeatedly told that mediums should live exceptionally good and pure lives. Why, then, are so many disreputable, and at the same time able to give correct tests?

Enquirer, Wichita: (8) Should not moral character be developed before mediumship is sought?

A. (1) It is claimed that the Indian spirits have more strength to control than others because they are nearer to earth, and probably have more leisure and inclination. However this may be, the peculiar phase is passing away. There are less and less Indian controls, and higher and more strictly spiritual intelligences communicate. This is most desirable, and the passing away of the Indians in capacity of a doctor is also to be congratulated. It was a strange freak of human nature to give implicit trust and confidence to a spirit Indian doctor, who would be the last to be consulted when he held the medicine bag in the primeval forest.

(2 and 3) Unfortunately, impressibility or psychic sensitiveness, does not depend on moral character, although in a great measure the character of the communicating intelligences is determined by the medium's moral standing.

Moral conduct and a pure life are desirable in a medium, because this character attracts spiritual beings of like or superior excellence. The tendency of true mediumship is to purify and uplift, though that depends on the character of the spirits who influence, for the medium not only becomes the channel through which the spirit's thoughts flow, but is more or less identified with the control, and exalted or debased thereby. For the one public medium who is disreputable, there are a thousand in private life, with the purest and most worthy character.

It is not necessary for moral character to be developed before mediumship is sought, for the two may be cultivated together, each receiving valuable aid from the other.

Who makes quick use of the moment is a genius of prudence.—Lavater.

IS HUMAN PROGRESS PERMANENT?

The Conservative and Destructive Forces Analyzed.

When we see around us so many illustrations of the wonderful power of the human mind to grapple with and subdue the untamed forces of nature and bring them into the arena where they can be appropriated to the pleasure and profit of life, the answer of all who love their neighbor is: no good is eventually lost, but may manifest its life in various forms.

"The future can only be judged by the past," and that has shown us nations and races which have attained to a high state of culture, and then their glory passed away. Some internal defect or external force severed the bonds that united them as an organized body and compelled dissolution, proving the fact that only truth is immortal.

The route by which human life has ascended to its present elevation has been very circuitous, passing spirally around the mountain of truth rather than by direct ascent, coming almost to the location in the road which in the long-ago was occupied, but a little higher. Life never was, nor never will again be, in exactly the same position as at present; it must be moving onward, nearer to that fountain which is the source of all light and life. Nations may become old and incapable of performing the mission for which they were intended, "but the people are ever youthful." When this condition exists, divine law replaces them with those more suitable to carry forward its work. Antiquarians may delve into the ruins of buried cities, bringing to the light of the present day remnants of civilization which in material grandeur far eclipse any now existing; but the destruction of those ancient civilizations does not prove race retrogression. They had fulfilled their mission, arrived to the limit of their capacity as the conservators of advancing truth, and they must retire that the new and more vigorous growth may have room to expand.

When the immortal Declaration of Independence announced to the world that "all are created free and equal, with right to life, liberty and the pursuit of happiness," it was not intended merely as a night-star to guide the traveler, but as the dawning of that day when righteousness and justice should walk hand in hand and none suffer hunger or cold. Those through whose instrumentality that truth was announced may not themselves have fully understood its import. Even in our own country at the present time it has not been fulfilled.

The centripetal and centrifugal forces operate just as truly in the spiritual as in the material world, maintaining a just balance, and while preventing the confusion which would be incident to an unsettled state, are ever urging onward. Every discovery of those laws which formerly were unknown, and the knowledge of which has enabled the human soul to grapple more resolutely with undeveloped forces, and to subdue the earth, were given when, through a course of preliminary training, the race had arrived to that state of culture where it could appreciate those advanced ideas and wisely use them for still greater progress. The conservatism that would not recognize the new moon because of profound respect for the old, could not have developed and utilized the mighty power of steam nor of the electrical force, both of which have been of inestimable value in promoting human progress.

Every advance made in the improvement of the material forces, or in the moral and spiritual life of the race, is a prophet crying in the wilderness and pointing to a still better way. To those few inspired souls who have been privileged to stand where the coming light is seen, past achievements are unsatisfactory. To them there is a perpetual dawn of the morning.

As our ideal advances, those conditions which conflict with that ideal become more and more unsatisfactory. Many times the wrath of man has been made to rebound to the glory of the infinite mind, and the recorded instances in human history, when, through the lifting up of the moral tone of society, the mandate has gone forth that there should be a legal change granting to the soul that liberty for expansion which was denied under the old order; and if it did not come by the law of peaceful evolution, then it would come through revolution. Nations at times in the past have sown to the wind and reaped the whirlwind; isolated the divine law and suffered. Let those who think that the commotions which are shaking the old creation are the portents of the final collapse, alay their fears. Change is written on all things. It is one of the divine laws, the abrogation of which would mean utter desolation and death.

The permanency of any organization, whether religious or political, depends upon the amount of what might be termed the recuperative power that is inherent in its structure. If that is vigorous, it will be able to successfully resist the encroachments of that condition which is death and dissolution. The foundation upon which our Republic is anchored has not changed since its establishment. But the forces that are evolving from out of the conditions then existing a more exalted destiny for our country are urging her onward, so that it is not the same country as measured by the standard of human liberty which was in vogue in the time of our forefathers. Whatever of truth was then practically demonstrated in the nation's life has been retained and will be forever a blessed inheritance. Some of the false conditions that existed have passed through the fiery furnace and been consumed. Others will follow, and in the fullness of time will be evolved a civilization the grandeur and glory of which the finite mind represented even by the most enlightened statesmanship of the present day cannot comprehend in its fullness.

With religious thought its perpetuity is conditional, depending upon the extent it is free from the shackles of dogmatic theology. The everlasting gospel, working for human redemption on all the lines of life, is the power of God unto salvation from the errors that are incident to the soul's undeveloped state. But creeds and ceremonial forms are the death-damp and mould which are indicative of an unhealthy condition of the organization that uses them as props to sustain its structure. To be spiritual minded in life, and the stronger determination to be united in that life, the more firmly entrenched on the rock of ages will be the individual character, or the association which has thus been established.

The true scientist, one whose supreme object in striving for a surer hold upon the hidden forces of life that greater good to his fellow-beings may be rendered by the knowledge thus gained, must be one who is spiritually minded. Coming into such close communion with the great first cause, the soul with reverence and humility recognizes the fact that materialistic interpretations cannot solve life's problems nor account for the wonderful manifestations of power that he is privileged to witness. The allegorical conflict between the archangel and the dragon is a truthful description of the conflict and triumph by which the standard of life has been advanced to the present ideal. The darkness of ignorance can only be dispelled by letting in the light of truth; and its permanency is assured until superseded by and absorbed in a greater manifestation of the infinite spirit.

HAMILTON DE GRAY.

Shakers, Albany Co., N. Y.

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SALIENT QUESTIONS.

Light Wanted on Knotty Biblical Problems.

To the Editor:—After reading the tirade of invective denunciation of mediums by Elder Covert, I feel impelled to have a say, and say it will kindly allow me to say, I will give my place to the one who will come under the eye of the aforesaid Covert. I would like to ask him a few questions, as he assumes to be a well versed man in wisdom and a knowledge of spiritual things. And as he has made theology a life study and stuck in trade, and I have not, I feel it but the duty of one who wears the ivory of heaven, that stands in Christ's stead, and believes the Bible to be the word and language of God to his earth children, and so teaches, to give an intelligent reason for the hope that he entertains, to expound the Scriptures, and feed the hungry multitude with the crumbs that fall from his master's table.

Regarding the Bible, and studying its mysteries, and trying to reconcile contradictions, well nigh made an infidel of me. And only for the truth that has been given me, through my investigation of the claims of Spiritualism, no doubt to-day I would be a confirmed materialist.

To the best of my ability, for thirty years I was a consistent member of the Methodist Church. But my pathway to the better land was always more or less obscure. Doubts beset me on every hand, and the only evidence I had of the truth was hearsay, and even the hearsay had been handed down through the centuries, until so twisted and warped that it was not good testimony for a crossing the river.

I knew I was right and proper to do good, but I always felt like a man who had been lost, and had now found the right road, but to his dismay, discovered he had no money with which to pay his toll.

For fifteen years or more I was chief mourner at the altar, or mourner's bench, as it was then called. I would mourn and weep, and would mourn at home, till my face wore the expression of a Presbyterian minister out of a job. Whenever the church saw fit to work off a refreshing, I was the next guest that went under the orthodox hen. I was told that I had lost my soul, and hell would be my portion if I did not find it, and the only way to find it was to come to Jesus Christ, the Son of God, and I did not know of anything I had done that I should be so severely punished; but still I thought I might receive had not yet taught me that preachers were only men, and could lie, and live as immoral as the average. But with years came experience, and experience gave me education, and how they preachers, as it is the spirit, and first of all, to be genuine before trusting them. This is what I want to do with Anderson's "Intellectual Mistake." If he has not made a mistake, and answered another man's call, and is the genuine article, called of God to scatter the seed of truth, he can and should enlighten me on the questions that I shall put. He claims to be a messenger from the Father, God, and is beseeching the people in Christ's stead to be reconciled to God. It is but his duty to give me a lift. Although his God has done some dirty work, he has never done anything seriously mean to me, and if he has, I like all good Spiritualists, can and do freely forgive him!

And if these parasites, who feast and fatten on the sweat of a credulous public, will make their road as plain and pleasant to the city of indolence and music, as is the road I am traveling, I promise to come over occasionally and help them and their God against the mighty.

While in my days of mourning, I was badly scared of hell; I was not badly scared on going to heaven and make the chances of the next world worse. But as there rested some uncertainty as to when I should take my departure, I took the chances and called on Jesus. But he was not visible, I have my doubts, even to this day, that he was there, or ever had been there; and if my sins were forgiven, I have never received a statement of the fact; therefore I am in a quandary.

The Bible tells us there has been a beginning. Then there must have been a time when this universe was one vast, illimitable ocean of silent, meaningless nothingness, and there didn't anything exist that now exists. Will this Anderson magazine of unique antique wisdom enlighten us as to the whereabouts of the throne? And how was it maintained, and sustained, all those eons before this gigantic consummation of taking nothing and making a great deal of something?

You claim that your God made us, and put us in this world. Now, if he is all-knowing, and all-wise, he certainly should have known our intellectual capacity. Then why does he shroud his word in mystery, mix it with falsehood with truth? And was falling to work the puzzle, and separate the good from the evil, must take up our abode in an eternal darkness. Don't you think that we read in Gen. 1:27: "God created man, male and female created he them." Now, this language is plain enough, and shows clearly that the man and the woman were twins; landed here the same day.

After this God put the man in the garden, and the injunction not to eat the fruit of a certain tree, was given to the man—there was no woman there. It was after the man had given names to all the cattle, the fowls of the air, and the beasts of the field, that God noticed there was a lack of help for the man. It was after all this that God operated upon the man. The result was a girl, another woman. Now, the question is: What became of the first woman? and what was the cause of her getting lost out?

Now, if it is unlawful for a man to take his daughter to wife, why did God allow Adam to take his daughter to wife? and thus become his own mother-in-law? bringing about such family confusion as Eve, being both mother and half-sister to her own children? while he was husband and mother to his wife, and grandfather to the children?

God told Adam, "In the day thou eatest thereof thou shalt surely die." What was the cause of God not living up to his contract? Satan told the woman that they should not surely die, and his words proved true, for Adam lived several hundred years after this, and had lots of fun. But we have not been able to tell what ever became of poor Eve.

What did God get the skins that he clothed this unfortunate couple with? If God was so good, and made this pair in his own likeness and image, why did he lead them into temptation, by planting this accursed tree in the garden, and then calling their attention to it?

And they, being like God, why was it possible that they should die? Is it like the modern drama brought sin and death into the world, and the blood of Jesus

has such a purifying effect as to cleanse us of all sin, making us as pure as the virgin Eve, why is it that evil is still in the world, and misery and death still runs riot?

Christians don't seem to last any longer than do the Spiritualists. We are told that this God is above all, and holds dominion over hell, heaven and the earth; and that the laws of this a Christian land, are founded upon his laws. Why is it, that if a man is sentenced to death, and you preachers tell him that his sins are forgiven, that the sheriff hangs him? Did the sheriff ignore the law of God, or did the preacher tell him a lie? Now, should you be tried for defamation of character, and sentenced to a prison to do time, and you should call on the Lord, and he should forgive you, as you know he would, and in the face of all this you are forced to do time, and have the key turned on you, don't you think that you might forget the blood that you were washed in, and whisper some naughty things?

If God loved the world better than he did his own son, and had that son murdered that he might save a race that he had sworn to destroy, why is it, that he still suffers a devil of his own make, to roam at large, defying him, and destroying his children? Why does he make evil? He says he makes evil, and the maker good.

If God is not a man that he should lie, why was it that he prevaricated in the Adam case, and in the case of the flood? Why did he say that he would not repent, and repeated that he had ever made man, and repeated that he had threatened Nineveh, and made Jonah preach a lie? Why did he put lying spirits in the mouths of the prophets, that they might deceive the people? Thus, like you Antis, trying to destroy the genuine with fraud.

If Jesus was the beloved son of God, why did he (God) let Mary, the holy and chaste medium that brought him into the world, so fall from her exalted position as the mother of God, as to conceive by a sinful man, and bear other children in sin, whom she did not believe in their elder brother? And like you Antis, wanted him to do his work in public.

Now, I would like to ask the elder what bearing on the question at issue between himself and Moses H. Larr, has all this denouncing of mediums as liars, drunkards, lewd, and free-lovers? If he will read the Bible he will find that his God winked at these things.

God promised his children a land of corn and wine, and the Bible tells us when he gladdeneth the heart of man. While the Bible teaches these things, is it a greater sin for a medium to drink than it is for a preacher? Your God taught deception and fraud, by deceiving Jeremiah, and causing him to prophesy a lie. Your God was so wrought up over it, that he cursed the day that he was born, and the man that carried the news to his father. The Bible tells us all men are liars.

Abraham the righteous, and David the man after God's own heart, were free-lovers. Solomon, the wisest man that ever lived (until the birth of Christ), had 1,000 women in his harem—a pretty fair sample of one-sided free-love.

God told the children of Israel, when they went to war, and among the captives they saw a beautiful woman, and had a desire unto her, they might make her a wife. And if they found no delight in her, they might turn her loose. And if the story of the immaculate conception is true, as the preachers tell us, then God himself was a free-lover. And yet it remains for Covert to denounce mediums as lewd, liars and free-lovers.

I would not have it understood that I ignore the existence of a God, or Great Good. An intelligence above all, which is the Father of Forces through which all things that exist do exist. And who is immutable, and whose instructions and law to his children are found in Nature; and in Nature we ever see our Father's face.

When we live in harmony with nature, we merit and do receive the blessing of this mighty force. And for violation of these laws, we are punished, and thus we bring about our own happy or unhappy condition.

But I do not believe that this great Master Spirit ever wrote one line with his finger, or spoke one audible word to man.

His voice is as silent as the grave, save in his Great Book, the Bible of Nature.

I believe that the gods of the Bible were spirits that once lived upon this earth in the mortal, and that the God of the Hebrews was a very unhappy, vindictive, cruel spirit, that wanted to round up for real or imaginary wrongs done him while in earth life.

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Taken to Gates of Heaven.

Miss Ida Sharp, the twenty-year old daughter of a well-known resident of Stockton, N. J., says a press dispatch, was carried out of a stirring religious meeting a few nights ago in what was supposed to be a cataleptic fit, brought on by unusual excitement. She has now entirely recovered, and declares she was not in a fit, but in a trance, during which she was wafted to the pearly gates, where she beheld Christ, who placed a wreath upon her brow.

She beheld the glories of the celestial city, she said, and recognized departed friends there, particularly an intimate acquaintance of her mother who died some years ago.

She says everything seemed very real until she was suddenly brought back to earth by a sharp pain. This was caused by an electric battery in the hands of Dr. Martindale, who had been called to attend her after her removal from the church.

Miss Sharp related her experience at a meeting in Delancey church and produced a decided sensation.

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Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 8 p. m. Sarah E. Brownell, pastor.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

VOL. 17

CHICAGO, ILL., SATURDAY, FEBRUARY 12, 1898.

NO. 429

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The following letter in answer to the "distinguished" divine, Talmage, will bear reading several times:

You ask, "Dare you be a Spiritualist?" I dare, and have been for over forty years—ever since my angel mother came to me when in my room alone, so plainly that I fell on my knees and prayed God to permit her to come again and instruct me as she wished.

I dared to investigate the raps which you have dared to curse. I dared to investigate the writing on the slate by unseen hands, and thanks to God I can understand as well as Daniel did when he interpreted that hand writing on the wall, which was seen by all there. And you dare answer and slander those who have taken God at his word, and asked to receive, and who have knocked and it has been opened to them. You strike at the most sacred belief the human heart ever held, a belief arrived at by the honest and earnest search of intelligent men and women, who are progressive in nature, and who are glad to find a true and scientific religion, in which to rest their souls, in place of the dogmas handed down through many generations, and which have been quarreled over and changed from error to error until nearly all the Godliness in it has become extinct. There were nearly sixty policemen on Chauvau camp-ground last year to keep a religious meeting in order. Cassadaga had not one or any need of one.

You say the religion of Spiritualism is "incipient epilepsy, cataplexy, cadaverousness, listlessness, nervousness, weak-minded and weak-bodied, growing long hair, like rank grass in weed, marshy ground." You admit that a part of it is caused by occult force. Will you please define occult force? I have never seen one able to do so, only that it is unexplainable force. We prefer to call it spirit force, which is more tangible to our comprehension. I am inclined to use my reasoning powers in all discussions in place of sarcasm and vituperation; but if a man, standing in the sacred desk, claiming to teach the gospel in truth, can stoop to come out and denounce the press over the heads of millions of his own countrymen, as well as millions more on the other continent, he ought to be met with such weapons as he so vigorously wields over others.

You indict Spiritualism because it is a social and marital evil. You say that the worst deeds of licentiousness and orgies of obscenity come under its patronage, and that it adopts free loveism. Your assertion is a barefaced falsehood! The Spiritualists have fought these things the hardest of any class. You speak of night work and of its prospering best in the dark. Did you ever think that God perfects the finest of his work in the dark? Did you ever stop to consider that each man and woman had at one time lain in embryo, in the dark cabinet of the womb, an appointed time before so materialized that the light could be borne? Did you ever see vegetable, root or grain, that did not lie in the dark womb of Mother Earth its appointed time before it could bear the broad sunlight and dews of heaven? Did you ever see a photographer produce a picture until he had taken the shadow caught into his dark cabinet? There are more fine laws in heaven and on earth than you or I have ever dreamed of. Who but the evil thinker imagines that dark circles are places for evil deeds? "Evil to him that thinketh evil." And he that seeketh a lie shall find a lie." You say that nine hundred and ninety-nine out of every thousand are frauds and humbugs. Well, who ever saw a counterfeit of anything that never existed? Those cry humbug who are not capable of understanding.

HARD ON THE CLERGY.
I will now call your attention to a book edited by M. E. Billings, of Waverly, Iowa, called "Crimes of Preachers." It is a grand expose of clerical villainy, giving names and places, and an account of crimes charged, covering a space of five years. Four hundred and fifty "reverend criminals" in the northern half of the United States from May, 1876, to May, 1881. Since that time, three more editions have been published, with large increase in numbers, giving the percentage of recorded crimes in each denomination, commencing with the Methodists at 30 percent, and ending with the Universalists at 5 percent. I will here copy an offer by the editor. Your pulpits expressed hate for Spiritualism may prompt you to take up the gauntlet.

A LIBERAL OFFER.
"There are of free thinkers, including Atheists, Infidels, Spiritualists, about seven millions in the United States. There are about seven thousand preachers and preachers. We make the following offer: We will give \$10 a piece for crimes committed by any class of free thinkers within the last five years, and will take the report as published in the newspapers, provided the preachers will give \$1 a piece for the same evidence of crimes committed by the reverends. Thus, we offer \$10 for \$1, and give them 7,000,000 to draw their data from, while we have but 70,000. In the language of the West, we say, 'Put up or shut up.'"

You ask in your discourse, after shamefully slandering us as a sect: "Now, who would be a Spiritualist?" I ask, who would be a preacher? You indict Spiritualism as producing a large amount of insanity. It is not so. Having been for several years interested in an institution for the insane, I know that not one person there became insane from spiritual study, and know also that much pains have been taken to hear of such cases. But two or three have been reported by reliable authority. We do know that it is not an un-

common occurrence for revivals and great religious excitements to unbalance the mind, and also cause many suicides. You say that God has revealed all in the Bible, we ought to know. Perhaps you think it is all we ought to know of our earth, that it is flat as taught in the Bible. Galileo had to lay twelve years in a dungeon for revealing to the world that it is round and turns on its axis.

TALMAGE INVITED TO CAMP.

I will now invite you to come to our August meeting. You will be treated like a gentleman by all. Come and shake our "cold, clammy hands," and hear the "vile and corrupt teachings from our rostrum." Christ went among thieves, and bad men and women. He was called wine-bibber and glutton, but there he found the very ones to call to repentance. Get up your courage, Mr. Talmage, and come and talk to us, face to face, the platform is free, and we can sit perfectly quiet to hear you express your opinion of Spiritualism and Spiritualists. But it is cowardly to strike so far away, and besides, you are not following the example of your Lord and Master. Come and see us. If you hurl your vile accusations, and continue your school-boy way of calling nasty names, we shall be justified in saying that you are badly scared, and are trembling for the tottering and already falling institutions of the day and dogmas. The great progress of our new religion is alarming you. The wonderful exposures of frauds are exactly what we want in order to thrive. We want them sifted out of our religion, and yours also; but the more a man throws mud and seeks to throw the mud of disgrace over those who know nothing of the more he shows his own moral deformity. If you will not come and see us, you can do no greater favor than to preach the same sermon again with all you can add, if you have not exhausted your vocabulary of insolent accusations. Deliver it again, Mr. Talmage, it is a good target for us to shoot at; besides, it helps us to get our ideas into places where otherwise we could not.

I will say in conclusion that after seven years' connection with the Baptist church, and a much longer time intimately connected with Spiritualists, I have never heard one lecture or lesson from the teachers of Spiritualism that would disgrace the church pulpit. The whole philosophy of Spiritualism is for the growth of humanity, the upbuilding of all that is good and noble. There is no sect which has not associated with it more or less low and undeveloped minds, and consequently habits will grow of a low order; but as we see the pure white lily come forth in beauty and perfection from the black mud and mire, so we know that in God's own time the spirit will develop from its debased conditions, and even like the lily, it will come forth in purity and beauty. God help us all to help each other in the true way.

HARRIET P. RATHBUN.

STRIKING VISIONS.

They are Interpreted by the Writer.

Just before Christmas of 1897, my guide gave me the following prophetic visions:
I was before me a large orchard filled with fruit trees, singing birds, green grass and a happy sunshine. All the trees were laden with ripe apples. On the edge of this orchard stood a man, whom I knew quite well, and who is an earnest Spiritualist. This man stood facing the orchard and held in his left hand a tin funnel, with the small opening pointing to the front, and back of all this was a very black cloud, striving furiously to blow down the orchard and destroy the ripe fruit. However, I observed that the man holding his funnel caused the storm to pass through this tin funnel, and that the stream of air coming from the small end was transformed from black to a light color, and could do no damage to the trees or fruit. I also observed that the funnel was operated in such a manner as to cause the stream of light air to knock three ripe apples from a tree in the orchard. Immediately the storm broke and all the clouds assumed a lighter color and caused \$20 gold pieces to pass through the funnel into the orchard.

The second vision was as follows:
A large steamboat (ocean steamer) on a body of water, moving easily and steadily forward. My attention was particularly called to three smoke stacks on the vessel. Near this peaceful scene stood a multitude of people of every nationality, race and kind. Men, women and children. In the midst of these people there was a large black fish, resembling both whale and shark. I saw a large iron hook firmly fastened into the jaw of this mighty monster, while a strong hemp rope was fastened into the hook and secured to the vessel. As the steamer moved steadily forward dragging this black monster from among the people, I observed that the fish struggled mightily to regain its former liberty among the people; nevertheless it was steadily forced nearer the ship, and was eventually landed on deck. I then saw a man approach and taking up a large axe cleave this monster from head to tail, so as to expose the entire inside of the fish. I also observed that there was no part of it that could be used. All was worthless; hide, flesh, bone and entrails—all lay a reproach before all the people.

I would interpret these two prophetic visions to mean that in three years' time will bring forward a more powerful and conclusive evidence of spirit communion, and thereby regenerate orthodoxy to an extraordinary extent.

Atlanta, Ga. BYRON W. BARGE.

When the last sunshine of expiring day in summer twilight creeps itself away, who hath not felt the softness of the hour sink on the heart—as dew along the flower.—Byron.

SHE IS OF GOD,

And Can Stand the Biblical Test.

SHE KNOWS NO PAIN—EVATIMA TARDO ASTONISHES CHICAGO DOCTORS—SNAKE BITES HARMLESS—HAT PIN THROUGH HER ARM—THE VENOM OF A COBRID DID NOT HURT HER.

To the Editor.—As set forth by the Chicago Tribune, Mrs. Evatima Tardo appeared at her first Chicago clinic in the Post-Graduate Medical College, Twenty-fourth and Dearborn streets. She said:

"I never had a pain in my life; I don't know what an ache is. I am always happy, and never sad." Beatific state. For sixteen of the twenty-six years of her life Mrs. Tardo has been traveling over the world exhibiting her faculties, or lack of faculties, to physicians, surgeons and medical students. But in all that time she never visited Chicago. The profession here had heard stories of her and had seen references to her in treatise on abnormal human beings, and so her advent to the city a few days ago with a box of snake bites, was hailed with some pleasure and much interest on the part of the doctors.

As a preliminary, Mrs. Tardo announced that she was absolutely immune from the poison of snake bites. The deadly cobra, the spider tarantula, the hooded Portuguese snake, the centipede, the rattlesnake, the copperhead, she said, were all harmless to her unique constitution. A principal feature of her exhibitions was to allow venomous reptiles to sink their fangs into her flesh, to let the poison ooze out again, and to permit the physicians to make any tests that would convince them of its fatal quality.

The first number on Mrs. Tardo's program was to plunge her hat pin clear through the bridge of her nose, left arm. She exerted evident pressure in driving the steel instrument through and when she had clearly speared herself she worked her forearm and proved that she retained full possession of her power of movement. No pain whatever accompanied the exhibition. That was evident from her expression and manner.

IN INTERIOREOUS SPACE.

In the second place she thrust the hat pin in the interioreous space in the forearm. The pin appeared on the under side of her arm and evidently gave her no more inconvenience than if she had stuck the big steel needle into a pin cushion on her dressing table. After going out of this second test was third in which the hat pin was jabbed an inch deep into her forearm while she opened and shut her hand. The movement of the flexor and extensor muscles drew the pin in and out a distance of half an inch.

A hollow pin, resembling a knitting needle, was then thrust clear through the woman's chest with as much ease and unconcern as if she were driving it through a piece of sole leather. Then the woman drank a table-spoonful of gasoline, attached a brass pipe over the outside end of the hollow needle, shut her mouth, allowed the fumes of the gasoline to arise from her stomach, and touched a lighted match to the end of the brass tube. The fumes of gasoline, were escaping through that channel, and through a gas jet, and burst into a respectable flame upon the application of the match, burning for two or three minutes.

Then the young woman smoked a cigarette, and, in order to be sociable, supplied one of the surgeon's assistants with a small cigar pipe attached over the hollow needle that pierced her cheek. He smoked and she smoked—the same cigarette. The medical student, all of them with doctor's degrees already, were much amused at this unique exhibition.

Finally, with the hollow needle still in her cheek, the woman asked the surgeon to drive a hat pin through her tongue. He complied, first seizing the end of it and drawing it far out of her mouth. The operation was painless to the subject and somewhat amusing to the doctor. With these two big pins in her face Mrs. Tardo conversed with the spectators fluently and answered the questions that were put to her.

As a climax to the good work of the hour she plunged a hot pin through the fore part of her neck and left it there for some time without any possible evidence of inconvenience.

In none of these tests was there any flow of blood. A few drops followed the extraction of the big needle from the cheek, but in a moment they were dried away. Indefatigable brown specks in her cheeks, where dimples should be, are all the evidence she carries of previous wounds from these tests. She declares the slight wounds she makes are always healed within four or five days, and she fears no bad results from the use of hot pins, which are never cleansed or disinfected, as doctors cleanse and disinfect their instruments. From her chest within a week she would have a new collection of venomous snakes, and then continue the exhibition, Mrs. Tardo bade the students of the Post-Graduate good-by and went her way.

Evatima Tardo was born on the island of Trinidad, in the West Indies. In her babyhood, she says, nothing unusual was noticed in her physiological make-up. But that is not to her credit that she did not then possess peculiar qualities, for she says little attention was paid to her by her busy parents. In her fifth year she was bitten by a great cobra, and to the astonishment of her parents and everyone else, she did not die.

OF INTEREST TO PHYSICIANS.

When she was ten years of age she began to attract the attention of the medical world, and since then she has gone everywhere, giving exhibitions to physicians. She says she has never been in a museum, and never will be.

The pay she receives in the way of contributions from medical classes supports her. She made nine trips to Europe, and in the spring is going to Paris again. Her parents, her none of her qualities, neither have her three living brothers nor her sister, who is dead. She declares she never was sick a day in her life.

"Intoxicating liquors have no effect on me," she said. "Besides feeling, my other senses are normal—excepting taste, which is somewhat impaired. I am unable to distinguish between two delicate flavors. I think my sense of smell is as good as the average person's. The most exhilarating thing in my experience is the bite of a snake. If I am bitten several times in a day I feel in the condition that I suppose is like that sought by victims of opiates—in a drowsy calm."

The medical profession with due conservatism, is loath to advance reasons for the physical condition of this young woman. It looks on at her performances, is convinced in spite of itself that her claims have a foundation in fact, and passes the explanation along to the next. The anaesthesia, some declare, is due to self-hypnotism, but that does not explain why the introduction of snake's venom into her blood has no effect. On the snake bite side of her performance there is a stumbling, and so the effort to explain the other half by the theory of hypnosis falls flat. The woman herself persists that she was born with a non-connection between the sensorium and the sympathetic ganglia. Quiver, she says, of medicine will have opportunity this week to see exhibitions of the queer case.

The only explanation possible of this remarkable case is this: She was born under the "holy" influence of a Scripture text.

CRIMIC.

SLANDERS REFUTED.

Mary Hardy, the Medium, Defended.

To the Editor.—I wish to say that one of the blackest and most infamous falsehoods ever uttered was made by Covert in his scandalous defamation of the mediumship of Mary Hardy. I never attended any of her seances personally in Boston, but I was intimately acquainted with her person (not Spiritualists) who attended them frequently, and from whom I heard the precise manner in which they were conducted. I remember one lady, especially, who was a member of the Methodist church, who said she would testify in any court of justice that Mary Hardy personally could not have produced the extraordinary manifestations that occurred in her presence.

The parlors where her seances were held, on Concord Square, in Boston, were large and elegantly furnished. A carpenter had constructed a common board table with a hole in the center.

The handsome carpet under this table around which the sitters were placed, and a second ordinary table under which was a dish-pan filled with water and a small tin pail of paraffine, which was brought into the room by a servant before the seance began, was protected by a rubber cloth. Before Mrs. Hardy entered the room the most careful examination of the floor and tables was made by the sitters present.

The party then seated themselves at the table with the hole in the middle of it, which was directly under a gas jet turned to its fullest blaze. The party at the table were crowded together like sardines in a box, and two ladies sitting on either side of Mrs. Hardy could not discover that she moved a muscle during the sitting of one hour.

Scarcely had the guests seated themselves when it seemed as perfect pandemonium under the table. Hands and feet of all sizes, both black and white, came up through the opening. Hands clasped together, and also hands and feet clasped together. Rings and bells which were placed at the aperture were taken down, also watches, chains, and various other articles.

Handkerchiefs were held over the hole in the table and drawn up with such power that the persons were obliged to let go. During this time splashing of water was heard under the other table where there were no sitters and at the close of the seance a warm soft paraffine hand would be found in the pan of water.

Sometimes it would be the very small hand of a child, and at other times a hand of enormous size. There were no trap doors, and the rubber cover for the protection of the carpet was perfectly free from holes.

Prof. Denison, in private sittings with Mrs. Hardy, had got impressions of both faces and hands in clay, in the light of a bright afternoon sun.

At one of the public seances there were two reporters of the Covert type, who were so enraptured because they could not discover any fraud that they, also, resorted to blackguardism and insults, which qualified "constitute the most of Covert's stock in trade."

He has not even the courtesy and magnanimity of the professional prize-fighter. Changing the subject: In the masterly article of the inimitable Ingersoll, on the "Hypocritical of Pious Charity," the following language occurs, which seems strangely incongruous from the pen of the great Materialist and Agnostic: "I find that it is sometimes very difficult to get an injured man or one seized with some sudden illness taken into a city hospital. There are so many rules and so many regulations, so many things necessary to be complied with, that the rules are being complied with the soul of the sick or injured man weary of the waiting, takes his flight."

Now, if we have no spirit or soul, how can it take its flight?

CARLYLE PETERSILEA.

The punishment suffered by the wise who refuse to take part in the government, is to live under the government of bad men.—Plato.

SPIRITGRAPHS.

Spirit Pictures Not Produced by Radiation.

To the Editor.—In your paper dated January 8, there is quite a lengthy article on Spiritographs, which contains some views in regard to this interesting subject that are radically erroneous. Mr. Dye and his two friends in Washington City conduct numerous experiments in spiritography, under the delusion that they were actually taking the pictures of spirits that were present, but were invisible to mortal vision. He says they arranged their cameras and focused their lens upon chairs, where the spirits would be supposed to locate themselves. Then there is introduced a long argument to prove that spirits have bodies, and that under favorable circumstances these are visible to the human eye; and that as the sensitive plate photographs stars that cannot be detected by the strongest telescope, so also does it penetrate the spirit-world and catch the reflection of spirit forms. Ingenious arguments are brought up to try to prove that this is the case, while many obstinate facts are opposed to such a theory.

Will Mr. Dye tell us why—if these are actual pictures of spirits taken by the camera, that the sensitive plate omits to take the complete features so often? Why should it copy two-thirds of a face and leave the rest a blank? An experience that is encountered by all spiritographers. He says that occasionally there came writing on some of the plates. Where did this writing come from? Does he believe that he photographed it out of the spirit-world? Should it not occur to him that if the spirits wrote on the sensitive plates they might also draw a picture on them or produce a portrait?

Now, I have shown again and again that these pictures require no camera lens, and that these pictures require nothing to do in their production. I have had the very best spiritographs produced on a sensitive plate to the number of four at once, in thirty seconds time, with nothing but the plate in the holder. So can Mr. Dye and his friends when they divest themselves of the notion that these are pictures of reflection. I hope that with his temper of investigation he will proceed to make further experiments, when he will discover that these pictures have nothing to do with the laws of light or radiation.

I have seen seven different kinds of flowers produced as spiritographs. Some of these were in groups or clusters, and in other cases single specimens; in some cases they were on stems, and in some cases they were separate from anything else, and again they were as decorations, either worn in the hair or on some portion of the person. Now, whence came these flowers? Were they the "astral shells" of flowers that had existed in this world, and are they just floating about in space and happened to be caught on the fly at the opportune moment? Furthermore, I have three times seen the pictures of dogs, and once the picture of a horse on these plates, and they were just as real and natural-looking as the human faces that appeared; and the pictures of the dogs were identified as being fac similes of dogs that had lived. Is it believed that these dogs were present in form when their pictures were taken? Or were they the law of such a result were strong and a medium present that had a great affection for dogs, that the spirit artists would give affirmative results.

Mr. Dye congratulates himself on his success as a spiritographer, but his assertion that the work of himself and friends "is the most elaborate and scientific yet conducted in America" needs further confirmation. He says he is a very scientific in the strong sense in which a scientist would use that word, when he did not discover after all this work that these pictures are not the result of radiations from substantive entities. As to their being the most elaborate, I state in competition that there is a party near this vicinity, who during the past seven years has obtained through spirit power over five hundred spiritographs, many of them being accompanied by most interesting collateral features, that are puzzling and marvelous. However, let there be no controversy about precedence. Mr. Dye's testimony on this subject is a valuable contribution to the stock of spiritual phenomena, and let us hope that he will extend his efforts and help us solve one of the greatest questions of the age, or at least add very materially to the facts that are required to interpret it.

Elkhart, Ind. C. H. MURRAY.

New York State Association.

The New York State Association of Spiritualists will hold a mass meeting at the Spiritualists' Temple, in the city of Watertown, N. Y., February 11, 12 and 13. An excellent literary and musical programme will be provided.

All Spiritualists and liberal-minded people are cordially invited to attend the meeting.

Speakers and mediums who can be present and take part in the exercises, will please address H. W. Richardson, East Aurora, N. Y., who has the arrangements in charge.

Self denial is the result of a calm, de-
sperate, invincible attachment to the highest good.—G. Spring.

In the works of man, as in those of nature, it is the intention which is chiefly worth studying.—Goethe.

No man ever did a designed injury to another, but at the same time he did a greater to himself.—Home.

KEY TO NAT URE.

The Electric Vibrating Current and Thought Waves.

All space is filled with a fine invisible substance which we call ether. We are surrounded with it; atoms are separated by this ether, atoms of every object, rocks, trees, earth, plants, water, animals and human beings. There is no substance, from the hardest granite to the most porous sponge, that can not be compressed into smaller space, if a heavy enough weight be placed upon it, thus proving beyond a doubt that there is space between the atoms of which all matter is composed. As "nature abhors a vacuum," we know she has no vacuum in her laboratory.

This ether is the thought-current of the universe, and as this ether fills every space existing in nature, flowing between the atoms of rocks, hills, animals, humanly, and the atoms having the same element as one of their component parts, then we must be part of the universal mind, and as such we can get all knowledge, being constantly a part of the thought, and always in the path of the thought waves as they travel to and fro.

Now if our mind is composed of a like ether, the same in kind, differing only in degree, and yet in harmonious vibration with the universal ether, we can readily comprehend how we are "all mind." The more rapidly we have evolved, the higher we have grown, the greater the ease and rapidity with which we will grasp the thoughts of various things. There is nothing new. Does not this account for the almost simultaneous inventions in different parts of the world? Does it not account also for the epidemics of disease that sweep across the land from ocean to ocean, and does it not make many things clear which we have heretofore claimed to be mere coincidences?

At different ages of the world these thought waves have made themselves known, materializing in the shape of art, of literature, of great revivals of religion and the to-day almost universal spirit of investigation, the searching for truth; showing that thought currents travel in the same channel until turned from their course by some mental upheaval, still following the laws of nature.

Following on still further, we can see how the electric vibrating current flows from the invisible, giving us their thought, and we have here the explanation of how the hand is controlled to write by the embodied or disembodied mind (telepathy), as also the explanation of many so-called mysterious things. There is nothing new, everything is controlled by natural laws, and it is only because we do not understand the workings of the law that we are astonished at the results. Reasoning calmly from cause to effect, all things gradually become plain. The knowledge that we are part of this great mind uplifts us.

The knowing that we can and do assume great thoughts, gives us a powerful impetus forward. What if another has had the same thought ages ago? It came to us fresh and new; it is filtered through our brain, and assimilated by our mind and becomes a part of our being. We can become a part of the great universe in its highest sense, and prove true the words of the Christ, "Forasmuch as ye are one with me, ye shall be one with the Father." We will take up the thread of life as we had it here; we do not lay it down, but continue to hold it and we are better fitted for the future, because we have developed our ego here; because the ego has learned its true importance and has learned to go alone. It is only the soul who enters the body, beyond which is nothing new, steps, utterly naked of power, its faculties undeveloped, that finally sinks into oblivion. Nature works in a circle, every child of nature does the same, and so we go on and on in ever-widening circles, adding power to power and knowledge to knowledge, and it is not until we feel the power within us, learn to depend upon ourselves, knowing that our ego is here, for emergency, no matter how great, that we arise to heights sublime. The electric vibratory current hold the key for most of the occult phenomena. If we can only fit the key to the lock, we will behold great and wondrous truths. "Knowledge is a wondrous power, and mightier than the wind, and thrones shall fall and robbers bow before the might of mind."

Before the night of mind.

Hustburg, Tenn. ELLIE M. JERAULD.

Sorrow Can Be Softened.

A Hindoo woman, the beautiful Eastern legend tells us, lost her only child. With grief she implored Buddha to give back her little one to her love. He looked at her for a long while tenderly, and said, "Go, my daughter, bring me a handful of rice from a house into which Death has never entered, and I will do as thou desirest." The woman at once began her search. She went from dwelling to dwelling and had no difficulty in obtaining what the prophet specified; but when she had granted it, she inquired, "Are you all here around the hearth—father, mother, children—none missing?" But the people invariably shook their heads with sighs and looks of sadness; for far and wide some vacant place by the hearth. And gradually, as she passed on, the narrator says, the waves of her grief subsided before the spectacle of sorrow everywhere, and her heart, ceasing to be occupied with its own selfish pang, flowed out in strong yearnings of sympathy with the universal suffering; tears of anguish softened into tears of pity; passion melted away in compassion; she forgot herself in the general interest, and found redemption in redeeming.—Ex.

The attachments of mere birth are but the shadows of that true friendship of which the sincere affections of the heart are the substance.—Burton.

IMPORTANT QUESTION.

Should Spiritualists Avow a Creed?

I have thought of this subject from time to time, and have generally taken a negative view, but the article of J. S. Loveland, in No. 429, has set me to thinking again, and perhaps the time has come when the statement of a few leading tenets, the placing before the world of a few principles toward which our aims are directed, that we can all heartily believe in and work for, will place us in a position to do more good than would otherwise be possible. It has pained me for a long time that there is such an insane running after phenomena among Spiritualists; that the professional phenomena-producer is in many cases as much of a blood-sucker as a Catholic priest, and that frauds must of necessity multiply to correspond with the demand there is for what they can supply. Mediumship used in a sensible way is a great blessing to mankind, but professional mediums, as they now exhibit themselves, are little short of a nuisance. If the Antis should succeed in driving them all out of the field, I should not believe true Spiritualism would suffer in the least. It is pretty hard to prevent fraud and at the same time maintain the temptation for it.

The reason why the prohibition laws are so near a failure is because the churches always look out and provide a way that they can get the "critter" in one of its forms for their supposed spiritual good, and nearly all prohibitionists, whether church members or not, want to look out for opportunity to get some occasionally on temporal grounds.

It is true, as Mr. Loveland says, that there is no cohesion among Spiritualists, causing them to work together with a common purpose for a specified common end, and if they could be organized in this way it would add immensely to their influence and the increase of their numbers; but the leading question is, can a platform be made that is broad enough for the motley crew to stand upon, and at the same time narrow enough to indicate the direction in which they are moving. If not, all efforts for such a consummation will prove fruitless. I have drawn one that I send with these remarks, for the consideration of those interested. I hope the wise ones will examine and criticize it freely. It is not supposed it is anything like perfect, or that I could make one that would not need amendment, but it is all I will be sufficient to arouse discussion on the subject:

1. We believe in the primal, fundamental eternity of spirit essence as much as we do in the eternity of matter.
2. We believe that all motion and life was initiated and is now continued through spirit agency.
3. We believe man on the earth is a spiritual being, using the matter in his body, and other matter which he comes in contact with, to supply his spiritual wants, which may be, or may not be normal.
4. We believe that, so far as these desires are normal, the innocent effort to gratify them is both proper and beneficial, and that the body should be cherished and cared for as a much-needed instrument in our development.
5. We believe that this life is a school for spiritual development, and that all the natural experiences of life may be made useful for this purpose.
6. We believe that what is called death is not death, but is a resting upon a new phase of existence; and that the degree of happiness in passing over will be in proportion to the degree of harmonious development and spiritual vigor we have attained to previously.
7. We believe the Infinite is our parent, and that in a sense we are related to all sentiment beings; so much so that cruelty to the most insignificant is a crime.
8. We believe the fundamental aims of government should be to establish justice, to present opportunities and inducements for individual and social development and progression, and to prevent unbalanced and unprincipled persons from being dangerous factors in community.

I am aware that I could not go far into the details of government without crossing the pet theories of some good Spiritualists; they would seek to reach the same end by different means than I would select; but perhaps they would not disagree with my general statement of its proper mission.

I believe nine-tenths of Spiritualists disapprove of capital punishment or of any attempt to bring unnecessary suffering on the criminal class, and they should never neglect to have their influence felt on this point on all proper occasions. In this respect they are in strong contrast with the orthodox Christians, the most of whom, though professing to believe in an endless hell for such, are nevertheless not satisfied without adding still more to their misery.

SAMUEL BLODGETT.

Attention, Mediums!

As spirit materialization has received a severe set back here in the exposure of a well known medium, therefore, in order to vindicate the truth of spirit materialization, as well as spirit communication with the mortal plane, I make this call, viz.: The order the circumstances I think this to be the place, and now, or in the near future is the time to vindicate the good name of Spiritualism and honest mediumship. If there is a good and capable medium, who can and will vindicate as above, let him or her write me at Greenville, Ind., and I will guarantee a full and good opportunity to do so. Nothing will be asked for as a test, but what good and honest spirits will accede to.

DR. H. H. MORRISON.

Greencastle, Ind.

A DEBATE ON SPIRITUALISM.

Held at Anderson, Ind., October 5, 6, 7 and 8.

Between Moses Hull, the Veteran Spiritualist, and Elder W. R. Covert, the Leading Representative of all the Churches Arrayed Against Spiritualism, with the Intent to Suppress All Phases of Mediumship.

MR. HULL'S FINAL REPLY TO ELDER COVERT.

Gentlemen Moderators:—
My friend is evidently a logician. The book of Mormon is a lie, therefore Spiritualism is a delusion. I don't see how anybody can get away from that syllogism. He evidently understands fine points in logic never thought of by Whately, Mill or Jevons.

I have over thirty points of his discourse that I want to notice in thirty minutes and I want to spend at least ten minutes in recapitulation; I ask the moderators to notify me when I have spoken twenty minutes.

After a storm comes a calm. Still waters run deep. Elijah, the prophet, one day heard an immense noise, but he said, God was not there, and I do not believe God was in the noise we have had during the last half hour. Outside of noise we have had nothing, but I will read over his supposed points as briefly as I can and say a word about each of them.

"How Davis came to be the author of Nature's Divine Revelations." I think I will not say anything about that. In the last speech he speaks of "Ev Fay" again and says she converted Crookes. I have replied to that. I showed you that Anna Eva Fay went to England in the first place in 1874 or 1875—I don't know whether the fall of 1874 or the winter of 1875. Crookes was a Spiritualist, he says, in 1871. She converted nobody that I know anything about.

"How Foster performed what he did," etc. I have sat with Mrs. Molier, of Toledo, afterwards of Detroit. I went in there, I was an Odd Fellow. I caught Mrs. Molier, I thought, tricking in an audience. When I accused her of it, she began to cry and said she never did trick, I was mistaken, and "If you will go to Toledo I will prove it." I said, "I will go." I went there. I was filling an unexpired term as Noble Grand in an Odd Fellows lodge at that time. I went to an Odd Fellows lodge in Toledo and I picked out a half dozen Odd Fellows to go with me. We went to Mrs. Molier's and sat down there in the daylight and held her hands for two mortal hours while one communication after another, and all the signs of Odd-Fellowship were printed on the back of that lady's neck. Now, do you say she had such a machine as Mr. Covert described there? Now, ladies and gentlemen, that is the most marvelous thing I ever heard in my life, to say that they carry all those things. To think that Foster carries millions on millions of names carved on a piece of wood in his sleeve so as to be ready to give them in tests. It would require a locomotive to haul all the engravings he would need. What a fat thing it would be for engravers.

The next thing is, "Home renounced Spiritualism." He never did. Home never renounced it. Such a report was circulated after he died, and his wife came out and published that it was false. He joined the Catholic church. He said the Catholic church believed in Spiritualism and he believed in it. He wrote a book called "The Lights and Shadows of Spiritualism," in which he exposed the false mediums and justified the true ones just exactly as I do.

MR. HULL'S MARRIAGE.

Now, he says, referring to Mrs. Hull, "His wife is a liar, etc. Then says: 'He introduced his wife, and therefore I have a right to say they live in adultery.' I wish that was the question. The same thing was once said by a man if possible meaner than that man, and that man went on to try to prove it. The thing was brought into court, and in court it was decided that we were legally married. I had said, as I say now, I had a right to a marriage ceremony of my own. A Catholic priest had publicly accused a Protestant child of being illegitimate. The Protestant sued the Catholic priest and when it came into court the court decided that the Catholics had a system of marriage and to him nothing else was marriage, therefore to the Catholic the child was illegitimate, but to the Protestant who recognized a different system of marriage, it was not. There were Quakers then and there carrying out a different mode of marriage from either Catholic or Protestant. I said, 'I have a right to my mode of marriage as well as Quakers and Protestants, and I will have it and I will fight it through until the law shall recognize it.' I didn't know but I was going to have a fifty years' fight, so I took my wife and went in the presence of a few friends and right there we made our pledges to each other; right there we signed our contract. We had it published in every daily paper in America that received the Associated press dispatches. To test that matter, that man Steel had us arrested. We went into court and the court sustained us and said we were married. This man says I am living in adultery, then says I went to Chicago and had a marriage ceremony. I never had any other ceremony than the one just mentioned; nor did I ever have any trouble in Chicago over the matter. I said, 'These ministers, a good many of them, are knaves and villains, and I will not allow one of them to preside over my marriage, and I kept my word. I married myself to my wife, and I didn't invite them. They got mad at me and he accuses me of living in adultery yet, because I didn't invite him. What is he, that he should be called to ratify the soul relations between my wife and myself?'

The next thing he says is, Sister Woodworth was mistaken, etc., etc. I am glad she knows it. I knew she was, and I believe at the time she made her wild predictions, there were spirits talking to her. I believe she was a medium as much as any other, and I did not call her "old hag" Woodworth, or anything of that kind. I called her Mrs. Woodworth, a poor, mistaken lady. I didn't call her an old ignoramus. She is no doubt, a good sensible woman.

"He said that God didn't work miracles." I never said so. Nobody ever heard me say so. What he said was that the Bible said God worked miracles. I said the Bible didn't say it. I said the Bible said the devils worked miracles. He didn't find his text, but I found my text, which said: "There are spirits of devils working miracles."

FREE LOVE, ETC.

Next he says: "Free love comes out again, and Spiritualists believe it is going to elevate woman." Yes, sir, the kind of free love I preach is going to elevate woman. Why, the only free love society I ever knew in America was started by an orthodox minister, and every member of it belonged to the church. This is the Oneida Community in the State of New York; and I don't say a word against them. They are an honorable people. And that is the only free love community I ever knew in the world; all of them belonging to the orthodox church and going through their prayers, psalms and ceremonies, and being preached to every Sunday of the world by an orthodox minister. They hated Spiritualism worse than poison.

"They break the marriage relationship." Who, when and where? I read in a Chicago daily paper to-day, that a minister ran away with a young girl yesterday. Now,

shall I say all ministers break the marriage relation, because occasionally a minister runs off with a girl? There isn't a week in the world but what we read such accounts. A man came to me the other day, and he said: "I am collecting statistics, and can give the history of more than ten thousand ministers that have gone astray." "Don't do it," I said. "It won't prove we are right to prove they are wrong; don't do it. You and I have something to do beside getting down into that filth." If Brother Covert wants to wallow in the filth, let him get down there. I haven't any objection. I can't come down to his level in cases of that kind. I refer to this matter because he did come down to such filth in his speech.

Elder Covert:—I simply ask the moderators if that is personalities?

Mr. Hull:—I will not wait for a decision on that point; I will let it go and pass on to something more important.

ELEVATING WOMAN.

The next thing he says is, "Christianity elevates women." Where? When? Christianity never would have elevated women had not something else come in. Now, let us see how Christianity elevates women. The only time that God ever spoke to a woman in the world he went to old grandmother Eve and said: "Thy husband shall rule over thee, and thou shalt be subject unto him." That makes woman a slave. Does that elevate woman? Now, we come down to the New Testament and Paul says, if any woman would know anything she must keep silence, and she is forbidden to speak if she would know anything, let her learn of her husband at home. Oh, if she had married Brother Covert or me she would be in a bad fix. I tell you, a good many women have married. It is the old bachelor Paul who talks in that way. Now the Spiritualists were the first ones who ever put woman on the platform, and women are before the world now as speakers as the result of Spiritualism. [I ought here to have excepted the Quakers.—Hull] Spiritualism is now working for them everywhere.

The next thing he tells us is "there is not an honorable medium in the United States." Ladies and gentlemen, there is one in this audience that believes that slander! I don't believe the man believes it himself. "Not an honorable medium in the United States." I have dealt with hundreds and hundreds of them, as honest people as ever drew the breath of life. But that is wholesale denunciation, which great men never do. We will let it go. I don't believe the gentleman believes his own accusation.

A medium from twenty years back tells him so and so, and that medium from twenty years back does not even tell his name; that is all there is about it. He writes a book which is a tissue of lies with a few partial truths thrown into it for seasoning, and hands it out; afraid of his own name, from that fact as well as from statements in the book, we know that it is false almost from beginning to end.

"All mediums are infidels." I deny it. I am not an infidel. My wife is not an infidel, and mediums are not infidels.

"Spiritualists haven't common sense enough to keep still." It takes very little sense to hold still sometimes; but when a man comes and pours down a flood of abuse, when a man gets up as he did, determined to insult his audience until they in their holy indignation arise and resent it, then he tells them they are fools because they resent such abuse as the gentleman deals out to them. In all my life I never heard such insulting language come from any man's lips, and though I never permit myself to get mad or excited, I could not blame the audience for rising en masse and I wouldn't have blamed them if they had gotten up and gone and left him on the platform alone. It was an insult to every Spiritualist present and every friend of Spiritualists; besides that everybody knows that all he said was false on the very face of it.

"The magicians could not create life." Well, well, well, that is a terrible thing. Those fellows—Moses' competitors in the miracle business—could not create life. Why, ladies and gentlemen, that was too lousy a trick for them to attempt. They wouldn't come down to that.

Then, who interpreted the Book of Daniel, etc. Who interpreted it to Daniel? Why, if the man had read the Bible he would know. Why, it was the Angel Gabriel. The man Gabriel came and touched him and said, "Oh, Daniel," and he explained it to Daniel, and Daniel explained it to others.

Now, he gives us prophecies concerning Babylon written after Babylon was destroyed. "Jesus said, not one stone should be left upon another that should not be thrown down," and yet there are rods and rods of that wall standing there yet that never was thrown down in the world, notwithstanding that.

"Every prophecy fulfilled." I wish I had time to debate with him upon the prophecies fulfilled.

"He denies Jesus is the Son of God." I never denied it. I never in the world denied the divinity of Christ. "Denies the divinity of Christ." I never. I preach the divinity of man. I preach that we are all sons of God. Jesus is the son of man and the son of God, and he is a son of God (pointing to Elder Covert). I know he is a pretty hard specimen, but he will come out in the course of the eternities and be a man. We are all sons of God.

"He makes light of Christ." Who ever heard me? I have preached more than a hundred sermons in this city. If anybody ever heard me make light of Christ, let me see his hand. I never did; that is no part of my business. I don't make light of people, that is all there is about it. There is something better for me to do than that, it is only the ill-bred that do that.

DO THE DEAD RETURN?

Now, do the dead return? "No; David said his child was dead, and would not return." What did David say? His child was dead and couldn't come back. There is proof against us. Could we have anything stronger than that? "Now," he says, "I will give my child up; as long as there was any hope I would do all I could for it; I wouldn't eat or drink, but now it is gone, I will go to it. I am going to die some time. As my child has died, so I will die, and that will take me to my child." He didn't say the spirit of the child couldn't come back, but referred to the body that was in the grave, and I don't believe it ever will come back.

The next thing is, "When I go to heaven, I am going to stay." I hope he will. We have enough of him on this earth.

"The Bible says they couldn't come back." There is no such thing in the Bible at all. When the rich man wanted Lazarus to come to him, he says to him, "There is a great gulf between us." So it is between my Brother and me. There is a great gulf between us. Every one in their realm.

The next thing is "He is self-mesmerized." I am glad he acknowledges it. He has been telling us of frauds

and tricks and everything of that kind, and now he takes a new position.

The Book of Mormon lies, and therefore Spiritualism is not true.

Now, ladies and gentlemen, I must hasten through. I want to recapitulate the arguments I first made. Two points I intended to make and didn't have time, and it is too late to bring them in now.

I proved to you last night that if Spiritualism was a delusion it is a giant delusion. Even Mr. Covert does not know in what the delusion consists, and never in the world has been able to discover what the delusion is. It is a giant going on conquering and to conquer, and I will guarantee that within five years of this time, as a result of this discussion, Spiritualism will stand higher in the city of Anderson than it ever stood before. It compels people to think. You are getting facts now. You will go home and think about them. You will go home and dream of what you have heard here. The chick that bursts the egg-shell never gets back into it again. You will never get back again where you were before you heard this debate.

I wanted to show you that Spiritualism is a charming delusion, if it is a delusion. Every church in Christendom has made its creed over after Spiritualism. They have been throwing overboard, one after another, their old doctrines. When Spiritualism denied your interpretation of the atonement; when they denied God was an almighty, angry tyrant, when they denied your almighty devil and burning hell, you didn't any of you believe Spiritualism in its denials; now the world endorses Spiritualism on those subjects, and it is a very bold minister, indeed, who talks of hell-fire and brimstone. Everybody knows that Spiritualism is ingratiating and working its way into the churches everywhere. Every minister has reshaped and remade his discourses out of deference to Spiritualism. The charming doctrine that my friends on the other side, my wife on the other side, my mother on the other side, can come to me in the still hours of the night, that I can hold communion with them—touches all rational men and women. I remember the last time I started from Oregon to Massachusetts, somebody said: "Brother Hull, are you going alone?" "No," I said, "I am never alone; when I most alone, then I feel I am surrounded by blessed friends from the other shore; by friends who come to me and whisper to me messages of love, words of consolation, words that rest my tired soul, words that give me hope, words that rest my hope as no individual can have who has not the consolation of a constant communion with the spirit world."

NOT A DELUSION.

Lastly, I wanted to prove that Spiritualism is not a delusion, but it is now too late to enter upon that argument.

I have sought in this debate to prove that Spiritualism is in harmony with history, reason and the Bible. Have I done it? That is the question. Let us see: I first showed you what Spiritualism is in its phenomena; that it consists in the first place of rape, moving of ponderable bodies, writing on slates, sometimes materializations, and other manifestations. I have taken those up. My friend has gone out and brought in every fraud he could find and measured Spiritualism by those.

Then the manifestations, have I proved that they occur? I have told you the philosophy of Spiritualism, what it is, the philosophy that God is spirit and we are children of God. Being children of God we are spiritual beings. As two drops of water run together, so spirit communes with spirit everywhere. That being the case there is a continuous revelation from God to us and continuous revelation from spirit to man. The Bible was written by that same revelation, the same revelation that came to Moses of old. The same power that came to Isaiah of old can come to people down here. God has not shut off the source of inspiration between this world and the other; the worlds are now in close communion with each other, and I undertook to show you that. And to show you an a priori argument, I quoted you there from Johnson, I quoted from Addison, I quoted from John Stuart Mill, I quoted from Professor Barrett, all of them saying the whole world confesses it has seen and talked with visitants from the other side, not giving their beliefs or opinions at all, but giving what they have done. Professor Barrett says: "Under a great amount of fraud there is a residuum of facts which science can neither explain nor deny, a great amount of facts proving that spirits return and communicate."

(Twenty minutes called.)

And Josephus I quoted from. He said we had no history. I don't know what he means by history. I didn't think he knew what history was until to-night. He said to-night that we are making history. History is simply a record of events. That is all there is about it. I don't care where he will find it, whether you find it in a newspaper or some historian's work. It is the record of events. I read the records of events, and the records up until to-day, and found that thing all true; but as he wanted something from some accredited historian I read from Dr. George Campbell; I read from Josephus that the spirits of the dead, both good and bad, come back; that the bad influence people and kill them, that the good come back and lead people to holy and virtuous lives. So they do.

Do you suppose an individual who believes his mother is with him, his wife is with him, his daughter is with him—that he is never alone, when he seems the most alone he is surrounded by the best company, an angel brotherhood, is that man going to sin when he is alone? Is that man going to lead your daughter or your sister astray? No, I tell you the Spiritualist is not the man of whom to be afraid. The man that loves your daughter is not the man to fear. It is the woman-hater that you should dread. I never fear to put my daughter, and I have four of them, as noble women as ever lived—I never fear to put them in the hands of one who has an all-absorbing love, a love that looks out and cares for the interest of those who are placed under his protection.

SCIENTISTS' EVIDENCE.

I then proved by Professor Crookes, by Professor Wallace, by Judge Edmunds, by Professor Hare, by Rev. Joseph Cook, by Epes Sargent, and the Dialectical Society of London, and others—they all testify that they themselves are witnesses of phenomena in the light—not in the dark. I haven't referred to one dark seance in all of this debate. I wanted to keep that out. I didn't want to say we had some of our senses destroyed, and so I have left that out. All in the light, they say, the manifestations they saw. They saw tables rise when they knew they were on their knees on the chairs three feet from them, and the chair-back between them and the table. For fear that they might be hypnotized or mesmerized, they would mark around the legs; they would say: "Move eighteen inches to the northwest," and the table would move. They would go off and lock the door and they would leave that door locked for twenty-four hours with some body to guard it, and come back in their right mind and measure it, and found it had moved just exactly eighteen inches to the northwest. Thus I have brought testimony enough, as Alfred Russell Wallace says, testimony enough to hang any man, to prove that spirits do return and communicate. I quoted also from Howdlin, and from Balachary, and from a great many others. That man Maskeline, that bad Slade arrested in England, afterwards discovered he was wrong and came out and embraced Spiritualism. I quoted all of them, every one masters in the art of legerdemain, and every one of them said, "There is nothing in our art by which Spiritualism can be explained." This was enough, then, to show you that it was so. Here I fully intended to bring in a good deal of other history, but I remembered the seventh rule of our discussion, a rule that my friend never thought of after it was read until his last speech, or until this last time, that is, that "as truth, not victory, is the object of controversy, each speaker shall review the arguments of

the other speaker with candor and fairness," and so I left my arguments to take up his arguments and examine them, as it was my duty to do. I did not bring out as fully as I wished the arguments of Martin Luther and John Wesley and a great many others of that kind.

BIBLE EVIDENCE.

The Bible was the next evidence I brought forward to prove my side of the question. Not one passage in ten that I quoted did that man refer to at all. He noticed only two or three of them. He noticed, I believe, the fact that I referred to Samuel. The others did not attract his attention at all. I showed that Abraham was a medium, that Moses was a medium, that Peter was a medium, that Paul and John were both mediums; I showed that Paul was influenced by the spirit of Jesus Christ, and John was influenced by his brother as plain as could be, but he paid no attention to that. That the speaking of the ten commandments and the writing of these things afterwards were spiritual manifestations, that they were spoken through a horn—he said I said "tin horn"; I presume I did. I said it because he said it; he said tin wasn't invented then, so God couldn't use it; I am glad to learn that God has to wait for some inventor before he can use horns. I am glad there are inventors ahead of God. I thought tin was about as old as gold and silver, or at least the metals we make tin of were that old, and I supposed that God knew a great deal about tin before anybody in this world did, but I will give way to him and say maybe God didn't know anything about all that.

The case of Samuel coming back I referred to; he referred to that also and he told us we had nothing but the testimony of the old witch that Samuel came back. I found two mistakes in that; the first was, there was no old witch there; the second was, the lady didn't say Samuel came back at all. Saul said Samuel came back. Two writers of the Bible said Samuel came back. The Jewish nation believed that Samuel came back. He made no reply to all that. I referred to Moses and Elias coming down on the mount and talking to Jesus concerning his decease which he should accomplish at Jerusalem. He failed to elicit any remark from him. He doesn't know I have said there is such a text in the Bible. I find that the spirit of Elias or the spirit of Elijah, the prophet, after coming back and writing the message to King Jehoram, after staying away for fourteen years, came and controlled John the Baptist. I find Jesus Christ acknowledging all of that, and John the Baptist was a medium under the control of the spirit of Elijah. None of these things have moved my friend. I haven't been able to get him to refer to them. His answer to all of that is, "Do it here." That is just what they said to Jesus, just what Jesus said they would say to him, just what James and James said and just what Paul said they would say. I love to have those things fulfilled.

SPIRITUAL PHILOSOPHY.

Our philosophy is the next thing. I said our philosophy was in harmony with the Bible, history, etc., etc.

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You remember what I quoted from one of our early mediums, Prof. Seldon J. Finney, that God is the great source of existence, that God has poured his spirit into us; we are not made; we are God's offspring; we have sprung from God, and all the elements of deity are in us; we are children of God and are heirs to everything God is; therefore progress is eternal; our way is eternal; our way is onward and upward forever; we have the possibility of eternal growth; having the elements of deity we have thus the possibilities of eternal growth.

MISSTATEMENTS.

I will refer in the next instance to some of my friend's misstatements; I have only named four of them here. I had a notion to keep tally on his misstatements, I will not say "lies" as he said. I will show you how poor a historian he is; I will not say "liar" or "adulterer" as he said. He is a very poor historian. Never believe him when he talks history unless he brings the documents. Here are some of his historical facts:

"None but the witch saw Samuel." Was there a witch there? How do you know the witch saw Samuel? "None but the witch saw Samuel and none but the witch said Samuel was there." Where does that woman say Samuel was there? Where does the Bible say the woman was a witch? Now, "Ev Fay converted Crookes and all Europe to Spiritualism." So far as that is concerned, Europe was converted and all Europe excited on Spiritualism in 1866, before Anna Eva Fay was heard of, and that caused the Dialectical Society, when the world got awake on that, the greatest society of all Europe, a society of the most scientific men, to appoint that committee of thirty-six men to investigate. That committee went in not believing in Spiritualism. They investigated the thing six months. The society divided itself into six sub-committees and all came out Spiritualists. There is where Europe got its great start on Spiritualism, and thus they came out in that way. He says Robert Dale Owen was converted to Spiritualism by Katie King's ring test; but Robert Dale Owen was preaching Spiritualism with pen and tongue before Katie King was born. I will not follow his unhistorical history any farther.

Ladies and gentlemen, I am glad that I have had the privilege of coming and discussing this question before you. I wish it could have been discussed longer for the sake of bringing out more arguments. We have had too much to do. I thank you. You have all treated me respectfully. If I had used such language as my opponent has used I would have expected to be hissed off the platform. I have been treated respectfully by everybody. I believe audiences will treat speakers respectfully when speakers treat audiences respectfully. I thank these moderators. I tried to make as little trouble for them as I possibly could. I may have made you some trouble, I may have stepped over in the heat of the controversy what I ought to have done. If I did, I ask forgiveness. I thank you all. I thank my opponent, even, for bringing this matter before you and giving me a chance to show the people that hear him and never go to hear us under other circumstances, that there is another side to this question. I thank these reporters. I thank the newspapers. I thank Mr. Lukens, who has done so much for this discussion. I thank everybody. Let us have a general giving of thanks.

[THE END.]

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It is often asked if you take from the Roman Catholic the authority of the Pope and the church, and from the Protestant his infallible Bible, what substitute have Spiritualists to offer? What do they propose to give them instead? Are such questions rational? Are they sensible? Supposing I cure a man of dyspepsia, or catarrh, is it necessary for him to have the itch given him instead, even though there's some temporary comfort in scratching? He is cured of disease, and that's enough.

These church dogmas taken by absorption are mental diseases, superstitions—a sort of an ecclesiastical paresis, catching through prayer-meeting and revival-service exposures. In fact, this popular theological virus is dangerous; and the most effective with the weak-minded. Lincoln and Longfellow, Oliver Wendell Holmes and our own Emerson—none of the great brainy men of the past ever "got religion." The brainy of to-day do not "get it"—do not want it. It smells too strongly of a semi-barbarous antiquity, of medieval superstition, of bigotry, of fanaticism and of the bony skeletons of millions ostracized, persecuted or burned at the stake for Jesus' sake. No, not if a wart is removed it is not necessary to put a tumor into the body or a wen upon the surface instead.

HASTENING TO SAVE SINNERS.

Pacific coast newspapers contain accounts of the forgery and jailing of the Rev. Mr. Jones, a reported eloquent preacher. It is not necessary to publish the details. He broke jail on Saturday and escaped. Here is the shortest journalist report:

"Rev. E. A. Jones, detained at Jamestown, Cal., on a charge of forgery, broke jail last night."

Up to date he had not been caught by the officers in search. It was surmised that he broke jail Saturday to fulfill a Sunday's preaching appointment. Sinners must be saved, you know.

DURRANT, THE MURDERER AND CATHOLIC SAINT.

The journals of the country, and especially those of California, have for months teemed with reports of the slow-dragging trial, conviction, appeals, descriptions of the last days, the conversion, the baptism, the hanging and the ascent to glory of Theodore Durrant, the late Baptist Sunday-school superintendent in San Francisco, and murderer of Blanche Lamont.

Making no mention of the previous crimes charged, and of the alleged murder of another girl and concealed in this Baptist church, we give the general journalistic estimate of the man. The Los Angeles Times says:

"It may be safely assumed, considering the lame and impotent defense made by the prisoner, that he was not only one of the most fiendish murderers that ever cursed the earth with his bestial and unholy presence, but that he was the most arrogant hypocrite and monumental liar of this or any other age. Consistent to the last, Durrant died professing religion. But he died, accepting at the last moment the comforts of the Catholic church instead of those of the Baptist faith in which he was reared. Rev. Rader, a Protestant minister, had arranged to ascend the scaffold with Durrant, but the minister would not say that he thought Durrant innocent, and the condemned man declined to accept his services. Then it was that the once ardent Baptist turned to the Catholic church for consolation, and called upon Father Lagan, a priest who had frequently visited him in prison, to attend him. Father Lagan responded promptly and performed the last solemn rites of the church."

That is to say, this murderer renouncing the doctrines of Protestantism, turned Roman Catholic, received baptism, absolution from his sins, and so swung from hemp to heaven. And so it is—Christian creeds and confessions send good moral men to hell, and murderers to heaven. Possibly, however, Durrant is temporarily lodged in purgatory. If so, it will require several masses to release him—just how many I am not informed. Personally, I do not believe in either the justice or wisdom of capital punishment.

THE HOME OF THE MAHATMAS.

Who are these alleged Mahatmas? Where are they? What are they doing? They were first said to be in a retired hermitage near Bombay—afterwards they were said to be domiciled near Madras; later and farther from civilization they were pronounced to be up in the Himalaya mountains; while now they are said to be ensconced afar up in the Tibetan fastnesses. Where next? Many Theosophists doubt, actually doubt the existence of these Mahatmas. Too many Theosophists are exceedingly glib. They believe much and demonstrate little. When they want positive proofs of a future existence, they do not make pilgrimages to Tibet; but they go straight to a spiritual medium—go to converse with what they sneeringly term "shells." Madame Blavatsky, upon the testimony of Mrs. Besant, is now re-embodied into a Hindoo boy's body—a masculine misfit! Certain wicked Hindoos declare that the only proof she has yet given of her re-embodiment is the boy's coarse profanity.

With all solid thinkers who demand demonstration instead of assertion, these Mahatmas constitute the unknown quantity. Their existence is not proven. And then the pretension that these pure and exalted beings, be they mortal or immortal, should pitch their hide-and-seek tents afar up in Tibet, that semi-Mongol, semi-barbarous, and mercilessly murderous country, where no American's or Englishman's life is secure, would if not deplorably pitiable, be derisively laughable.

It was my intention on my last journey around the world to go into Hashan, the capital of Tibet; but I was told—warned by English officials and Brahmins, that my life would not be safe beyond Darjeeling; and so I gave it up, spending the more time in India. Many of your readers must have seen how barbarously these Tibetans—an isolated Mongol people, living where three empires meet—treated and tortured that distinguished traveler, writer and artist, Henry Savage Landor. They destroyed a portion of his papers, maps and photographs. These Tibetans tie their captives to trees and then jeeringly, tauntingly, dance around their victims. With others they burn the hair off from their heads and hold white-hot irons to their captives' eyes till they shrivel into blindness. Mr. Landor lost one of his eyes. And this—this is the land of the Mahatmas!

A TEST IN BOSTON.

When at the residence of James Smith, one of the most cultured Spiritualists of Australia, Mr. Sutton, an excellent medium, controlled by a Yogi sage, put a moon-set ring upon my finger, saying it came from Mysore, India, and was magnetized.

Reaching Boston and introduced to Mrs. Conant, medium for the Banner message department, we were pleasantly conversing, when suddenly H. B. Storer stepped with words of greeting and good from the sunny shores of immortality. Hesitating a moment, he said: "Just by you stands an ancient spirit a Hindoo I am sure; and pointing to a ring on your finger ablaze with magnetism, says, if I interpret rightly, 'the mystic ring—magnetized mystic ring touched and conjointly touched and blessed by a Syrian seer and a Hindoo sage.'" Of this plain ring I had spoken to no mortal this side the deep seas; nor had I ever seen Mrs. Conant before. The test was all the more gratifying because unexpected. Never do I seek—never ask for a test. That which is for me, and that which is my own, will come to me. And when I see old Spiritualists besieging mediums for tests, I feel to say: Grow—grow up out of the cerebellum, or back-kitchen of your cranial organization, into the top-brain, the soul's parlors, the spiritual department of your being, and then the spirits and angels of the better land will

just as naturally come to you as the golden sunbeams of springtime come to the opening buds and blossoms of summer.

MEDIUMS THREATENED.

The priests of Baal and the Anti-Spiritualistic conventionites have girded on their swords something as did Joshua in Old Testament times, and gone forth reminding us of

"The King of France, who with twenty thousand men Marched up the hill—and then, marched down again."

Evidently, the men were wiser, if the king was not. Never mind, oh, true and faithful mediums! The cross will not be built; nor will the fires of Smithfield be re-kindled. Fear not—this is not the 16th century of Roman Catholicism; nor the 17th century of Calvinism; but the 19th century. "Touch not mine anointed," said the old prophet. Mediums—true and genuine mediums are the elect of angels. They are heaven's living witnesses of a future existence.

Persecution does not pay. Justice, though sometimes tarrying for a time, is ever done. When proud, imperial Virginia put that rope around John Brown's neck, she soon found the other end of the rope fastened to her own neck; slavery fought, died, and was buried in the grave of infamy. Superstition is on the way to a similar destiny. Never a truth perished. The rubber ball always rebounds. These Anti-Spiritualistic conventionites, living mostly upon faith and donations, have only erected a gallows from which they must ultimately swing, and may heaven have mercy on their souls!

MEDIUMS—FRAUDULENT AND GENUINE.

How may we know the genuine? The answer is as plain as old, "by their fruits," (by their manifestations) "shall ye know them." And how do we know the good spirits from the ignorant, the selfish and the evil-disposed? By the same rule—"their fruits."

If a controlling spirit or sympathizing circle of spirits makes the medium healthier, happier, and truer to the divinity within, if they cause the medium to be more upright, temperate, conscientious, kind-hearted, peaceful and spiritual, they prove themselves worthy messengers of good from above to humanity.

It must be further remembered that while there are fraudulent mediums, there are also fraudulent mortals who wriggle their way into seance-rooms. They mean mischief. They go for fun. They carry their fraud with them, something as the engine generates and carries with it its own smoke. These often get for manifestations echoes, or reflections of themselves, and they are semi-demonic. More than once have I seen the mask lifted, the cloak removed and the fraudulent mortal exposed (by the invisibles) who professedly came to "investigate."

In addition to fraudulent seance-room sitters, there are sometimes present fraudulent spirits, fun-loving spirits, diabolic spirits, earth-bound obsessing spirits, who take delight in inciting deception and fraud. Independent clairvoyants often see these denizens of the winter-land of moral obliquity doing their work of fun or selfish folly. These things must be carefully considered and candidly weighed in the pronouncing of judgment.

VICTORIA C. WOODHULL MARTIN.

Reaching London from India and Egypt, I luckily, happily met Mr. and Mrs. Hill and Mrs. Cadwallader. They were on a tour through England and the Continent. Invited we dined with Mrs. V. C. Woodhull Martin, at Hyde Park Gate, the palatial residence of the late Mr. Martin, the London banker. His residence was a magnificent mansion, filled with Oriental decorations, statues, unique vases, costly paintings, large well-selected library, and curios almost innumerable. Never was there a happier marriage than this—never were two souls more devoted to each other. His death was to her a crushing blow. It was not so sudden however, but that he thoughtfully willed her his vast estate; and she is using it in the publication of the Humanitarian, and for varied benevolent purposes, mostly in the interests of woman, her education and her emancipation from the feudalism of the past.

Conversing with her upon her public career in America, she said in substance: "I was a born psychic; powers unseen, and different powers at different times impelled me on. I had work to do, a sentiment to arouse, and I did it fearlessly, lifting the skeleton from the cupboard, the veil from the Tilton-Beecher business. I am much more conservative now; yet seeking and toiling for the freedom and amelioration of woman, and through her of humanity. Each and all must choose their own methods. God alone can judge of the soul's motives."

MRS. WILLIAMS' SEANCES.

During my two months' lecturing in Philadelphia, I slipped to New York to attend one of Mrs. Williams' materializing seances. It was a cultured group that assembled—the Rev. Mr. Flagg, an Episcopal clergyman, lawyers, scientists, scholars, skeptics. The room was fully lighted when we stepped in. There was no cabinet; only a niche in a solid wall with a curtain. The light was partially turned down; and after a little singing led by Mrs. Nellie Hill, of Philadelphia, forms one after another appeared. They were recognized by their friends. Some received tests, and others got good sound advice. The seance was genuine, and more, it was instructively magnificent and spiritually uplifting. Sometimes there were three voices in and by the shrine, speaking at the same time, all utterly unlike. Materialized forms dematerialized before our eyes. There was no disputing the facts. Seeing is knowing. The seance was deeply interesting to me because Joel Tiffany, Fishbough, Conant, A. E. Newton, Denton, Brittan, Colby and other of my old comperees announced their presence. Unselfish friendships are undying, and memories are immortal.

Luther Colby, materializing, walked out deliberately into the center of the floor, as naturally almost as in life. The features of his face were plainly distinguishable. Calling me, I stepped up to him. He laid his cold, icy hand upon my forehead, gently tapping it. His touch chilled me. Then taking my hand he talked with much of that same half-stammering sputter that characterized his speech when among us bodily. I held his cold hand till softening, fading, it vanished—and very soon his whole materialized form also became tremulous, vapory, and faded out into seeming non-entity. It was a startling phenomenon—a visible, tangible fact, fading into invisibility.

It matters not to me what Mrs. Williams may have said or done in Paris, New York, or elsewhere; her gift of mediumship is absolutely genuine. I knew this materialized Luther Colby—knew him as I know other things by and through a majority of my senses in connection with my reasoning faculties, my judgment and the higher intuitions of my soul.

During my stay in Philadelphia I was a guest in the hospitable home of B. B. Hill and his excellent family. This Philadelphia Association of Spiritualists is the oldest spiritual organization in the country, and is reputed to be the wealthiest. This association desired to secure my lecture services for a year; but I am not in the lecture-field. I mention this to show that the trend of the spiritualistic movement is towards long engagements, solidity and spiritual culture. J. M. PEEBLES, M. D.

Indianapolis, Ind.

Christians have felt themselves compelled to relinquish their old positions, and to sweep away the ancient landmarks of their faith. The entire field of human knowledge is changed, and all thought has been cast in a new mold. This has been achieved through obeying the teachers of our secular providence—science.—Charles Watts.

"The Strike of a Sex." By George N. Miller. Price 25 cents. For sale at this office.

STUDIES IN SPIRITUALITY.

Lessons and Leadings in Spiritual Thought

BLIND IN ALL BUT LOVE—TO HER THE OTHER WORLD IS LIGHT—SHE SEES INTO THE FUTURE AND HAS TWICE GIVEN EVIDENCE OF STRANGE OCCULT POWERS.

She is blind. She was alone in the world. Possessed of a marvelous intelligence she has drawn the rich and cultured to her humble abode in an alley. Yesterday, says the Evansville Courier, she adopted a child.

Though her eyes were sightless there is no film upon her heart. Blind in sight yet seeing with occult power, living in a shanty, yet speaking in accents of culture and words of education; abandoned by her relatives, deprived of a sense, she has fought the battle of life with fortune.

Judge Mattison in court Tuesday granted the petition of Ellenor Jones for the adoption of Harry A. Mills. The child is the grandson of Joel C. Mills, who gave his oath to her mother and to her grandmother to protect the blind girl.

When she was 8 years old—she is now 45—Nell Jones had great, shining brown eyes. She became frightened at a drunken woman, who, mistaking her for her own child, threatened to pursue her. Fright at the victim of delirium tremens cost the child her vision. The eyes that were lustrous hazel paled, to sightless white and blue.

The adopted child is the grandson of her father's playmate. Long years ago, when Indiana was young and Evansville but a village, Joel Mills, the millwright, and her father a tanner, were friends. He promised her grandmother that he would stand by the blind girl. At the death-bed of her mother, seven years ago, he swore to protect her.

Last night he was at her home, where he had fallen ill a week ago, and remains too delicate in health to go away. She cares for him with loving hands.

It is in the nature of woman to love some one. When the grandson of her protector was born there was the birth of that love for the babe in the breast of Ellenor Jones. When the child could babble words they would ask him whom he loved. "Love mamma and Auntie Nell," he would say. "Do you love Auntie Nell best?" "Love mamma and Auntie Nell," he would reiterate.

One does not wonder Auntie Nell, the blind poetess, the woman of acute intelligence, of passionate heart, should love this child. He is cast in a delicate mold. At the age of 2 years he showed musical instincts. An old zither hung on the wall of the blind woman's home where he used to play. Last spring—he is 11 now—he told her he had an ambition to become a musician. She asked him what he would like to play.

He told her some one had told him the violin was the most perfect of all musical instruments, and he would like to become a master of it. In her cottage on a table lies his violin. She had taken him to Prof. Massie, the musical director, and told him she was a poor woman, but she wanted the child to have a musical education, and was willing to pay for it. He took his first lesson that afternoon. His teacher said he had marvelous talent. Since then he has had thirty-five lessons, and she said, "his wish would be to play."

His parents, who live at 802 Harriet street, were fond of him. And they were fond of the blind woman, who has the child of their father's friend. They sympathized with her in her lonely life. Besides they had four others. The blind woman thought if she could educate him, make him her heir, he could help the others.

Though her eyes were visionless she could see in her clear mind this fair youth. She loved him. The legal act of the judge in court Tuesday bound him to her as her child.

Singular is the power of this woman's mind. Richly-dressed ladies of the upper part of the city pick their way through the alley to her cottage in the rear of 816 Harriet street, that she may tell them what is passing in their minds, and what will come to pass in their lives.

She was educated at the blind asylum at Indianapolis. There she studied the sciences—geometry, trigonometry, astronomy—and the poets, among them Milton, whom she does not like because he rebelled against his blindness without which he would never have gained his fame. She added to her knowledge a singular power of the mind.

When she was a child, while she could still see and joyfully play in the sunshine, under the blue sky, one day she startled her mother. She came to the house from the spring where she had been playing and said she had seen a man. They asked her who it was and she could not tell. She described him—the description was that of her dead father. It was so complete her mother was startled. She spoke even of the strap which he, as a tanner, used to wear on his head. She went to her workbox and picked out a piece of cloth which she said was like that the man wore. It was the piece of her dead father's coat.

Another time she and her mother were over at the house of a neighbor. They were English people, come from Manchester. The child was playing apart in a room by herself. She came out frightened and said she had seen Uncle Kissen—an old gentleman of the family—lying on a board between two chairs. The women folks laughed at the idea. But three days later the old man was dead and lay in his shroud in the manner she had told of.

She talks with a sweetness and precision that is charming. Her words are well chosen and softly accented. She speaks rapidly and coherently. When she talks of her abandonment by her relatives and of her "sainted mother" at her death, of her love for the child and her resolution to make something of him she speaks with fine determination.

Asked her religious views she sought to be spoken of as "one who loved her fellow man." She believed that none should go out of the world without doing good. Though she was blind she thanked God it was in her power to do some good for this child.

She is a poetess and when her sister was living to act as her amanuensis, she wrote many verses of more than passing merit, of which the following is one:

THE LILY AND THE ROSE.

A lily growing beside a rose,
At twilight was heard to say,
To me, sweet rose, you are brighter far
Than the brilliant orb of day.

The fair rose bowed for the lily's praise,
Spread over her a crimson flush,
Since then she has borne a spotless name
Of the lovely maiden blush.

A dahlia tossed her haughty head,
And thus she scornfully said,
I ignore the humble-lily you lead,
And scornfully tossed her head.

The violet from her lovely bed,
Acknowledged her humble birth
And wondered if her charms were less
For growing so near the earth.

The hyacinth shook her dainty bells,
In an ecstasy of joy,
For she knew the brightest things on earth,
Were never without alloy.

She said to the dahlia, oh, how vain
Are all your alluring powers,
For ye in your turn shall come and make
Your lowly bed with ours.

The king who rules with haughty hand,
At some far-distant day,
With the man who toils for his daily bread,
Will pass from earth away.

Then why do you scorn the violet,

For you know we all must die,
The young, the old, the rich, the poor,
With the sluggish clod must lie.

We blossom and bloom, then droop and die,
As the leaf we pass away,
'Tis but a span from life to death,
And from then to endless day.

Though blind, her life has been lighted with romantic incidents. Once she read of a hermit who held no communication with the outer world. She told her friends she determined she would make him talk. So she wrote a letter to him. For four weeks no answer came, and then she had a delightful missive. An interesting correspondence followed.

It seems to me that this account affords a rich lesson in some of the finer phases of spiritual truth. It shows the power of human spirit to exceed and pass beyond the ordinary range and bounds of mortal sense, in that, though bereft of earthly vision, she yet sees what others, having eyes to look out upon surrounding sensible objects, cannot see. It shows that although the earthly sight may be lost and gone, the spiritual eyes may be opened to see with clearness that which is intangible to ordinary mortal eyes.

The kind, benevolent, loving heart, maintained under her sightless condition, would seem to indicate the near presence and influence of sweet angel forces, to whose words she listens in what otherwise would be hours of utmost loneliness and darkness physical and mental.

Hammond, Ind. JAS. C. UNDERHILL.

Divine Healing, as Set Forth by U. G. Figley.

Divine healing, so-called, is claimed by its votaries to be the work of the Holy Spirit at the earnest behest of the followers of the orthodox Jesus, wherever they may be found. Who or what the Holy Spirit is they fail to explain, and these divine healers (and healers, too), avow with much gusto that whoever wishes to be divinely healed, must believe that Jesus is the eternal son of God; that they must accept him as the only savior, that they cannot be healed unless their sins are forgiven; that they must pay, pay, as well as pray, pray, pray; that they must publicly with great regularity publish and proclaim that they are saved and healed; that if they back-slide their disease will return, etc., etc.

Now, from watching the very remarkable healer, Maria Beulah Woodworth, I arrive at the conclusion that the holy spirit that heals diseases is only an influx of spirit power caused by orthodox spirits, and the works performed are in magnitude in accordance with the magnetic power and mediumistic qualities of the faithful who desire these miracles to be done in their midst. Mrs. Woodworth is mediumistic, and at times talks wonderfully like a Spiritualist, and yet through it all is the usual amount of orthodox ravings. She performed no miracles of any moment, and was "beautifully roasted" in the papers of two counties, and left here with a sack full of money, en route to Syracuse, Ind. She left discord and hard feeling behind her and badly disrupted the faith of the faithful. She has fair hypnotic powers, it seems, and occasionally went into a trance. Some of those converted had visions, were for a time possessed by orthodox spirits (as I believe, personally), who danced, laughed like demons, became animate jumping-jacks or spoke inspirationally. All that I saw at her meetings under the power of the Holy Ghost I do ascribe to the work of a legion of orthodox spirits who were hampered in their work by not understanding their business, or by the environment of opposition. For all so-called divine healing I claim is done by orthodox spirits, by hypnotic suggestion, magnetic control, inspiration, either by some chosen human organism through whom they work, or by their own independent spiritual control. This is necessary, for many people can not be reached or influenced who have any idea that Spiritualism of any degree has anything to do with the matter.

When Jesus and his followers healed the afflicted, they required no particular belief on the part of the seekers except the desire to be made whole; they took up no twice-a-day collections nor sneered at small offerings; they said "see that thou tell it not" when cures were effected. Divine healers do, now-a-days. Avowed magnetic healers have their "band of angels for body guards," they know that only a thin veil or mist separates them from heaven," they can "hear the angels singing," and they generally call themselves Spiritualists. Orthodox magnetic healers call themselves "divine" and whether ignorantly or not deny Spiritualism. Orthodox people at death gravitate to the orthodox part of the spirit world (or region). Those who did the best they knew while on earth are happy (according to their notions of happiness), and for a time adhere to many of their ideas held while on earth, still believing the orthodox religion the best for a great part of ignorant humanity, and at every revival it matters not the church, so that the people are sincere, they use their influence to cause people to join church and lead better lives, realizing that they may be made better that way with prospects of future intellectual advancement. Were it not for this many good people and some Spiritualists would be leading vicious lives with no belief in a future, neither hope of one.

Ney, Ohio. U. G. FIGLEY.

A Vision and Its Portent.

To the Editor:—One evening during the past week, my wife was giving her sister a treatment for nervous headache, when the following vision or prophecy was given to her. It seemed as though she were transported in an instant to the top of a very high mountain. After gaining its summit, she looked to the north of where she was standing, and behold, there was another mountain. This latter mountain seemed to be funnel-shaped and very high. Now as she looked at this mountain she could see two men struggling together, each one trying to reach the top first. In a moment they both appear at the top, still having hold of each other, in what appeared to be a death-grip.

As they reach the summit there was a slight pause for an instant, then one of the men takes the other, despite his struggles, lifts him bodily from the ground, swings him aloft above his head, and then hurls him down the opposite side of the mountain, and as he disappeared from view, the name "Covert" appeared for an instant only, and then was gone; but just as the name disappeared there seemed to come from all quarters, a mighty chorus of thanksgiving and at the same moment above the head of the man upon the mountain, there appeared the word "Spiritualism" in the form of an illuminated circle.

Now, while this is short, it is to the point, and shows that Covert and his crowd will have such a turning over in the near future, as they little dreamed when they commenced this unholy warfare upon Modern Spiritualism.

Now that this war may be made short and hot for the Antis, I am willing to do my share, and to that end I make this proposition: I will give my services to societies in Kansas, Nebraska, Missouri, and Texas if they will furnish railroad fare for two. I will furnish my own entertainment.

If you are anxious to work up interest in the cause in your locality now is the time. DR. C. W. TRAVIS.

Junction City, Kansas.

"The Priest, the Woman and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

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SATURDAY, FEBRUARY 12, 1898

ABBOTT'S UNBELIEF.

"Dr. Lyman Abbott, of Plymouth church, rejects another cherished tenet of old-fashioned orthodoxy when he says, in a recent discourse:

"I do not believe that Christ came into the world to afford escape from a place of torment or to get us into a place of bliss."

"But he is the pastor in good standing of the greatest orthodox church in Brooklyn, and the chief editor of the Outlook, a foremost religious paper. It is with the memory of the old that old that the doctrines so summarily rejected by Dr. Abbott were the most common pulpits, and generally conceded to be the most vital portion of Christian creeds. Salvation from foredoomed torment was a hope founded on the advent of Jesus into the world, whence came to save sinners, but now an eminent clergyman of concoced orthodoxy intimates very plainly that the old idea was a mistake. The Brooklyn divine does not preach so tangible a gospel as his predecessors of the earlier time. Where they pronounced impending torture and declared belief in Jesus as the way of avoiding very real physical agony, this modern divine refuses the creed. Still the Savior becomes merely a moral and spiritual inspirer toward better ideals in this life and the life to come."

The above is from a secular exchange, and is no less remarkable-appearing as a leading article in its editorial columns—than were the words of Dr. Abbott, in his Plymouth pulpit. The independent press of the country has been on the verge of heresy for years; and the educated clergy have left their creeds far behind them. More daring thinkers have ventured to antagonize the pagan doctrines inherited by Catholics from the old Roman religion, but it was not until within a few years the Protestant clergy have taken a clear and decided issue with the essentials of their respective creeds. Another decade only and the Abbotts, the Briggses, and the Smiths will repudiate a virgin-born God, and will relegate the entire brood of fables, born of ignorance, to the domain of old-time superstition.

TROUBLE IN PRINCETON.

Princeton College, New Jersey, is one of the oldest institutions of learning in America. It was founded under the auspices of the Presbyterians, and from its theological department have graduated the ablest scholars of that sectarian school. Rev. Jonathan Edwards, he of infant damnation memory, who taught that "matter is only ideal; that the universe only exists in the divine mind," the theory of the present Christian scientists, was one of its early presidents.

The College of Princeton has continued the head and front of Presbyterianism down through all the years to the present, a diploma from its professors being a sufficient indorsement into any Presbyterian pulpit in America. But "trouble has commenced in Princeton, and the outcome is yet in embryo.

Rev. Prof. Shields, in charge of one of the higher classes, very unwisely in the opinion of THE PROGRESSIVE THINKER, signed an application to the city authorities asking for a drinking-room in the Princeton Inn. This was a direct conflict with a rule of the General Assembly of the church, prohibiting Presbyterian ministers from assisting, or in any manner aiding the liquor traffic.

When prosecuted and arraigned for hearing by the Presbytery of New Jersey, Dr. Shields became terribly frightened, and his membership in the church, but he held fast to his professor's chair in the college.

At a dinner party lately given by the alumni of the college, Dr. S. was made the hero of the occasion. The applause was so frequent and boisterous the preceding officer humorously suggested it might be necessary to discipline him for interrupting the proceedings.

"A house divided against itself cannot stand," is credited to a reputed old-time teacher. Now where will this controversy at the fountain head of Presbyterianism end? We would wish it had grown out of some other question, as a detail of some distinguished feature in the Westminster Confession of Faith, but we have always noted that outside issues finally lead up to attacks on creeds, so soon as those engaged begin to think for themselves. If it shall do so in the case under consideration with the alumni—the future clergy of the denomination—at loggerheads with each other, the Presbyterianism of this time from which recall it will be difficult if not impossible to recover.

FALSEHOOD BEGETS SUSPICION.

The Santa Claus myth, it is alleged, causes the young as soon as they learn of the deception, to look with skepticism on religious matters generally. It is well.

A STARTLING DISCOVERY.

Some religiousists have just published a book wherein he reconciles the story of creation, as told in Genesis, with geology. He shows that a day signified a period of time, indefinite in duration, which may have embraced millions of years.

What a wonderful discovery! And how timely! But, unfortunately, it is not original. The old geologists found it impossible to gain a hearing before the Christian masses. Their writings were scouted, and their lecturers were silenced by the uncultured rabble.

"They pretend to know more than God," said the opposers, "who tells us of his six days, with evenings and mornings, of labor, and of his rest on the seventh day. If each day represented a period of millions of years, that period of rest must necessarily be equally long; then what becomes of our holy Sabbath?" This was followed by the cry of "infidelity," which the priest proclaimed at the top of his voice, and his parishioners echoed until the welkin rang with their multitudinous maledictions. But the thoughtful gave these naturalists a patient hearing.

The latter have continued their labors, showing by geologic formations, that gigantic convulsions, upheavals and depressions have followed each other through long periods of time; that flood and flame have been active through the interminable millions of years since "the morning of creation;" that fossil remains and mineral deposits, many miles below, and rising to the present surface, are evidences in part of that boundless sea of time which lies back of us, and that nowhere is there any evidence that creative energy has rested in its movements; and on the contrary the work still goes on and will go on while eternity shall endure. Said a professor of geology, near thirty years ago in one of the Illinois colleges, a Methodist clergyman, by the way:

"We all believe God made this earth, and established all the laws which govern its action. Every intelligent man, from his mighty hand. Every convulsion upheaving mountain chains, and every depression engulfing continents, are productions of his almighty power. We read those inscriptions, and know the interpolator has not been there with his stylus, falsifying the record. We know there have been no additions made to the sacred book, we have not been deceived. I shall try and teach that Nature in her revelations makes no mistakes if properly interpreted. The clergy and the Sunday-school teacher may animadvert against her revelations if they will; but such is not my mission while I teach you geology—the science of the earth—its bygone history."

The first prominent writer on geology, Abraham Ortelius Werner, a professor in the School of Mines, at Freiberg, Saxony, wrote in 1705: "In the economy of the world I can find no trace of a beginning, no prospect of an end." And that is just what all his successors of profound thinkers have maintained down to the present. Some of them, to tickle the ears of theologians, have been willing to concede that each day in the so-called Mosaic account of creation, may represent a hundred million of years, making a total of six hundred millions of years before "the stars sang together, and all the sons of God shouted for joy." Of course they do not intend to be parsimonious of the years where there are so many of them. But if we might possibly have twenty-four million years would be enough to account for all the geological phenomena, but that brief period was expressed with caution.

The fact doubtless is, there was no beginning. Time was and is eternal. The age of the Pentateuch, whether Moses, or some person of comparative modern times, clearly meant natural days of twenty-four hours, agreeing with Exodus 20:10, 11, describing periods of labor, followed by another period of twenty-four hours which were for rest.

It is a great advance for a divinity student to adopt the logic of the geologist of fifty years ago as to the length of those days of creation. Another half century, if we have the courage to follow the lead of the geologist, and he will be able to make the grand discovery that he who wrote the history of creation, as told in the Pentateuch, was as ignorant on that subject as he was on every other on which he wrote; that he was a barbarian, writing for barbarians, and his account of ancient traditions was probably satisfactory to those for whom he wrote, but it is not adapted to a scientific age.

COMMENDABLE.

One Western railroad, at least, refuses to permit strikes of the lives of the higher classes, very unwisely in the opinion of THE PROGRESSIVE THINKER, signed an application to the city authorities asking for a drinking-room in the Princeton Inn. This was a direct conflict with a rule of the General Assembly of the church, prohibiting Presbyterian ministers from assisting, or in any manner aiding the liquor traffic.

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CHURCH ATTENDANCE.

A unique canvas was recently taken for the purpose of ascertaining the average church attendance in Boston. This city is one of the most religious, and furnishes data for a conservative comparison with other cities. The canvas was conducted by Rev. Dr. Waldron, of the city mission. The attendance at 224 churches was actually counted. It was a pleasant Sunday, when everybody who desires makes a point of attending church. There were in actual attendance at morning service, 42,000; afternoon, 18,000, and evening, 39,000. At the largest morning service the average was less than 150, and that in churches capable of seating thousands. If there are as many Protestant church-members as claimed, 144,000 in the city, and they all attended church, it would give nearly 750 to each place of worship. The query arises: Where, on that pleasant Sunday, were the 600 communicants, whom the churches knew not? Why were they not in their pews listening unquestioningly to the voice of the pulpit? It is far easier to answer the latter question than the former. It would be a delicate subject—what those church-members found more attractive than the sermons. Why were they not at church, was because there were so many other places more attractive. The sermons of the average preacher have been outgrown. There is no grain in the dust and straw the preachers have flailed since the Reformation, and continue to thresh, vainly expecting an overlooked kernel, and an outing on the beach that pleasant Sunday, a walk in the Common, even the quiet of the parlor after a busy week, were preferable to listening to sermons made up of assertions on subjects no one knows anything about, and it may be added nobody can know.

COURT DENIES FUNDS TO SECTARIANS.

Washington, Feb. 8.—Judge Hagner in the equity court to-day made a ruling of far-reaching importance, holding in effect that it is unconstitutional for congress to appropriate money for sectarian institutions.

The court granted an injunction restraining the treasurer of the United States from paying to the directors of the Providence Hospital any money belonging to the United States or the District of Columbia, in accordance with an agreement with the commissioners of the district and the hospital directors.

The agreement in question was that the commissioners should erect on the grounds of Providence Hospital a building for the treatment of minor contagious diseases without expense to the hospital, but should be paid for out of an appropriation for that purpose contained in the district appropriation bill, approved March 3, 1897, and that when the buildings should be completed it should be turned over to the officers of the Providence Hospital.

The application for the injunction was made by Joseph Bradford, who maintained that the question arising in connection with the payment of money involved a principle and a precedent for the use and support of religious societies contrary to the constitution. The case will be taken to the court of appeals.

A FACT, WITH REFLECTIONS.

A church building was struck by lightning in Cincinnati the other day, and was literally knocked into smithereens. Now that is by no means an uncommon occurrence. Indeed, lightning insurance on churches has become a great modern necessity, to ward off the losses Divine Providence inflicts on his own.

Reflecting on the event at Cincinnati, we recall the history of the old heathen temples dedicated to Jupiter, to Bacchus, to Apollo, to Esculapius, to Osiris, to Isis, to Serapis; but not one of them, so far as we recollect, experienced God's wrath. It was man, Christian men at that, who overthrew those ancient altars and destroyed the noblest structures of art, reconstructing and dedicating some of them as temples to Jehovah, the tribal god of the Jews.

The Progressive Thinker is of the opinion that Nature neither loves nor hates. That it never turns aside, or varies its course to reward on the one hand, or to punish on the other; but such is not the teaching of sectarians. They insist the world is governed by special providences; that the entire machinery of the universe, instead of being governed by fixed and changeless Law, is subject to the caprice of an overruling Power, who is changed from his purpose by the prayers and importunities of those who worship him. He changes his love into hate when his pleasure is disregarded; and reverses his emotions when puny man repents of his wrongs and renews his righting. The Creator of worlds as changeable in his moods as is the creature himself. But Messrs. Covert, Becker & Co., who want it understood they are the earthly representatives of the Divine Monarch, can probably make these things seem all right. We do not envy them the task, any more than we do their foolish war on the spirit world.

THE RIGHT WILL BE VICTOR.

Advices from New York show there is in that State a Strong determination to so revise the Sunday laws as to allow greater freedom to the people, than is possible under the present puritanical code. Indoor and outdoor amusements on Sundays, such as theatrical performances, concerts, baseball games, and every variety of moral entertainments are demanded. It is claimed the cities very generally favor such diversions from exacting toil in the interest of morality. They insist that idleness begets crime, and that this fact is nowhere so apparent, and to such an extent as in the great cities. The country towns still cling to inherited teachings, and the churches are reluctant to surrender their present position on the people, such as an old-fashioned orthodox Sunday, with an attempted abstinence of thought on worldly matters, inflicted on them. The proposed resolution is only a question of time. The people are supreme, and their will must take form in statutory enactments; and woe to that party, without regard to name, which stands in the way of such legislation.

EXTRA HAZARDOUS.

"William Miles, of Pittsburg, aged 59, was found dead on his knees at his bedside a few mornings ago, having apparently died while at prayer," says the dispatch. Those occupations which shorten human life are classed as extra hazardous by life insurance companies. Is not the term equally applicable to those whose duties expose them to uncommon dangers? If so, judging from the frequency of death while at prayer, praying is a very dangerous employment, and it should not be encouraged.

COMMISSIONS.

Remember, authorized agents, that when you take a commission on THE PROGRESSIVE THINKER, that the party sending for the paper is not entitled to the premium, "Ghost Land!" Don't forget that.

Who makes quick use of the moment is a genius of prudence.—Lavater.

MIND FORGE ILLUSTRATED.

POWER OF THOUGHT.

Its Wonderful Potency, Used for Good or Evil.

To the Editor:—I wonder how many people realize that constantly they are exercising a wonderful power through the thoughts which are emanating from them. This subject has been written and talked on to quite an extent, yet we none of us as yet seem to grasp the idea that thought is really a substance, and the substance out of which worlds and all that they contain are formed. How many of the people in general have heard of the wonderful discovery which has been made by Emerson, whereby he has objectified that marvelous little thought machine, into which a person can think, and that thought, being substance, makes an impression on the sensized plate, similar to the plate of the phonograph, thus recording the ideas of the person thinking, and from this machine can be taken that thought by placing its typanums to the temples and setting the machine in motion, which produces vibrations exactly the same as the vibration which was sent into it by the human machinery. The vibrations, being of the same rate and quality, must reproduce the same thought. Everyone should learn from this that thought is substance, else it could not make an impression; but substance in such a state of attenuation as to be hidden from the common physical sight of man, whose vibrations of sight are not as rapid as are the thought vibrations.

It has been done not only when the people were in close contact with me, but when miles have separated us as well. Knowing this to be a truth, it teaches us how careful we should be of our thoughts. We should think no ill of any one, for by so doing we are in motion toward the object of our thoughts a set of fine vibrations which will pass through and penetrate all coarser substances, and they will reach and annoy the one toward whom they are directed. Who shall say that men and women are not made criminals by the thoughts of other people? I believe many are affected by the low, dark thoughts of undeveloped people, until they are in a state of unrest all the time.

Thoughts are in stratas, the evil thoughts, being the heaviest, lie nearest the earth surface; and as they grow lighter they gravitate to their rightful place. We can become recipients of the high, pure and lofty thoughts, if we will; but in order to do this many of us must undertake a thorough renovation of our temple, cleansing it from the impurities which now cling to it because of the law of attraction, like attracting like. If we become master of our habits, instead of allowing them to master us, then discipline the mind to become passive or receptive; into it will flow the thoughts which answer all our questions no matter how occult they may seem. We can gain all knowledge through our own organism, if we understand how. Earnest effort and constant discipline of our forces will accomplish more than many realize, and in a short space of time, too.

How quickly our thought circles the globe, or travels to the farthest outlying planet in the universe! We have generated the force to send it there. If we wish to find out a fact about any distant point, no matter how distant, we must go to it in thought and search diligently for the knowledge we wish to obtain. We can bring the planets to us only by the power of thought. Galileo thought of the telescope because from the examination of the eye of an ox, which he saw lying on the butcher's block, he caught an inspiration from God's thought and thus outwrought the great double lens which aids the human in gazing upon objects so far away.

The thought which has brought the world to its present state of unfoldment, thought that has produced all the discoveries and inventions, all the sciences and arts, all the poems and music; in fact, we all are the result of the great thought force of the universe, which is infinite and self-existing. The mentality that can respond to the greater vibrations of beautiful poems, or a piece of exquisite music, or sounds through the spheres, is fine indeed in its own rate of vibration, but it has been acted upon by thought influences, we know not for how long a time. In order to be able to catch the light whispers of the masters of thought, as they float along through the universal ether. We are all catching thoughts of some kind, and the power of thought upon our own state of development, which we are free to refine and hasten when our desire to become our own authority is intense enough to carry us up to that point in unfoldment.

Mighty is the power of thought. It revolutionizes ideas, it brings harmony out of discord, health out of sickness, and wisdom out of sorrow and grief, and lightens all our burdens when we learn to think rightly. Such being the case, why are we so slow to accept the way out of our ills and troubles? All things cannot be accomplished in a day nor a month, but time works wonders. Let us begin a course of discipline with ourselves along mental lines and open up the way to a greater unfoldment, tearing away the barriers of selfish and worldly desires, and ambitions which have so long blinded us to the finer thought forces.

VANDALS.

Chamber's Encyclopedia, article Ethnology, tells a great truth characteristic of Christian missionaries in all ages. We quote verbatim:

"The misguided zeal of the early Christian missionaries, who here [Ethiopia] and elsewhere considered it their first duty to destroy all the ancient records of which they could get hold. Nothing but a few half-erased inscriptions have survived."

Had the writer stated the whole facts he would have added those "half-erased inscriptions" were forgeries, as is everything that came from or through Christian hands professing to have been written in the early centuries, whether coming from Ethiopia, Abyssinia, or elsewhere. And they have been literary vandals in every country they have visited, destroying their valuable records.

MONUMENTAL FLATTERERS.

Flatterers are often dangerous; a bee always buzzes loudest when he is stealing a flower's honey.—Old maxim.

Here is a subject for thought. The clergy in their prayers are monumental flatterers. They tell God how good, how great, and how glorious he is, and how feeble is man in comparison. When they have exhausted their vocabulary of adulation then they ask him for special favors. Their hymns betoken a cringing courtier, as does their attitude in worship.

As the proverb says: "The bee buzzes loudest when stealing honey," does the parallel run on? and is the priestly flatterer most vehement when contemplating some deity? No allusion whatever to Messrs. Becker, Hagaman, Covert & Co.

Ghost Land! Ghost Land!

This book contains nearly 400 pages. It is printed on a fine quality of book paper, and is neatly and substantially bound, and will prove an ornament to any library. We desire to increase the circulation of THE PROGRESSIVE THINKER that a large share of the profits will flow back each year to our subscribers in a premium book of especial value and merit, thus bringing into requisition the Divine Plan. Aid us by getting some one to unite with you when you send in your subscription, and thus show an appreciation of our efforts.

SENDING MONEY.

In sending remittances to this office, please write your orders on a single sheet of paper, to file away for future reference. If you have anything to say outside of that to the editor, do so on a separate sheet. Write the name and address in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express money order, or registered letter, or draft payable in Chicago or New York, and there can be no loss. Write names and addresses as plain as ordinary print, and mistakes will be avoided.

A MASS MEETING OF SPIRITUALISTS.

To Be Held in Chicago, February 22, 23 and 24.

Three Sessions Daily at 10 a. m., and 2:30 and 7:30 p. m.

Eloquent Speakers from Various Parts of the Country Will Be Present

"LEND A HAND."

A Strong Pull, and a Pull All Together.

To the Spiritualists of Chicago:—The coming convention of Spiritualists in Handel Hall, this city, on February 22, 23 and 24, moves me to rise and remark that this seems to be the proper time for Chicago Spiritualists to "get together."

The call of the N. S. A. presents an auspicious opportunity for all of us to drop our differences once and for all and to invoke the true spirit of fraternity among all our societies.

What does it matter if some of us think the phenomena of more vital importance than the philosophy, while others of us regard the philosophy as the "one thing needful"? We are all Spiritualists in various degrees of intellectual and spiritual unfoldment, and we are teaching and learning that which is most exactly suited to our real needs.

Wherever these conventions of the N. S. A. have been held, public interest has been aroused and a largely increased attendance has been enjoyed by all local societies. It has been by such movements that the National Theosophists have established their societies so firmly in Chicago and elsewhere. Just in proportion that each Spiritualist society in Chicago arouses interest in and contributes toward the success of this convention, so will be the material benefits accruing to that society through renewed interest, increased attendance and greater activity.

Let us now, one and all, lend our best efforts to make the convention a grand success. Every Spiritualist, and particularly every medium in this city, should contribute his mite, either in money or services, to this end, for the results will surely be beyond estimate.

Let us show the people of Chicago that we are awake, alert, harmonious and united. This convention can be, must be and will be, a rousing success, that will be a lasting credit to our efforts and of incalculable benefit to the cause of Spiritualism.

Let every Spiritualist do his full duty by spreading the news and arousing public interest, and the convention will mark a new era in Chicago Spiritualism. Each one must help toward defraying the large expenses, and I am informed that Mr. S. A. Rouse, 504 F. Dearborn Building, has been appointed by the N. S. A. to receive contributions to this fund.

Come, brother and sister Spiritualists of Chicago, let us join in "a long pull, a strong pull, and a pull together," and the thing is done.

HEAVE HO! HEAVE HO!

And a Strong Pull All Together.

Sometimes we make opportunities at others they are made for us. The latter condition now confronts the Spiritualists of Illinois. The National Association has determined the time, Feb-

N. S. ASSOCIATION.

Report of Quarterly Meeting.

The quarterly meeting of the board of trustees was held at headquarters, January 5 and 6. The treasurer and secretary reported that total receipts during the past quarter had been \$1,340.10. Balance on hand in general fund \$184.82. The amount of \$931.72 debt at last convention was reported as entirely liquidated.

Societies were granted charters at Milwaukee, Wis., Laramie, Wyo., Winchester, Ind., and Chicago, Ill. State Association of Texas was granted exclusive jurisdiction.

Another edition of the Constitution and By-Laws recommended for adoption by local societies. The new edition was ordered printed, as first edition had been entirely exhausted.

Complaint was received from H. Pugh and others in regard to restrictions placed on holding meetings by Spiritualists at various Soldiers' Homes by superintendents of said homes. Action was taken immediately to appeal to proper authorities for justice for Spiritualists who desire to hold said meetings.

The following missionaries were appointed: Mr. and Mrs. Clamer, Dr. and Mrs. J. N. Magoon, Mrs. Carrie E. S. Tving, Mrs. Julia Steelman Mitchell, Allen Franklin Brown, Mrs. Tillie U. Reynolds, Mrs. I. W. and T. D. Kayner, Mrs. Loe F. Prior and E. W. Sprague. All persons are hereby notified that state agent and missionary certificates expire each year at the annual convention. Capt. E. W. Gould was appointed special financial agent.

Allen Franklin Brown was instructed to proceed with arrangements for mass meetings at New Orleans and in the Middle West.

Mrs. Cora L. V. Richmond was instructed and given full power to arrange and conduct the mass meeting at Chicago, Ill., in February, 1898.

State agents were nominated by President Barrett and confirmed by the board for every state in the Union.

Mass meetings at Cleveland, O., and Washington, D. C., were both successful, and each turned a balance above expenses over to the treasury.

It was unanimously voted, at the request of most of the contributors, that the Babe will fund be held as a legal fund to be used only in the defense of wills made in the interests of Spiritualism and especially in the interests of the N. S. A., and that this vote be published in the columns of the spiritual press.

The secretary was also instructed to print in the spiritual press the statement: "That persons desiring to leave property to the National Association would act wisely, and save much trouble perhaps, by deeding said property direct to the Association, retaining and holding, until their transition, a life lease of the same. By this method it is believed much litigation can be avoided in the future."

Mr. Frank Walker, manager of the Jubilee, made a splendid report of arrangements for this grand celebration at Rochester, N. Y., under the auspices of the N. S. A., June 1 to 8, 1898. The

ruary 22, 23 and 24; the place, Handel Hall, Chicago; the character a State mass-meeting. It only remains for you to be there and if not able to do so, then to make certain that your society or neighborhood is represented at the gathering. State and National questions call for careful consideration. "There is a past which is gone forever, but there is a future which is still our own."

East St. Louis.—Dr. A. A. Hamilton says: "We have a very large number of Spiritualists, and they all say with one accord, let us have a State convention by all means, and in this city if possible. It would do more to revive the cause than anything that could be done. Let invitation be to Spiritualists whether organized or not."

The N. S. A. has so made it, Doctor. Come over to Chicago this time, and the state convention can pull your latch string later.

GEO. B. WARNE.

MASS MEETING

Of Spiritualists in Chicago.

To All Whom It May Concern:—In pursuance of instructions given to the incoming board of trustees of the National Spiritualists' Association, in regard to mass-meetings or conventions, the last annual convention held in Washington, October 19, 20 and 21, the board of trustees, at its January meeting, empowered Mrs. Cora L. V. Richmond to arrange for and conduct a mass-meeting in its interests to be held in the city of Chicago, sometime during February, 1898.

FRANCIS B. WOODBURY, Secretary.

Washington, D. C., Jan. 17, 1898.

To the Spiritualists of Chicago and the Northwest, Greeting:—

In accordance with the above, I hereby call a mass-meeting to be held in Handel Hall, 40 Randolph street, in the city of Chicago, February 22, 23 and 24, in the interests of the National Spiritualists' Association.

All preliminary communications should be addressed to me, care of National Spiritualists' Association, 600 Penna. Ave. S. E., Washington, D. C.

Mediums and speakers who can be present and take part in the exercises will please send word to me at the above address.

CORA L. V. RICHMOND.

Vice-President N. S. A.

To the Spiritualists of Illinois

The National Association has called a mass-meeting for February 22, 23 and 24, at Handel Hall, in the city of Chicago. We urge that every society, circle, neighborhood and town of Illinois make special effort to be well represented at that gathering. Plans for broadening of our state work will without doubt be determined upon. Now is the time for a strong effort and a move altogether. Act! Com. Officers of Illinois State Spiritualist Association, G. L. S. Jenifer, Dr.

Forty Thousand GHOST LANDS to Be GIVEN AWAY to Subscribers.

A New and Highly Important Feature in the Progress of Spiritualism and the Higher Enlightenment of the World.

If You are a Spiritualist Sit Not Idly Down When There Is So Much Work to be Done, but Get Everybody to Take The Progressive Thinker and Be An Actor in the Divine Plan.

RELIGIOUS TYRANNY.

Christian Intolerance and Persecution.

CHRISTIAN HUMANITY EXEMPLIFIED—IT IS THE SAME SPIRIT THAT BROUGHT THE INQUISITION, AND HAS SLAUGHTERED MILLIONS IN THE NAME OF "THE PRINCE OF PEACE."

In the summer of 1897 I with others spent the season in Nova Scotia, at a village of about 600 inhabitants, called Port Maitland. It is a very clean, neat, modern-looking place, with good buildings, kept in repair and well-painted. A government pier and harbor gives shelter to a fleet of small fishing vessels, which is one of the industries of the place. But perhaps the best attraction here is its sea-beach of sand and pebbles, two miles long, the equal of which it is hard to find, while numerous fresh water lakes give fine boating and fishing for those who are too searish to enjoy the sea. The weather is splendid, except some fog, the thermometer ranging to 80, and not touching zero in winter often more than once in six years, we were told. We found it just the place to rest.

There was one thing that struck us as being peculiar. Within a distance of two miles we counted five churches and three other places where religious services were held, while there were four or five ministers drawing salaries from these few people. These churches are called Baptist, Free Baptist, Methodist and Holiness or perfect people, while a few Plymouth brethren are ministered to by one of the brethren without pay. Then I found a few Episcopalians and Romanists, also Swedenborgians quite a number.

This place is also notorious as being the birth-place of total abstinence in all North America, the first such pledge having been signed here on the 25th of April, 1828, and to-day it would be hard to find a more temperate place; no liquor sold, and no drinkards.

There was one special attraction for us all. In the centre of the town, just across the street from the Ellis House, where we lived, was a new two-story building, the second story of which was very nicely furnished as a hall, well lighted by day and night, and furnished with chairs for 150, desks, organs, tables, and all sorts of games in profusion (except cards), while in a small room with shelves, was an abundance of books, magazines and papers up to date. Another room contained curiosities, etc. On the white plaster of Paris walls in many-colored, finely-executed scroll letters, such texts as "The Fatherhood of God," "The Brotherhood of Man," "Justice," "Whatsoever ye would that others do to you, do even so to them," "The tree is known by its fruit," etc., while the rules prohibited the use of tobacco, vulgar or profane language, racket, etc. On the ceiling were painted in proper colors, and relative sizes and distances, and the walls were painted full size, the Canadian flag. Seventy-five feet of blackboard gave a chance for artists, while pictures and flowers went far in making this the most cozy place we found, and imagine our astonishment when informed that it was all free day and night until 10 p. m., for any one who would go and obey the rules. And we were not slow to avail ourselves of so great a privilege, where we wrote letters, read the papers, or played chess, bagatelle, etc., and got acquainted with each other. Often in the evening, entertainments were provided, such as music, recitations, lectures, etc. But we found that the audience was nearly all tourists from the United States, or Yarmouthtown, ten miles away; very few of the villagers attended. Of course we wanted to know who or what built and kept up all of this, free of charge (there was a cash-box by the door but very little ever went in it), and were told that "the man who owned the big store on the corner, did it as one of his notions, but no one would go in it." Why? "Because he is an infidel, calls himself a Unitarian or some such name, don't believe in God, you know, nor anything; used to be one of the pillars of our church, but he got away from us; he was a good thing as a hell of a fellow, and so on left the church and built that reading-room, as he calls it, to get the boys in there to make infidels of 'em, see? Last winter he had quite a crowd there even-odd games (all but cards), and read and sing songs."

"What kind of songs?"

"Oh, such as 'Swanee River, Old Black Joe, Life Line, and so on. There wasn't any harm, but they could sing 'em in church or at home.'"

"No, they don't go there now; our ministers were too smart for him. They just 'lit' on him from the pulpit and everywhere until now no one dares to go there."

"No, he didn't talk to them much, and never on religion, but he might some time, you see. Whenever he gets any one to lecture, he forbids them to mention creeds as he calls it; says everybody shall be welcome and no one offended."

"Oh, yes, the reading may be all right so far. He got a lot of tracts from a society in Boston that tries to prevent cruelty to animals, and Black Beauty, and a lot of such stuff and made the boys read 'em. Then he got a committee of ministers and church folks to examine all the reading there and they recommended all that was there, then—but they suspected that after he got things running good he'd be putting in his freebooting stuff, and we don't want any of it, see? One minister said in his sermon one day that such reading would poison the water of life at the fountain head. Oh, no, he can't fool us that way, no sir."

So I set to work to investigate this matter and I found a great deal of this sentiment in the village, which I have traced mostly to the ministers. Then I interviewed the terrible infidel himself, and found him genial, polite and obliging, well-read on many subjects, and very patient considering the amount of annoyance to which he was subjected. He was the magistrate of the place and had some trouble with some of the roughs which are to be found in most places, but he took them to court and taught them to respect the law, for which they hated him, but this was as nothing compared to the spite of many religious bigots in the churches.

He told me that he joined the Baptist church when 16 years old, and although

always a skeptic and ever in a tangle with creeds, yet he worked as far as conscience would permit in the church, and a few years ago, when, becoming convinced after much study that his religion was entirely wrong, and not being a hypocrite, he asked the church to drop his name, well knowing that it meant persecution, yet the principle of truth compelled him, like the martyrs of old, to stand all storm and be an outcast from the society in which he lived. Yet he finds it hard to live alone where he is continually slandered from pulpits, malice, where the children he so often patted, are taught to shun him as one having leprosy, and to repeat the lies they hear older ones tell about him.

But the hardest part of it is to see his lovely wife suffering under the ban of the holy church and sacred society, an outcast. Bad enough to have his business ruined, and himself persecuted, but this is worse, far worse.

I asked this man why he stayed in such a furnace. He replied: "Because I cannot get out. I have offered to take seventy-five cents on each dollar I have invested, but I cannot get fifty. If I was able to work, I would close the doors and leave it all, but it is all I have, and 47 is too old for an invalid to start anew empty handed."

He had hoped the darkness would lift in the light of the present age, but all advance was condemned by the priest-hood, and threats of hell fire were threatened at all who dared to disobey their creeds, and so there seems to be nothing in store for him and his wife but to endure as best they can, the tender mercies of the cruel holy Christians until death comes to their rescue and they escape.

After this I set myself to find out about those pious church-members who were always ready to give me a lecture, insisting that the black side of this dangerous skeptic, and I soon had noted down a long list of names of church-members with certain (or uncertain) "peculiar characteristics" belonging to each. Among these I found adultery, theft, cheating, slander and common lying, refusing to pay debts except with promises, etc. I found the superintendent of the Baptist Sunday-school had been running a lottery, against which the laws of Canada are very severe, while smaller ways of training young gamblers were common, and because this skeptic had tried to stop them, the holy horns buzzed here and there before him.

All of these things and many more were tolerated in the churches without censure, yet all of the hypocritical crowd were ready to persecute as far as possible within the law, the poor skeptic against whom they couldn't lay one charge in morals or business—only the unpardonable sin of thinking for himself and then disagreeing with the creeds.

This is no fancy sketch. It is a part of the plain, naked truth as we found it; and the thought of the great injustice that lone exile has to suffer for liberty of conscience, from those benighted leaders of the blind, haunts us day and night.

There was this to show what hellish arts are used by Christians to-day in a country whose laws proclaim freedom, liberty of conscience and protection to all. Surely "darkness covers the earth, and gross darkness the people."

I spent two weeks in the town of Yarmouth, N. S., where I found many free-thinkers, but they are not organized, and do not know their strength. One extra bright man is the editor of the "Coast Guard." If I can spare the time, some day I will return to Port Maitland for a sketch of my suffering friend's life, and then write it out for a book. It would sell. Meanwhile I will close this altogether too long letter.

Boston, Mass. TOURIST.

A Family Reunion.

To the Editor:—At a family reunion of those still on the earth plane, and the loved ones who now inhabit the spirit-world, a family circle was held the residence of E. M. Lottridge, of this place, in the afternoon and evening of December 8, under the mediumship of Mrs. Maggie Vestal. Many were the words of comfort given to, and consolation received by, the prodigal children of earth life. We were all led to believe that the bands that bound us were loosened, and our captivity was being removed; and the glimpse we caught of the Spiritual Realm land convinced us more and more that we were only words of the dust. How vividly the truthfulness of the saying was made manifest to us, that the words of babes will confound the wise. When infants who had passed out in the drawing of their earthly life, confounded those present by their words of wisdom. Sixteen spirits made their presence known, giving names and holding sweet converse with their friend in the circle. Some talked through the trumpet. But many of the best communications were given by independent voices. Was an occasion long to be remembered by father, mother and children. It will be a staff for us along the rugged walks of life, a balm for our wounds and a comfort to us when death is about to give its last sting and the grave stands ready to claim a victory over our mortal bodies. What a solace to us when we remember the language of little innocent Davaney, as he addressed his grandma: "Don't be afraid, Gamma, when that time comes I'll turn and dit you." It is only a little step from our earth-home to a more beautiful home; a land of flowers and sunshine, lovely streams, laughing rills, green old mountains and verdant hills. How true that mortals cannot comprehend the things that are spiritual.

With many thanks to Mrs. Vestal and her controlling spirits, we close by saying to investigators and Spiritualists: Have more family seances, because your departed friends can come to you stronger when the proper conditions are made for them.

GEORGE LOTTRIDGE, Jonesboro, Ind.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or testify Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Bull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to spiritualism. As its title denotes, it is a reliable encyclopedia of information on the subject. Price \$1. For sale at this office.

CHURCH TAXATION, ETC.

Church Corner Stone Chips, Clipped from California Columns.

To the Editor:—Here are a few more pointed church items which the readers of the Progressive Thinker will no doubt peruse with interest. In the "Masonic Trestle Board," of San Francisco, the taxation of church property was exhaustively discussed, and its exemption heartily condemned. This question is bound soon to become of great public concern because it is already of grave importance, all Spiritualists and Liberals being made to hold up the hands of the clergy, while contemptuously ignored and persecuted.

Benjamin Franklin said: "When a religion is good, I conceive that it will support itself; and when it cannot support itself and God does not take care to support it, so its professors are obliged to call for help from the civil being a bad one."

President Garfield said: "The divorce between church and state ought to be absolute. It ought to be so absolute that no church property, anywhere, in any state, or in any nation, should be exempt from equal taxation; for if you exempt the property of any church or organization to that extent you impose a tax upon the whole community."

President Grant, in 1875, sent the following message to Congress on the subject, expressing truly American sentiments: "In 1850, I believe, the church property of the United States which paid no tax, municipal or state, amounted to \$87,000,000. In 1870 it was \$354,483,587. In 1890, without a check, it is safe to say, this property will reach a sum exceeding \$3,000,000,000. So vast a sum, receiving all the protection and benefits of government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with the time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through bloodshed. I would suggest the taxation of all property equally."

The 1,000 milestone of time is nearly reached and nothing has yet been done to correct this growing evil—a wolf in sheep's clothing, in sheep's skin, and secretly sapping the vitality of our government.

Continuing the discussion, Rev. Madison C. Peters said: "Making the state pay tribute to the church, instead of the church to the state, is a glaring self-contradiction in the United States. It is theoretically as well as practically against the principle of the union of church and state. Exemption from taxation is but an indirect state support of the church at the expense of the public amounting to the same as a direct tax against which the American people would rise up in rebellion."

With so much poverty and want in the community, and magnificent churches and massive buildings for no other than charitable purposes on our most valuable sites are a burlesque on both religion and charity."

The census of 1890 reported the alleged value of church edifices, the lots on which they stand and their furnishings as \$390,087,100. These figures are a mere estimate; a conservative estimate being \$2,000,000,000.

Two hundred million dollars is less than actual value of church property of New York City and the assessed value of the real estate for 1894 is but \$1,618,853,135. It can easily be figured out how highly oppressive exemption becomes to other tax-payers.

The taxation of church property is in the interest of American principles and in harmony with the experience of nations. Taxing one man for the propagation of another man's religion is glaringly unjust. Moreover it is a relic of the principle of the union of church and state, inherited from the Old World and not yet eliminated from our political systems.

SUNDAY SANCTIFIERS break out in a new spot. Oakland "Events" states:

The Christian Endeavorers are now again taking to close the non-faces on Sunday throughout the United States. It strikes us that the time has about arrived for the organization of an opposing force, the sole object being to shut these publicly-proud people up. Let them purify their inner circles before venturing to throw stones. There is plenty of room for it.

HYPNOTISM AND THE DEVIL. Teachers claim hypnotism to belong to the devil, but this is proved that preachers are prone to use it as well, when necessary.

Miss Grace Elliot, of San Francisco, expects to prove that she is daughter and heir to Imbrey Clarke's estate of \$25,000,000, but her claim is not yet legalized. However, the Bible Society of California seized time by the forelock and sent a young woman to modestly plead for \$65,000, with which to pay off the society's debt. She pleaded in vain until Rev. Dr. Thompson dropped in, and after holding prayer service, in which the Doctor prayed earnestly for her success, suggesting that to spread the gospel would be her great work, this pressed the duty home. The result was that Miss Grace signed a written pledge that if she won the estate she would pay the Bible Society the \$65,000 solicited.

"The Devil has stolen the gem of the church," and ministers are called cringers by Dr. E. F. Clark, a layman of San Francisco, in his paper called "A Voice from the Few" which he fearlessly read before a Christian ministers' association.

Dr. Clark boldly laid many charges at the door of the ministry. He was not at all backward in telling his professional hearers that they had been asleep and that Satan had robbed them of true religion during their slumber. This news he broke in the following words:

"Gentlemen, the Devil has stolen your gem while you slept and left you mere ly the setting. Is it any wonder that our pews are empty, that our treasury is depleted, that strife and discord sit enthroned in our churches, that lip service and formality are prominent features of modern service?"

"Christ has been too long chained in his temple by the hands of his erratic friends. It is time to break off these shackles and give his truth freedom. What are we doing for law and order? What for ineffectual? What for the social evil? What for the secret vices, which God save the mark, sit straight up in our pews? What for Christian citizenship? Christ must be enthroned in the leading sentiment hearts of man in all the walks of life."

"The modern church is creating far too little disturbance in the affairs of this world to be safely identified with true religion. The church too largely assumes the same relation to wealth and fashion that is assumed by all other applicants at these shrines. The cringing attitude of the pulpit toward the pew—its fawning sycophancy in the presence of stately wealth, pomp and fashion, for fear of giving offense to the source of its material supply, results in prostituting the church of the living God to the basest of ends."

"The above we know is the plain truth in regard to the laity of the church, and doubly impressive coming from a member of their own flock."

MRS. M. E. VAN LUYEN, Oakland, Cal.

Efficacy of Prayer. I was quite interested in "A Kick Reversed," by Caroline Catlin, in The Progressive Thinker of December 18. If prayer and praise were taken out of Spiritualism, there would be nothing left worth having. Every man and woman that believes in Spiritualism would take prayer for their oars, their life-boats would not be swamped in the muddy waters of jealousy and inhumanity. I have always believed in prayer, but some of my prayers have been too much on the surface, but since I came a Spiritualist, a little more than three years ago, I have had no surface prayers, but I think I have prayed more than I ever did before in all my life.

Within that time I have been down in so deep a valley that I could scarcely see a ray of light, but prayer was the ladder that I climbed, rung by rung, until I reached the mountain top where sunshine reigns. For a year I have had no shadows, only the thin ones the sunshine makes, and when I send out a prayer for spirit guidance, they disappear like dew before the sun. I feel like singing most of the time, but in my work of caring for the sick, singing at times would be unseemly, but it doesn't prevent the heart from singing, and that is only another form of prayer. Prayer has guided my pen to-day. Every kindness we do for others is a prayer that helps us upward.

I send out a prayer, that these words may brighten someone's life, as Caroline Catlin's made my sun brighter.

MARY A. INGALLS, Watertown, N. Y.

Religion of the Revolution.

The first public meeting this year of the Continental Chapter, Daughters of the American Revolution, was held last evening in the parlors at the Hotel Elmore. Several valuable papers were read and thoroughly enjoyed by a large audience.

Dr. W. A. Croft read the paper of the evening on "The Religion of the Revolution." He said in part: "Religious liberty was still in its swaddling clothes when the Revolution broke out, and man's conception of the universe had scarcely emerged from the barbaric stage. Agnosticism was scarcely known. Any violator of the Sabbath or a drunkard could be fined \$200 in tobacco according to the law of 1673, which is still operative there and in the District of Columbia—that is, it has all the power of enforcement. But this law has gone asleep and may be said to have died of atrophy. The Revolution developed a strong tendency among the colonists to foster unbelief. A revolt started all along the line for religious liberty. Our fathers established a government to promote human morality and intelligence, defend human liberty and protect human rights. They did not seek to establish a theocracy, but a democracy wherein each might worship according to the dictates of his or her own conscience."

Mrs. Mary S. Lockwood read a paper on the history of the Daughters of the American Revolution. Miss Lewis rendered a solo, and Mrs. Cooper recited the "Charge of the Light Brigade."—Washington Times.

"After Her Death. The Story of a Summer." By Lillian Whiting. A mind that loves spiritual thought can fall to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual life. A book for the higher life. For sale at this office. Price, cloth, \$1.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL.D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1. cloth; paper, 50 cents. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

"The Great Roman Anecdotes." By Prof. Geo. P. Rudolph, Ph.D., ex-president of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hartsman. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"The Divine Plan—A method whereby each one would in a great measure become a veritable Saviour, aiding materially in redeeming the world from pauperism and crime, and advancing it intellectually and spiritually to a higher plane."

It extends to the highest heaven and down to the lowest dens of poverty and degradation. It is, however, only brought systematically into requisition by those who have in a measure ceased to live exclusively for self, and who look outside of their own families (if their material means are ample for the purpose) for some one whose burden they can lighten and whose spiritual nature they can refine and advance to a higher plane. Having the power of wealth, they expend it judiciously in removing obstacles that obstruct the pathway of the sorrowing and unfortunate, and therefore carry out the Divine Plan in all the walks of life.

The Progressive Thinker has instituted

THE DIVINE PLAN

SHALL FLOW BACK

to its subscribers, rendering their burden in the part they play in sustaining the paper, so very light that they will hardly feel it, while otherwise they are enriched intellectually and refined spiritually.

The example so wisely set by The Progressive Thinker, and which is not now carried out by any of the orthodox churches or business men, will finally be adopted by the whole world. We, however, realize the stubborn fact, that we are thousands of years

AHEAD OF THE TIMES

THE DIVINE PLAN

is as broad as the universe itself, hence embraces every human being. Its ramifications extend in every conceivable direction, and are as varied as the exigencies of the case demand.

In conducting our business we have so arranged it that a certain share of the profits return to our subscribers in the form of literature—advanced thought, occult teachings, and instruction on various matters with which everyone should be familiar. This is only one of the

MULTIFARIOUS METHODS

of the Divine Plan, yet it is a mite cast forth that is pregnant with great results. If this Divine Plan which we have instituted could be carried out in its perfection, pauperism, ignorance and crime would cease on this earth as if by magic, and the millennial era would commence to dawn.

In sending out "Ghost Land," no little portion of the profits of this office has returned in

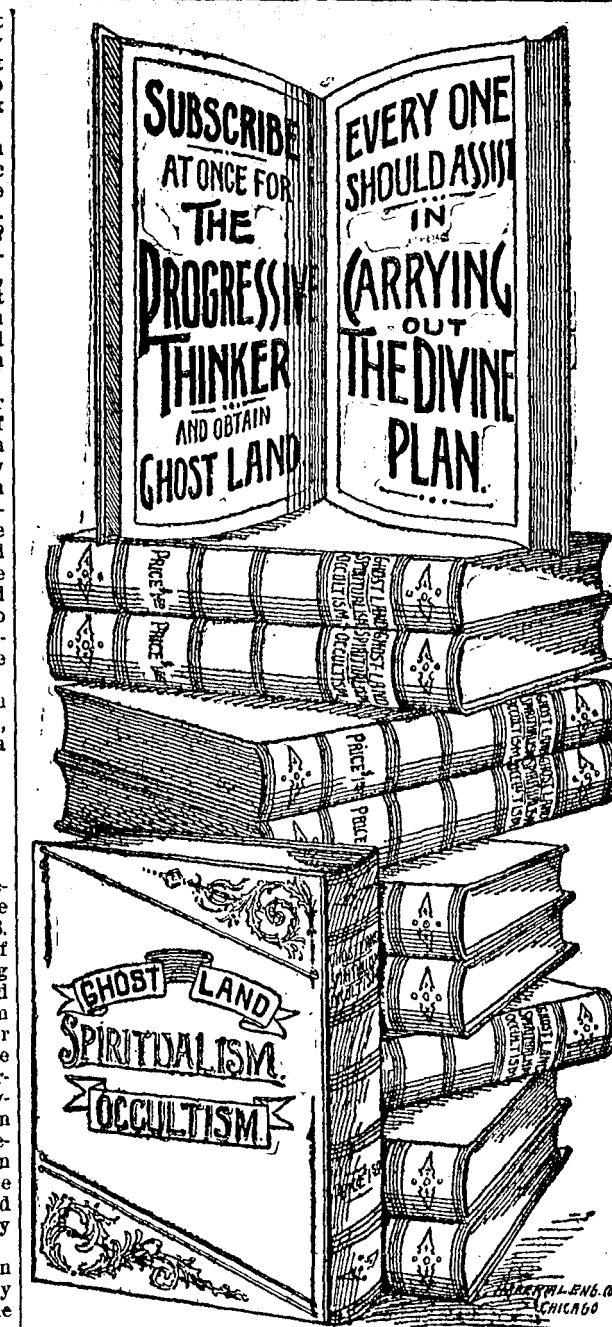
ONE UNCEASING CURRENT

to our subscribers, to aid them in the pursuit of knowledge, and to increase by one volume the size of the family library—a volume which without the Divine Plan being brought into requisition would cost each one \$1.50—the paper one year and "Ghost Land" costing each subscriber \$2.50. What a deep chasm there is between the two prices when the Divine Plan becomes a prominent factor in business affairs; each single subscriber has been getting the paper one year and the book for \$1.30, an actual saving in

ONE INVESTMENT

of one dollar and twenty cents.

Of course, we have an object in view in carrying out this Divine Plan—to increase our usefulness by extending the circulation of The Progressive Thinker, and in so doing we are exerting an influence which tends to elevate the world to a higher plane spiritually and intellectually. While one person can do much in carrying out to its full fruition this Divine Plan, when others unite with him on



THE DIVINE PLAN FURTHER ELUCIDATED.

Sometime ago we devoted considerable space to the elucidation of the Divine Plan—a method whereby each one would in a great measure become a veritable Saviour, aiding materially in redeeming the world from pauperism and crime, and advancing it intellectually and spiritually to a higher plane.

The Divine Plan is far-reaching in its benign results. It extends to the highest heaven and down to the lowest dens of poverty and degradation. It is, however, only brought systematically into requisition by those who have in a measure ceased to live exclusively for self, and who look outside of their own families (if their material means are ample for the purpose) for some one whose burden they can lighten and whose spiritual nature they can refine and advance to a higher plane. Having the power of wealth, they expend it judiciously in removing obstacles that obstruct the pathway of the sorrowing and unfortunate, and therefore carry out the Divine Plan in all the walks of life.

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THE DIVINE PLAN

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AHEAD OF THE TIMES

in this respect, and we do not expect to see our example followed to any great extent.

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the same broad and comprehensive platform, its scope and usefulness can be greatly broadened.

One who is a careful observer, a philanthropist at heart, and who desires to see the Progressive Thinker in every home will assist in this

GREAT HUMANITARIAN WORK

for the next three months, enabling us to send to each forthcoming yearly subscriber the remarkable book, "Ghost Land," FREE! FREE! FREE! with the exception of the bare postage.

This will be done to the extent of 40,000 volumes. While he is willing to contribute thousands of dollars to aid in this humanitarian work, he expects to start

A Wonderful Spiritual Vibration.

therely that will penetrate every Spiritualist home that is susceptible to refined and elevated influences, and induce its inmates to subscribe for The Progressive Thinker, and thus obtain "Ghost Land." This is an experiment with him, and if the 40,000 "Ghost Lands" offered are not taken within three months, he will be greatly disappointed, and think that many Spiritualists don't know a good thing when they see it.

AN EXPERIMENT.

We repeat that the sending out of "Ghost Land" in connection with The Progressive Thinker is an experiment only, and the plan of sending out a new book each year to subscribers can only be rendered permanent by a large increase in our list of subscribers. Keep that fact in view. If this plan could have been carried out at first, each of our permanent subscribers would now have a list of eight valuable books on occult, spiritual and other subjects. Commence now forming such a library, and thereby assist in rendering the Divine Plan permanent.

PLEASE BEAR IN MIND.

This office has never accepted a gift. The generous donation contributed by a friend of the cause, amounting to thousands of dollars, goes direct to our subscribers, and the only benefit expected therefrom by us is an increase in the circulation of The Progressive Thinker, and that is one of the main objects of the person who has stepped to the front with his pocket-book.

THE TERMS.

Read carefully the terms: Ghost Land is sent absolutely free to every forthcoming yearly subscriber, each one only paying the postage thereon, amounting to six 2-cent stamps; the paper one year and the book costing One Dollar and Twelve Cents.

TEN OR MORE SUBSCRIBERS.

The Progressive Thinker one year and Ghost Land, One Dollar each subscriber, and the paper and Ghost Land free to the one who gets up a club. The club must consist of ten subscribers, exclusive of the one who sends in the names. The names must be sent in at one time. Just think of this offer—a valuable book and The Progressive Thinker one year for One Dollar. Don't you really think we ought to have 1,000,000 subscribers of these terms, and thus make permanent our Divine Plan of giving a valuable book with each yearly subscription? On these terms you are getting the book as an absolute gift, not even paying postage.

WHEN YOU SEND AN ORDER.

Be careful when you send an order for The Progressive Thinker to write the directions plainly on a single sheet of paper, to be filed away. If you have anything special to say to the editor do it on another sheet. We again repeat: Write the State, post-office and names in a plain, bold hand, for by so doing you will avoid mistakes being made.

REMEMBER THE TERMS.

This offer will continue during the months of February, March and April, providing the 40,000 volumes are not exhausted before that time. Each one must send in \$1 for the Progressive Thinker one year, and six two-cent stamps to pay postage or expressage on "Ghost Land," or in other words remit one dollar and twelve cents to this office.

He Endorses Ghost Land.

To the Editor:—I received Ghost Land, and am intensely interested in it, for two reasons: My first is because I believe the lady who had charge of the editorial department is highly educated, truthful and eminently refined. I well remember her some thirty-four years ago; I used to go up into "Platt's Upper Hall," on Montgomery street, San Francisco, to hear this gifted pioneer speak upon the subject of Spiritualism. Another reason why I am interested in the book is, that several of the marvelous stories there related are confirmed by my own past experience.

GEORGE F. LEIGHTON, 17 Dudley Street, Haverhill, Mass.

Now if ever is the time for Spiritualists

to arouse. All the churches have combined against them. They are a power in the land. They are unprincipled in their methods. They believe that they can tumble off their sins on to the Savior, and hence it makes no difference to them if their acts are disreputable. Every Spiritualist and every medium in this broad land should send in a dollar for The Progressive Thinker, to aid it in the great war it is now waging against the attacks of the Anti-Spiritualist Association. Every reader of this paper should act as our agent and see every other Spiritualist within their reach, and have them subscribe for The Progressive Thinker to assist in the struggle. Roll in the dollars.

Of Spiritualists there are thousands

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

J. Nisen: Q. Is there any superlative merit one over the other of the various systems, christian science, metaphysical healing, hypnotism, mesmerism, and Dr. Babbitt's fine forces?

A. There are many good things in all these systems, but they become false when pressed, as they are by many of their advocates to cover the whole field.

The heat, light, electricity and magnetism from the sun have great influence on life and its manifestations. How great this influence is may be forcibly seen in plants growing in shaded places or in darkened cellars, comparing them with those growing in the sun-lighted garden. Human beings are in like manner affected, only the more as they are more delicately organized. But these elements do not hold all influences. They are distinct from the psychic, or mesmeric, hypnotic or whatever name it may be called, and they are not comparable.

There are two distinct methods of cure by christian science, magnetism, metaphysics, etc. One is by suggestion, and some there are who assume that suggestion covers the whole ground, explaining all phenomena. Thus a magnetic healer suggests to his patient that he is well and he becomes so. The christian scientist suggests to his subject that as a part of God he cannot be sick, and his sickness vanishes. Such a method gives good results where there are no organic changes and the ailment is from depleted nerve force or mental, rather than physical.

The other method is by direct influence of psychic force from the operator to the subject. This is a positive influence and independent of suggestion. It is thus seen that neither of these methods cover all the facts, and to exclude either and make the other supreme would lead to error. There are multitudes of facts supporting one or the other. Suggestion, given by others, or self-suggestion, which leads to the dominance of one idea, is a most important factor in human conduct. The man who keeps his mind at such a tension that the bodily life have no time or place for consideration, lives above their suggestion, until a crisis may be reached.

It is right here, on their psychic relations, that all these systems and methods coalesce in Spiritualism which furnishes the fundamental truths on which they all rest, differing only as they assume different phraseologies, and arrive at erroneous conclusions. They are all indebted to Spiritualism for every truth they contain and wherever they differ from this primal source they are in the fog.

The same may be said of Theosophy, which is embodied in Spiritualism, forming, however, only a single block in its solid walls.

W. R. Custer: Q. (1) Is astrology an exact science? (2) Do spiritual beings ever exert an influence on pre-natal existence?

A. (1) As astrology was an "exact science," this question would not be asked. No one questions as to astrology being an exact science. The calculation of an eclipse or occultation of the planets silences every doubt. If a "nativity" could be calculated in the same accurate manner, astrology would not be in the hands of fakirs and under the ban of the law. So far from being an "accurate science," astrology cannot be called a science, for science is demonstrated knowledge classified. That the sun and other bodies in space have an influence on living beings is well understood by students of biology, but the nature and extent of their influence is absolutely unknown, and hence its calculation in reference to the modification of the lives of men is concerned, is without data and no more than a guess.

But it is objected; prophecies have been made that have been fulfilled, and the past has been told by these calculations from planetary positions. True, the astrologer has by his psychic impressibility, revealed the future, and by his "calculations" concealed the source of his information.

(2) There is nothing more certain than that spiritual beings often exert a superlative influence over the unborn child. By this heretofore unrecognized force, the theories of heredity have been confused by being unable to account for the facts. The great characters of history are examples of spirit power concentrated to bring forward leaders in science, literature, art, and statesmanship. And what is of vastly greater moment, these leaders, impressed from earliest life by spiritual intelligences, continue under the same guidance to execute the enterprises for which they were designed. Examples are seen in Napoleon, Washington, Wesley, Luther, Tennyson, Mozart, Lincoln, and countless others.

(3) No, our "downfalls" are not imposed for any purpose, for that would imply that we were watched over by a personal God, who was directly interested in our lives. It is true that our "downfalls and tumbles" do have an influence, keeping us in the right path. They are, however, unnecessary except as we depart from that path, and are witnesses that we have done so. It is not necessary that we stumble; unless we are weak we shall not. We may gain experience and strength by falls and bruises, yet if we had the strength we would not fall. If we were able to keep the path of right, with firmly planted feet, and go upward without wavering, it is far preferable to being torn by thorns that lead us into the path, or bruised by the stones which guard its either side.

E. L. McG.: Q. Can dipsomania be cured by hypnotism at a distance, and if so can you give the name of the hypnotist able to do this?

A. The conditions of a dipsomaniac are unfavorable to hypnotism, yet there are instances recorded of favorable results. The experiment would be most interesting and if any hypnotist desires to make the test, I will gladly assist him.

W. W. R.: Q. What is the difference between spirit, and a spirit?

A. Spirit is a general term applied to spiritual things, as matter is to material. A spirit is an individualization from the forces of the spiritual universe.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing that the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$3, postpaid. For sale at this

UNCLE BEN SEES A "SHADDER."

I kin see dem shinin' eyeballs now, wharebber I may look, An' de shadders dey pass fru me, lak de lizzards fru de brook.

An' I kaint fin' eny cumfoht in dis worl' now enywhar, Foh de haintin' ob er presence—lak er shadder—black ez tar.

An' de preacher man done tol' me hit wuz Satan dat I saw, Dat de Massa put him on me kase I broke some moral law,

But I kaint tink now foh sartin' jist what law I done gone broke, An' I jist believ dat preacher man tol' me dat fer er joke.

I hez got ter see de body, an' de hoofs an' forked tail, Er I kaint believ de debbil yam ner git down heah an' wail,

For I nebber stole er chicken dat wuz roostin' out ob reach, Ner I nebber stained my consens in er tryin' fer ter preach.

Ize done been ter many meetins' an' Ize heerd 'em pray an' shout, Fer der Lawd ter show his mercy by er washin' ob 'em out,

An' I riz right up and tol' 'em dat de bes' way fer ter do Wuz ter pray ter dere own consens, an' be noble, kin' an' true.

But dey tells me Ize a sinnah an' de debbil'll git me sho' Ef I doan' ax Massa Jesus fer a pahdon 'fo' I go;

Den I see dem eyes er shinin' lak a diamond' in de sky, But my consens cums an' tells me dat hit haint de debbil's eye.

An' I sometimes git de outlines ob er fohm I 'pears ter know, In de darkness ob de eb'nin' jist er glidin' cross de flo',

An' hit sorter makes me nervous an' I kinder lose my place, Foh I seem ter see de likeness ob my muddah's deah ol' face.

Den de debbilish religion an' de hellish fiah goes, An' de prayin' to de Massa jist comes sorter to er close,

For I nebber seed dat Jesus an' I'd rather tech de han' Ob my deah ol' sperit muddah dan de Lawd, ef he's er man.

DR. T. WILKINS.

WHEN A DEED IS DONE FOR FREEDOM.

When a deed is done for Freedom, through the broad earth's aching breast

Runs a thrill of joy prophetic, trembling on from east to west;

And the slave, where'er he cowers, feels the soul within him climb

To the awful verge of manhood, as the energy sublime Of a century bursts full blossomed on the thorny stem of Time.

For mankind are one in spirit, and an instinct bears along

Round the earth's electric circle the swift flash of right or wrong;

Whether conscious or unconscious, yet humanity's vast frame

Through its ocean-sundered fibres feels the gush of joy or shame;

In the gain or loss of one race all the rest have equal claim.

Once to every man and nation comes the moment to decide

In the strife of Truth and falsehood for the good or evil side;

Some great cause, God's new Messiah, offering each the bloom or blight,

Parts the goats upon the left hand and the sheep upon the right,

And the choices goes by forever 'twixt that darkness and that light.

Then to side with truth is noble, when we share her wretched crust,

Ere her cause bring fame and profit, and 'tis prosperous to be just;

Then it is the brave man chooses, while the coward stands aside,

Doubting in his abject spirit till his lord is crucified, And the multitude make virtue of the faith they had denied.

Count me o'er earth's chosen heroes—they were souls that stood alone,

While the men they agonized for, hurled the contumelious stone,

Stood serene, and down the future saw the golden beam incline

To the side of perfect justice; mastered by their faith Divine.

By one man's plain truth to manhood and to God's supreme design.

For humanity sweeps onward: where to-day the martyr stands

On the morrow crouches Judas, with the silver in his hands;

Far in front the cross stands ready, and the crackling faggots burn,

While the hooting mob of yesterday in silent awe return To glean up the scattered ashes into history's golden urn.

—James R. Lowell.

Disgraceful Meetings.

One of the most disgraceful meetings is being held at the U. B. church at Matherton that was ever held in a civilized country and yet they are allowed to go on in this style. Meetings are held in the evening from 7 o'clock until the wee small hours of the morning make their appearance and there has been some instances where they have been held till daylight and yet they are allowed to go on in this way like a lot of maniacs. Even little girls from 10 to 12 years old are allowed to attend these meetings and get so excited as to go into a trance and remain that way for several days. A doctor was called to attend one of these small girls and he said, "If she was allowed to go this way it would end in insanity." Is there not a few Christian people in that place who can stop these disgraceful actions? The minister has the nerve to call this religion, but if this is religion we do not want any of that kind, for murder will out. We hope that these meetings will either be discontinued or run upon lines commensurate to a civilized community.

To the Editor:—Enclosed find the above clipping. Matherton is a little burg in Ionia county, Michigan. Perhaps these "goings on" are something like an Indian ghost dance.

Our little society is doing well and growing—thanks to the Antis. A. C. FLOWERS.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"After the Sex Struck." By George N. Miller. Price 25 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa Q. Conger. Excellent for every family. Cloth, \$1.50. For sale at this office.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetical diction in this handsome volume, where the poet's words are set in hours of leisure and enjoyment. Price \$1.00. For sale at this office.

BLIND WORKERS.

Spirituality that Needs to Be Spiritualized.

To the Editor:—I have been pondering in my mind for some time why there are so many blind workers in our cause; blind to their own interests, as well as to the interest of those who are, or at least should be, as near and dear to them as self. Now, I have in my mind's eye a certain worker in my vicinity, who poses as a "very spiritual man," and concludes himself an authority on all questions relating to the Cause. He not only works among his own townpeople, but goes abroad, and seems to think himself elected to evangelize the whole world. But, oh, the blindness of man. If he only knew it, he has a broad field to cultivate right in his own little household. And if a man is not wise enough to fathom the mysteries of his own home, how can he expect to grasp those of the greater infinity? When a man has become so spiritual that nothing pertaining to the welfare and happiness of his family is worth considering, set that man down as a very selfish creature, for you will find, nine times out of ten, that he is very good and kind to himself.

Now, in this case, I know his wife well and know her to be a slender little person, hard-working and saving, one who has to exercise a great deal of economy to order to make ends meet. And I have known her to be left alone for three or four weeks at a time, with no companionship but that of little children, and even his spiritual papers denied her, which might have helped to brighten the hours for her. I also know him to be rather disagreeable in his home, but away he is as cheerful and agreeable as a man could be. In speaking of his wife, it is generally done in such a manner as to convey the idea: "If all is not right, it is Eve who has tempted me and I did eat."

Now, Mr. Editor, I know that this same little wife is just dying for the loving words of sympathy which she so hungered for and so much needs, to keep her braced and in trim for the daily struggle that must constantly be going on in her mind. It is a sad case indeed, when man becomes so elevated, spiritually, that he forgets the little acts of kindness and courtesies that every woman expects from her husband, and is entitled to. These very small things go far toward keeping the home pure and unclouded, but as it is woman's nature to be so affected, it is to be expected that many are led into the snares of unprincipled men, who too often step in at the critical moment, with many honied words of consolation, and thus begin to weave their coils about the innocent one until she is fairly caught in his snare. And then what is the verdict of the world—her husband not "expected"? It is only another fallen woman!

Now, Mr. Editor, if this same worker which I have spoken of in this letter, should meet with just such a misfortune as this, with all his self-wisdom, I don't believe he would be able to see that it would have been a far more spiritual work to have stayed with and been a protection to his wife, and her comfort and companion in every sense; then no other man would dare to usurp her love.

I am a hearty endorser of the saying, "Charity begins at home." If these few lines should happen to meet the eyes of any such blind workers, I sincerely hope they will be led to stop and ponder, and perhaps they may yet be able to solve the enigma. This is at least my wish.

A READER.

A Spirit Mother's Power.

The little story of a spirit-mother's watch over her beggar-daughter in the streets, as given in a recent issue of The Progressive Thinker, brought to my mind an incident that was considerably noised about in a western town a few years ago. Men discussed the matter amongst themselves, and some told the strange story to their wives, and so the strange story spread.

A young woman came to the town from a neighboring city and adopted the life of shame. She became quite popular amongst her set, and seemed to enjoy her gay, fast life. Nevertheless, she was not so wholly depraved but that she sought to deceive her mother in the other city, as to her evil course. The mother died unexpectedly, and this girl had not yet received the information. Chancing to glance toward the door of her room, she saw her mother standing there as though she had just entered, with the expression of most shocked surprise and grief.

The girl sprang to her feet shrieking aloud to her mother. Her companion was badly startled by her hysterical manner. She ran out in search of her mother who had disappeared, and to learn who had sent the elder lady to her room. No one knew anything about it, but it was evident the girl had received a great shock.

Very shortly, I think the next day, she received word of her mother's death. From that time on she was "haunted," shall we say, by her mother's presence, with her reproachful, reproving countenance. At first it was counted great sport by her curious and cruel companions, to draw her on by drink and jest, until the warning spirit again became visible to her, but her friends and she became too nerve-tortured to all concerned, and she was dismissed from the establishment.

I wish I could tell the end of the story, that some "Good Samaritan" came to her rescue with counsel and shelter, but I really do not know the end of this tale. Only know that her mother's spirit never rested, until she let the girl rest, until she was ejected from those circles. Unable as she was, at any time, to "see a spirit" and go into hysterics, she became a terror rather than an attraction—and thus it was that her mother drove her from sin to a life of honest labor.

San Antonio, Tex. R. DOUGLAS.

"Nature Cure." By Drs. M. E. and Rosa Q. Conger. Excellent for every family. Cloth, \$1.50. For sale at this office.

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Walsbrook. One of the author's most useful books. It should be read by every man and woman. Price 60 cents.

"The Immunity of Ecclesiasticalism. A Manual for American Civilization." By Prof. W. M. Lockwood. Lecture upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 16 pages by Dr. J. M. Peabody, the well-known author. Price 15 cents. For sale at this office.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

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"Religious and Theological Works of Thomas Paine." One of his celebrated "Ages of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

"Mediumship and Its Development, and How to Memorize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and to aid in their work. Price, cloth, 50 cents; paper, 25 cents.

Talmage and Sam Jones.

Sam Jones was invited by Dr. Talmage to hold a series of revival meetings in Brooklyn. The revivalist appeared at the Talmage residence on the afternoon of the day on which his engagement began and introduced himself. Mr. Talmage looked him over and was evidently a little taken aback at the shabby appearance of the evangelist. As it approached evening he said: "Brother Jones, would you take it amiss if I presented you with a new suit of clothes? Certainly not," said the accommodating Sam. He was taken to a clothier and fitted from head to foot, topping all with a high hat. At church the Doctor introduced him as Rev. Samuel P. Jones, from Georgia. Mr. Jones arose with his new hat in hand and repeated: "Yes, Rev. Samuel P. Jones from Georgia," and added: "And this is the new suit of clothes and this the new hat your pastor has presented to me. If your pastor had as much of the grace of God in his heart as he has pride he would convert all Brooklyn and would not need me."—San Francisco Wave.

MY COTTAGE.

I have a cottage close by the sea, With vine-mantled doorway, airy and free,

And the fleck and glow of summer shine Comes dancing joyous on rose and vine.

Far out at sea my rapt eyes behold green isles of Paradise,

And a longing comes with its dreamy spell, To hear from those who on the green isles dwell.

When the broad moon lies across my door, And the hush of the waves reaches the shore,

The wondrous shades of light and green In my garden of roses then are seen.

And Love's white hand, soft and fair, Touches my brow with its weight of care,

And a brooding presence fills the air With glimmerings of beauty everywhere.

Love's cadences sweet on the landscape rise, In amorous music, as the evening dies,

And I dream of my boyhood's happiness, As the silent hour leaves its parting kiss.

SUMNERLAND, CAL.

THAT CITY.

I hear of a city beyond the sea, With streets of shining gold,

Lit with radiant mystery, Most glorious to behold.

They tell me its walls are of precious stones, That jeweled gates unfold;

Myriads of beautiful ransomed ones, And harpers with harps of gold.

They tell me of holy prophets there, Sealed with a strange "new name,"

Of saints and seraphs, and cherubs fair, And angels on wings of flame.

They tell me of Jesus, the crucified King, Of palms and a great white throne,

Of sweetest songs that the angels sing, And a crown that may be my own.

But sweeter than songs the angels sing, Are the voices I know in the music's tone;

And dearest gift of God the King, Are the hands in the throng that shall clasp my own.

Oh, dwellers in heaven, clothed in white, Still veil your treasures of pearl and gold,

Oh, city of God, enthroned in light, Still hoard your glories no thought can hold,

Till my fluttering spirit, with sweet surprise, Without doubting or fear shall see, Grown strong in the welcome of human eyes.

My loved ones in heaven with me. MRS. E. S. SHOWMAN.

Napoleon, O.

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INVOCATION.

Prayer Is Not a "Fetichistic Superstition."

To the Editor:—Will you kindly permit me to add a few words in favor of prayer?

After reading in your late issue (No. 429) "A Kick Direct," by A. S. Hudson, M. D., I desire to reply to the subject as regarded by our worthy brother. He objects to any "aping" of church customs. I object to the aping of any virtue, custom, position, or people.

I believe in marked individuality and genuine independence of word or deed. Being pronounced an "appendix" does not prove the case.

I cannot think any one of common reasoning ability can class our so-called "Christian Spiritualists" as an "appendix to Christianity."

Long before the dawn of our Christian era, Spiritualism, or more correctly speaking, Spiritual Science, blessed the human race with its superior knowledge, into wisdom and peace!

Spiritualists who believe in the Spiritual philosophy and phenomena, who use the knowledge derived therefrom for selfish gain, are void of the Christ-like, hence, not Christ-like or Christian. The Spiritualist who seeks the pure light of spiritual truth, will receive it; will live purely, a truly Christ-like life, and become a Christian Spiritualist! I see no "driveling weakness" about it.

One brother says that "The philosophy of spiritual science is original." It leaves nothing. So say I, and it cannot become an "appendix." "And now behold a shabby sequel!" "Spiritualism a dishonest appendix." "A twisted tail-end piece to a wasting, high defunct imposture—the delusion of the Christian cultus." If such a state of affairs exists, it is among the numbers who "ape" Spiritualism! False in all they do—more evil, neither Christian nor Spiritualist, except by profession.

What would become of the world if all men and women except those who are spiritual should be ruled out of existence?

There is a distinction between the professed Spiritualist and the spiritual Spiritualist, as well as between the professed Christian and the genuine Christian. No need of the "kicking" or "stamping out" process. Truth will prevail!

Those who possess the true, so live that others may learn with pleasure and profit.

"The objection raised by Madam Lynch—"The abused Christian usage of prayer or invocation." "A fetich tenet, prayer." An "objection," no matter how respectfully voiced, is not "sufficient" to debar any honest soul from its earnest, prayerful petition! What is prayer? Is it not the soul's sincere desire, uttered or unuttered? The living touch of the spirit.

Prayer, like the sweet perfume of beautiful flowers, ascends to the realms that are higher than ours; to the infinite all-wise force that rules our universe, by and through omnipotent law, where ministering angels wisely guide us aright in the way we seek to know the truth—walking in the light.

The prayer or invocation, the spontaneous outbursts of soul-longings, springing from hearts either in joy or sorrow, is no "aping" condition. For swifter even than thought in its flight is the spirit of thought, which is the real prayer!

Only to inspire, degraded minds can the pure, soulful invocation ever become an "offense." The sun shines upon the unjust as well as the just. Who shall denounce us when we shall "read a poem," "sing a song," "or sit still in harmonious silence, as the Quakers do?"

"Blessed are the pure in heart," for they shall see good in all people. Like angels—like, cultivate purity of thought, and we will not find so many false motives or "customs" in others.

What would the earnest investigator of Spiritualism say to such a libel upon prayer? Who pray to "imaginary gods"? There are but few imaginary sins.

By knowledge we are redeemed from our errors—hence no "imaginary redeemer." The self-condemnation (there is no other) of our own errors or sins, meets no "imaginary wrath" we will find.

All things which are recognized within our natural world, exist by and through natural law, hence there is no "supernatural" person, place or article in existence!

Nothing "superstitions"—our ignorance alone creates that condition for us. A rose will even be as sweet if by another name it is known.

The aspirations of an honest soul, inspired by and through its spiritual desire, are as pure and true by any other name than "prayer"—and no more so! For prayer is what? The spirit of thought! Can we afford to forsake it? Is it a "false custom"?

Yours for truth,

JOSPHINE E. STEVENS.

Brooklyn, N. Y.

Indiana State Lyceum.

To the Editor:—I wish you would please call attention again to the State Lyceum Association movement. Several have responded to the article recently published in the different papers, but wish to hear from all Indiana lyceums, and I hope that those who have not already responded, will do so at an early date.

Mr. Griffin, of Muncie, (temporary chairman) has called my attention to the fact that his name was given in your paper as Harry Griffin, and requested that it be corrected, as there are a number of Harry Griffins in Muncie, and in case any of the friends desired to write to him it would go to the wrong person.

JESSIE R. HOAGLAND,
Temporary Secretary,
4538 Hillside Ave., Indianapolis, Ind.

A VIVID DREAM.

As Incited by An Interested Spirit.

GOLDEN'S GOLD STRIKE THE REAL THING—DISCOVERED IN DENVER—STAKED ALL ON A VISION—J. T. CAREY TELLS HOW HE CAME TO GO TO GOLDEN AND WHAT HE HAS IN PROSPECT.

To the Editor:—As set forth by a late issue of the Denver Times, Col., there is no longer any doubt that the big gold strike at the mouth of Indian Creek, four miles out of the town of Golden, is going to prove a bonanza to the queer dreamer of dreams who made it. The first story of the discovery appeared in the Times, Tuesday, and since then there has been a rush of Denver people, as well as citizens of Golden and other towns of the Clear Creek country to verify it. They have verified it to their satisfaction.

The queer dreamer of dreams who made the strike and is confident he is going to become rich, was in Denver, and told his story to the Times. He is J. T. Carey, of Golden, a hale and hearty, bluff, white-bearded old gentleman of fifty-seven years. He is here in attendance on the courts, having been subpoenaed as a witness in a case that took its origin in his old home of Rockford, Ill., fifteen years ago.

"If I am ever a millionaire," said Mr. Carey, "I will owe it to the fact that I was wise enough—some people might say crazy enough—to stake my money on a dream and risk everything I had on its fulfillment. I dreamed three times that I was being led to the scene of fabulous wealth near Golden, Col., and after the third dream I took up my journey from the East and came here on the hazard. I am glad I came."

BORN IN NEW YORK.

"I was born in New York State, seven miles from Niagara Falls, fifty-seven years ago. In those days there were Indians in New York—though, for that matter, there are Indians there yet—and my father's house was a sort of stop-over place for them as they journeyed from reservation to reservation. Among the Indians who thus made our house a by-night rendezvous was an old and shrunken squaw, whom we children used to call Aunt Sally. After some years, Aunt Sally grew too old and feeble to keep up the itinerant life of her tribe and my mother induced her to make her home permanently in ours, her duties being to look after the wants of the children.

"Well, poor old Aunt Sally became a great favorite with us, being a kind-hearted and withal devoted servant, and when at length I had grown up into a smart bit of a lad and the war had broken out, she was still a welcome inmate of the house. Alas, though, when the war was ended and I returned to my father's roof-tree I found her long since departed to the happy hunting grounds of her people. My mother told me that among Aunt Sally's last words was a benediction for me.

"Years passed; I remained on my father's farm. In time, though, I became weary of the life I led there, and began to dwell in my thoughts on the great West and the many opportunities that it was said to offer for poor fortune hunters. That was in the neighborhood of a quarter of a century ago. Twenty-one years ago last September, as I slept one night, the spirit of old Aunt Sally, my Indian nurse, came to me in a dream. Her form hovered over my pillow, her arm outstretched, pointing steadily to the West. She spoke and, doing so, told me to seek Colorado and a fortune. More than that, she pointed out clearly the spot I should journey to, and minutely described where and how I should dig and find gold.

"When I awoke the next morning the dream was still fresh in my mind, but I gave no credence to it, regarding it merely as a trick of my sleep-engulfed brain. In a few days the memory almost faded from me; in a few weeks it had entirely gone. I thought no more of the golden West or of my Indian 'nanny.'

HE DREAMED AGAIN.

"In time I moved to Rockford, Ill., married and settled down. Ten years passed. Then, eleven years ago, I dreamed again the strange dream of old Aunt Sally and the gold mine in the far West. The spirit was the same as before, the hand pointed to the setting sun, the same words of description and petition fell on my thoughts. Last June I bought a railroad ticket for Denver, I bade my wife and children good-by and steamed away in quest of the golden center of my dreams. I came straight to Denver, from Denver I went straight to Golden. There was never any wavering or doubting. I knew what I sought, and I knew where it was. I implicitly believed."

"In Golden old settlers, men thirty-five years in Colorado, told me I was a fool to search for gold, spending my money at the mouth of Indian Creek. Twenty-four hours of the moment of my arrival in Golden I pushed on, equipped with the instruments needed in the quest. It sounds miraculous—perhaps—but I went directly to the spot thrice indicated by the spirit of the Indian squaw and there I dug.

"At grass roots I found ore running \$2.50 in gold to the ton. I had it assayed in Denver.

"Three feet down the ore assayed \$3.31 in gold.

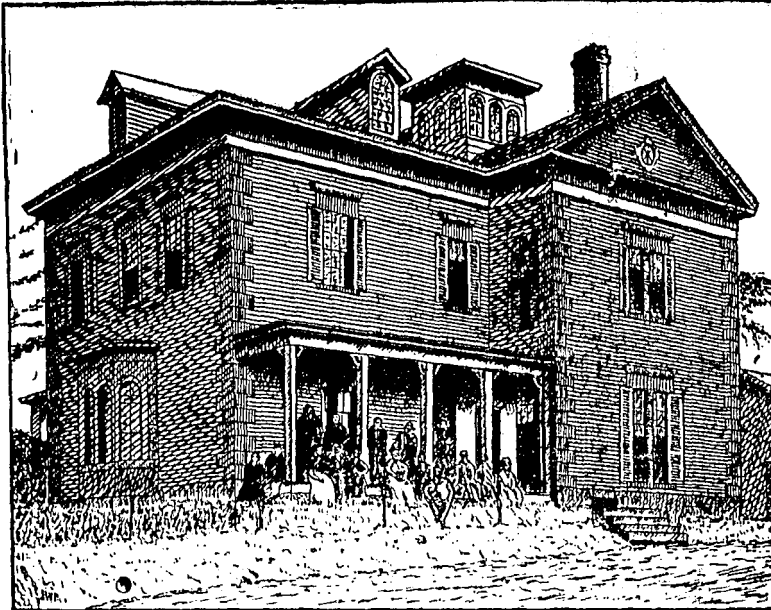
"Between five and six feet down it ran \$3.40 in gold.

"At nine and a half feet it went between \$24 and \$25 in gold.

"At thirteen feet I struck ore that as-

THE VETERAN SPIRITUALISTS' UNION.

It Is Broadly National in Its Beneficent Aims and Work.



The Veteran Spiritualists' Union is a national institution, national in its membership, national in the distribution of its charities, having sent out nearly six hundred checks and post office orders, ranging in amounts from three to fifty dollars, into fifteen different states of the Union, from Maine to California, to sick and destitute Spiritualists; national in its aims and work, having established at Waverly, Massachusetts, a home for our needy, which, only for the lack of funds, might be opened, and so enlarged as to be commensurate to the present needs of our people in this country.

The union is deserving, and it earnestly asks and expects the co-operation and support—financially—of all other organized bodies of Spiritualists, as well as individuals in this country. Kind words are appreciated, but dol-

lars are of more value in helping the Union put its home in condition to shelter the homeless, clothe the naked, and feed the hungry. We, therefore, call not only upon individuals, but all local societies, state associations, and the National Association, to help us financially in this work.

Fifty years have come and gone since Modern Spiritualism came to the world. Not a home for our unfortunate has been established. Let not our Christian critics longer ask in derision, "Where are your charitable institutions?"

Let every one do his best daily, and the Waverly Home will soon have its doors opened to our deserving poor.

Contributions should be sent to Mrs. J. S. Soper, clerk, care of Banner of Light, Boston, Mass., or Dr. Charles W. Hadden, special financial agent, Newburyport, Mass.

sayed \$60.00 in gold and \$22.17 in silver.

"The hole is now down twenty feet, and I have just had a specimen assayed from that point which runs \$30 in gold, \$24 in silver and 17.3 per cent copper. I would not take \$100,000 for the mine. The title is recorded and the patent applied for."

"Last fall I found myself in need of money for development work, and I went back to Rockford to raise it. I divided the mine into twenty shares and sold nine of them for \$900 to my cousins, Henry and William Nowler, of Michigan. They came back to Col. and with me and are now helping me on the claim. We would not sell out for any sum at present."

"I have named the mine The Old Soldier Boy. While I was in Illinois in the fall some Denver men tried to jump the claim, but I balked them. Then they tried to survey me in, but I beat them there, too. Now dozens and scores of people are coming to visit me."

Denver, Col.

Covert's Statement Incorrect

To the Editor:—I read in your paper that during the progress of the debate at Anderson, Ind., between Rev. Covert, formerly of this (Mercer) county, Pa., and Moses Hall, that the former in one of his speeches said that the late Dr. Egbert, of Sandy Lake, this county, was a Spiritualist, and that so implicit was his faith in spirit return that he made no will but said he would return inside of two years and settle up his estate, and also that the time had now elapsed and the dead man had failed to keep his promise.

I have been a resident of Mercer county for twenty-six years and am personally acquainted at Sandy Lake, where I have been interested in a dental office since 1884. I know the Egbert family, and was struck with the claims made by Covert, as it is news here. I have investigated the matter fully, and you may say for me although I am not particularly interested, that it is a lie.

The late Dr. Egbert, nor any of the name are Spiritualists, and he never said what is imputed by Covert, nor anything bearing the faintest semblance of it. I am not a Spiritualist, but believe a "Rev" should be brought up with a round turn if he deliberately slanders the memory of the dead and misrepresents so grave a matter merely to score a point.

Here where Rev. Covert once lived and where he is known, we are not so much astonished at his floundering and, for want of a better argument, telling a fairy tale as to one long since passed over. Dr. Egbert was a member of the M. E. church, and what I write is from his family and friends and neighbors. Sharon, Pa. S. S. GILBERT.

SETTIN' BY THE FIRE.

Never much on stirrin' round,
(Sich warn't his desire),
Allers certain ter be foun'
Settin' by the fire.

When the frost wuz comin' down—
Col' wuz creepin' nigher,
Spent each day jest that way—
Settin' by the fire.

When the dancin' shook the groun'—
Raised the ol' roof higher,
Never swung the gals aroun'—
Settin' by the fire.

Same ol' corner night an' day—
Never leaved ter first,
Not a blessed word ter say!
Jest sot by the fire.

When he died, by slow degrees,
Folks said: "He's gone higher;"
But it's my opinion he's
Settin' by the fire.

—Frank L. Stanton.

"One Stroke at a Time."

To the Editor:—Apropos of the beautiful transcription of "A dream which was not all a dream," given in a recent issue, I venture to submit the following:

Slowly the hours pass by, bringing so much of care and toil, and seemingly so little recompense. The summit of life's hopes, the fulfillment of a great and noble purpose, the victory over life's battle, are won, and tired nature seeks repose.

Whence came the vivid picture that was photographed upon the mind like some sweet messenger of peace, and cooled the fevered brow, and bade the dreamer hope?

Let us unveil the scene: A marble mantel, supported by columns of the finest texture, upon whose polished surface were wrought the most exquisite flowers, the drooping pendant, the half-blown rose and creeping tendrils, with the tempting fruit, making more beautiful a structure of surpassing loveliness. Before this mantel stood an aged man. The locks that rested upon the many lined forehead were white with the frost of many winters, and in his hand he bore a mallet and chisel, while once again he stooped to give a final touch to this ideal picture.

Gently and with measured tread the dreamer approached the architect of this wondrous thing of beauty, and with reverence asked: "Aged Father, I pray you tell, how have you accomplished so great a work?"

Calmly, serenely, the face was uplifted, and a halo of light seemed resting upon those features as he made the calm reply: "My daughter, it has been the work of a lifetime, for I have done it all—one stroke at a time."

Suggested by the dream of Mrs. Olive D. Sinclair, and written by her sister, MARION GLINES VESEY.

Sleep and Dreams.

The letters on sleep and dreams in the Spectator remind me of a case in the experience of Agassiz, and which he told me himself, though it is recorded in his work on the American fishes. He was studying a fossil fish in the Jardin des Plantes, but had never been able to determine the species to his satisfaction. After a time he dreamed, and again forgot the essential point. He then determined to take a pencil and paper with him to bed, and make his note as soon as he awoke. The dream came the third time, but to his surprise on fully awakening he found the drawing made and lying on the table at his bedside, with three bones displayed in it which were not visible in the fossil, and which solved the problem. "On returning to the Jardin des Plantes he obtained permission of his friend, the director, to clip away a scale of stone which lay on the spot where the bones were in the drawing, and found them there as his drawing had given them."

It is thirty years since Agassiz told me the incident, but those who have access to his history of the North American fishes, will be able to read it in his own words in the introduction, and correct my version if my memory has in any detail failed me.—London Spectator.

The generous heart should scorn a pleasure which gives others pain.—Thomson.

Well-arranged time is the surest mark of a well-arranged mind.—Rousseau.

Drinking water neither makes a man sick nor in debt nor his wife a widow.—John Neal.

HE CONFESSES,

Which Was a Good Thing to Do.

BUT A CALIFORNIA PAPER RISES IN ITS MIGHT, AND ASKS SOME VERY PERTINENT QUESTIONS WHICH THE REVEREND GENTLEMAN AND THOSE INTERESTED CAN ANSWER AT THEIR LEISURE.

To the Editor:—Enclosed find clipping from the Los Angeles Daily Times of February 1, 1898 which speaks for itself. It seems to be the motive of the churches to roll boulders in the pathway of Spiritualism. I would like to see the Spiritualists roll one back by establishing a bureau to criticize the Bible lessons found in their quarters, and which are used in their Sunday-schools over America.

Orange, Cal. H. C. WILLIAMS.

THE CASE OF BROWN.

Is it any wonder that religious skeptics breed like flies when men see how such despicable creatures as the "Rev." C. O. Brown are received by the elect of the church? Is it any wonder that the ungodly sneer and the judicious groan at the exhibitions so-called Christians make of themselves in codding criminals and in fawning upon such cattle as this man, who, though steeped to the lips in guilt, still has the audacity to present himself before audiences and make a holy show of his wickedness?

The mere guiltiness of this clerical mountebank as an addressee is not by any means the most of his offending in comparison with his lying, his trading of a good woman like the late Sarah B. Cooper, one of the sweetest, gentlest, noblest and most lovable of God's creatures, this Brown man's liaison with Mattie Overman, wicked and criminal as it was, was but a mere incident. Knowing all this, as the people of San Francisco do, knowing how, month after month, he lied about his connection with his parishioner and protegee; knowing how, steeped in guilt as he was, he stood up day after day and denied everything, at the same time shamefully showering abuse upon those who knew he was guilty of the things charged against him, to see the "congregation" at Metropolitan temple on last Sunday packing that place to the doors, and upon conclusion of Brown's performance, crowding about the platform to shake the hand of this adulterous liar and slanderer, is enough to turn a cast-iron image sick at the stomach.

But San Francisco's "Christians" are not alone in their outpour of fopdom and this clerical deceiver of women; Chicago is also ready, we are told, to receive him with open arms, and to accept him as guide, friend and teacher, and they will probably make just such a show over him as the San Francisco "Christians" did on Sunday.

But how about Mattie Overman? We have not heard of Dr. Brown's people making any ado over her; they have not sought her out and taken her into the bosom of the church, although her "confession" antedates Brown's by several months. All of which goes to show what a beautiful, kindly and consistent thing some kinds of "Christian charity" is, in this age of manifold sentimentality and perverted theology.

San Francisco has witnessed many shameful and disgusting things in its history, but we venture to say that in all its career that city has never before exploited an episode so nauseating and disgraceful as its notorious slaver over this wicked and decadent minister.

Christian charity is a beautiful and lovely thing, but when it takes up the male participant in a criminal connection and visits its scorn and contempt upon the female who has shown herself self by far the more honest and decent of the two, it is no longer Christian charity, but worldly wickedness of the most flagrant kind.

The "Rev." C. O. Brown contaminates the moral atmosphere, but he has some able assistance in the contaminating business in the fool flock which huddles about him, and which, by the hand, and thus makes the term "religion" by-word and a reproach. "Out upon such religion, such charity, such Christianity—it is neither of these things, but a crime!"

Arriving at their journey's end, they put up at a second-rate hotel in a noisy and dingy part of Paris. She remonstrated but he said it was only temporary, till he could visit his estates and procure money. He left her for a short time, saying he would return soon; but alas, days grew to weeks and weeks to months. She was forced to part with her jewelry to keep her bills paid and a roof over her head. One evening he entered her presence and cautioned secrecy, saying he was watched and his life now depended on her getting him money, so he could get out of the country. By degrees she learned from him the startling facts that he was a "confidence man," a rascal and a cheat, and that he and his pals had been unsuccessful in their last operation, and the detectives were after him. She told him she was without funds, but he made a mocking laugh and brutally demanded her all, and told her to write to her parents for more.

With these parting words he left the poor lady to eat out of her heart with shame and disgrace. She could not write to her parents; her pride forbade she should so humiliate herself. Terror took possession of her, and to avoid meeting her husband again, she left the roof that she had called home and wandered out to seek other quarters. A locket containing her mother's picture was all now that stood between her and the street. To a pawnshop she went and obtained enough to pay for a month's lodging and buy some food.

She was all alone in this gay city. Equipages passed by with merry people going to the opera or ball, and for gaily, due clothes and companionship, forced her to seek it in a

Do Animals Have a Future Existence?

In regard to this question I will say a few words which may help thinkers and investigators in natural law toward determining an answer.

The persons who were to sit in a dark circle, myself among them, had assembled when a young man came in who was "developing" as a writer; he told the medium that an unworthy element had control of him at times, who gave untruthful statements, and that he needed help from a stronger battery to drive away the influence.

He was given a seat and a half hour or so afterwards my attention being called in his direction, what was my surprise to behold seven or eight bears demurely walking around and around the young man. They were all dark but two which were snow white and which did not stay in line with the rest, but occasionally had a few antics on the side of their own account; perhaps they were officers giving orders to their "rank and file."

Their maneuvers I did not understand, but the scene was very vivid and it struck me forcibly that the mentality of animals is needed and used for some purposes. Since then I have more than ever felt their kinship and that they, as we, live in the world beyond which is one of conditions only.

I now know of another amateur clairvoyant who also sees animals which are not of flesh blood and bone.

L. C. H.

Modesty is proportioned to the occasions of life, and strongest in youth when passion is so too.—Jeremy Collier.

A FAIR VIRGINIAN.

Her Experiences on Earth and in Spirit Life.

GIVEN THROUGH THE MEDIUMSHIP OF LIDA B. BROWNE.

When the lady whose life history I wish to relate to you was a child, she was proud, haughty and unbearable. Born of parents who were strongly imbued with ancestral pride, she imbibed early the idea that she was made in finer mold and above those around her. She was a Virginian, and the only daughter of a wealthy planter. For generations her ancestors had dwelt in the rambling house called Vernon Hall. They had plenty of slaves, and were looked upon by all the country around with great respect. As a child she had every wish gratified and servants to do her bidding, but her dominating ways made them fear rather than love her. She was left to grow up and do pretty much as she liked, and would roam over her hills and her ponds, accompanied by Pedro, her body guard. She had few associates, and her nearest neighbor was three miles off.

When ten years old the parents recognized the fact that she was growing up a hoyden, and secured a governess for her. This estimable lady had a hard task to perform, for the child was so spoiled that she would not be governed. She became more docile and more easily managed. Thus affairs continued till at the age of sixteen she was sent to a Northern city and entered a fashionable boarding school. Possessing some beauty and backed by a large fortune, she became quite a favorite, and the teachers allowed her liberties other less favored pupils were denied. Evenings at operas, concerts and even balls occasionally, were permitted under chaperonage. The young lady loved society, and having lived in an isolated condition so long, plunged into gaieties, her chief desire was to make a brilliant match, then she could do as she wished and be free from espionage.

At a soiree given at an acquaintance's house, she met one evening a foreigner—a nobleman he posed to be, and fabulously rich. He was pleased with this girl's aristocratic bearing, and a flirtation ensued. She, however, she accepted an invitation he was to be found, and under the brilliant chandeliers and amid music and gaiety her heart went out to him in glad response. He proposed a speedy marriage, stating that affairs at home commanded his attention, and he must sail on a certain evening. She consented to this, but, not knowing she could win her parents over when they knew of her brilliant match, and wishing to get away from her studies, she consented, but wished to have the marriage at her home. He objected, stating that he must leave almost immediately, and if she loved him she would go with him, and inform her parents of the match.

Her mind had been set on a brilliant wedding, with satin robes and orange blossoms, but fearing to lose him and the title of Countess, she was won to his ideas and the ceremony was quietly performed at early mass. The steamer sailed at 10 o'clock, and with an explanatory note to the precursors of the school, she left with only the clothes she could carry. Only she did not get more any time, and those besetting her station? She knew not the value of money. Her wants had always been supplied and her purse kept full. Anything she wished to purchase had always been obtained, and no thought given to where the money came from, how it was earned or how to economize with it. So she thought it an easy matter to get more clothes and bade good-by to finery she had tired of.

On boarding the steamer she was surprised at the modest quarters assigned them. Her husband explained that funds were low, and he had to be economical till he reached home, as remittances had been slow. Their passage across the ocean was anything but pleasant, as she was sick most of the time, and he was peevish and cross. His temper often got the better of him, and he addressed her in language unbecoming a gentleman. She was stunned. Where were the polished manners that had won her the admiration of the gentlemen she supposed he possessed? All gone. The voyager was dropped, now that he possessed her, and he acted out his real self.

Arriving at their journey's end, they put up at a second-rate hotel in a noisy and dingy part of Paris. She remonstrated but he said it was only temporary, till he could visit his estates and procure money. He left her for a short time, saying he would return soon; but alas, days grew to weeks and weeks to months. She was forced to part with her jewelry to keep her bills paid and a roof over her head. One evening he entered her presence and cautioned secrecy, saying he was watched and his life now depended on her getting him money, so he could get out of the country. By degrees she learned from him the startling facts that he was a "confidence man," a rascal and a cheat, and that he and his pals had been unsuccessful in their last operation, and the detectives were after him. She told him she was without funds, but he made a mocking laugh and brutally demanded her all, and told her to write to her parents for more.

With these parting words he left the poor lady to eat out of her heart with shame and disgrace. She could not write to her parents; her pride forbade she should so humiliate herself. Terror took possession of her, and to avoid meeting her husband again, she left the roof that she had called home and wandered out to seek other quarters. A locket containing her mother's picture was all now that stood between her and the street. To a pawnshop she went and obtained enough to pay for a month's lodging and buy some food.

She was all alone in this gay city. Equipages passed by with merry people going to the opera or ball, and for gaily, due clothes and companionship, forced her to seek it in a

Want to Convert a Town.

The good people of Wapello county, Iowa, have engaged Dwight L. Moody and two other evangelists to convert the inhabitants of Edgelyville to Christianity. It is said that they do not believe in the existence of God or hell, decline to take an oath or attend a church service. Evangelists have invaded the town and labored for weeks without gaining a single convert, but when Robert G. Ingersoll lectures the entire male population turns out, laying aside everything else to hear the famous speaker. City officers elect have been known to refuse to take the ordinary oath of office because it contained the sentence, "so help me God."

At present fully two-thirds of the business men of the town are unbelievers. Edgelyville has a population of 1,500. Last summer Billy Sunday, the evangelist, held a series of meetings there and succeeded in converting a number of the town. He failed to get a single convert. He remarked that he had never before preached in a town with so little success.

Maj. Broderick, foreman of the Wapello county grand jury, adjourned the body recently in order that he might hear Ingersoll lecture.—New York World.

Lovely concord and most sacred peace doth nourish virtue, and fast friendship breed.—Spenser.

Guardian Spirits and Guardian Angels, Their Significance and Import.

Discourse Given by Mrs. Cora L. V. Richmond, Washington, D. C., December 19, 1897.

"Are they not all ministering spirits?"

"He shall give His angels charge concerning thee."

In the more than fifty times that the word angel is used in the Bible, and the many times the word spirit is used, there is, of course, some distinction to be made.

The ancient word from which angel is derived is very subtle and has reference to a messenger, messenger of the cycles; to recurrent periods of time, and consequently was interpreted with difficulty by those unfamiliar with the Magian cycles. Literally, an angel was a messenger of the cycle and the archangels were the messengers of the messianic cycles; consequently an archangel seldom appeared excepting to announce or close a smaller or larger messianic cycle. This knowledge was the result of the computation of the Magians and these secret orders where astrology included both astronomical cycles and spiritual cycles. The angels however were messengers of the cycles of individual lives as well as of Messiahs.

Whether you accept it as tradition or myth, every nation has its mythological guardian angels as well as ministering spirits. The Devas of the Orient were none other than shadowy and bright ministrants, and the angels of Scripture are derived from those lives or supernal beings who were supposed to have charge of great events on earth, and of individual lives in their highest and holiest estate.

In the Orient it was taught, that at birth an angel of light and an angel of shadow hovered near each human life, one prompting to good, the other to evil or to shadow. This was derived partly from the Parsee and partly from the Hindoo religions. Many other peoples believed an angel of light hovered near every human life. But this angel of light could not ward off shadows nor prevent human experience. Consequently, among the Jews the interpretation was both from the Orient and from Egypt. When we say Oriental we mean Buddhist or Brahminical.

The power of the angel, however, has often been misunderstood and misinterpreted.

There is another Scriptural reference to the angel in reference to children: "See that you harm not one of these little ones, for their angels do always behold the face of the father which is in heaven." In this, "their angels" would signify their own souls, the light of the soul, which is never separated from the Infinite, or from the Father, or from the heavens.

PRIMAL INSPIRATIONS.

Whatever be the origin of this thought, it is as old as human history, and must have had its origin in those inspirations which are primal to every religion. The guardianship of angels is that which Christian, Jew and Pagan alike believe in. Even the North American Indians called the lesser "Manitous" the spirits of the departed chiefs, sages or sires, "the ministering ones." The Manitou is the Deity or Great Spirit; the lesser Manitou is a guardian spirit or angel.

Let us state the proposition: Many people believe in a future state, but believe there is nothing ordered, that there is nothing arranged, that everything is haphazard, as seems to be sometimes in human life.

Now the florist is quite willing to believe that, for instance, the order of liliun has naturally six petals, and the order of rose in its natural state has five petals; of course there are exceptions, but the exception clearly illustrates the general rule. Now because the florist or botanist discovers this, he is not bound to explain why it is so; he simply tells you that it is so, that it is found to be so in nature. The materialist does not find fault with that explanation, because it is found to be so and the botanist discovers it. It is interesting to trace through all the floral kingdom the particular plant or flower that belongs to that genus or species. In all the realm of nature there is found to be a certain order, a certain harmony, and the object of science is to discover that order and, if possible, to explain its reference to primal laws; but certainly never is it required when any scientist discovers a law or rule by which things are governed that he shall state why it is so. It simply is so.

Now in the realm of mind there are certain laws and rules that logicians recognize, even though they very imperfectly understand them, yet no one is required to say why it is so. The same with mathematics; it is simply a fact that certain proportions, certain numbers, certain rules and certain relationships govern the atoms, the worlds and the manifestations of nature. It is also found to be a natural proposition, that there is a certain genesis of life, and that in organic forms, especially in animate forms, the more nearly you approach anthropological forms of life the more ancestry, especially parentage, becomes special, distinct and personal, and at last in the human race the particular parentage is the especial object of consideration, and with many who are trying to find out through material means alone the laws of heredity, ancestry from a physical standpoint is of the utmost importance. Races of people who resemble each other are found to depend largely upon ancestry for their physical peculiarities. This is admitted, although every student of human nature is interested in tracing out, if possible, the primal propositions connected with this. Yet no one is required, because he discovers a certain line of parentage, a certain lineal descent for a particular race, to explain why.

It is a foolish question, this why. It is like the little boy who did not want to learn the alphabet. When the teacher said, "that is A," he said, "how do you know it is A?" "That is B." "Why is it B?" That is the limit of learning. The moment "why" begins to intrude itself when a statement is made as a finality, it is an end to learning. You must take something for granted. The hypothetical figure of the mathematician is taken for granted; the hypothetical letter of the alphabet is taken for granted; when you learn to read you know why.

LAW OF MIND AND SPIRIT.

This law holds true, although unrecognized, in the realm of mind and spirit, and soul. But because people have been accustomed to think that thoughts are accidents, that the spirit is phantom or a dream, that there is no law or regulation concerning the spirit and spirit existence they refuse to consider the propositions which relate to the government, order and harmony of spirit existence both here and in the spirit state. You recognize the natural parentage of life, because that is thrust upon you, though there are thousands of human beings who never experience any of its protection in the love that is properly supposed to belong to parental life; there are orphans waiting upon the streets, children in the midst of poverty and shame, and degradation, who, almost might have been better without material parents. Yet the great law of life is recognized, and among those who have affection and suitable fondlement, recognized with joy, with thanksgiving, with due appreciation.

It is admitted that the ideal love of humanity is the love of parent for child, and child for parent, and of persons for each other who are truly and harmoniously united.

Now it is a fact that in the communion between the spirit states and in the recognition of the spiritual nature of mortals there is found to be relationship, to be a law of mind and of spirit, to be that which makes the thoughts of two individuals resemble each other more, perhaps, than the thoughts of two other individuals.

This has not been thrust upon you, but it is discovered to be true whether you choose to accept it or not. You may deny the proposition concerning the lily, but that does not alter the fact; you may deny the law concerning the pulsations of light, but that does not change it; your ignorance does not alter the great fundamental principles of the universe.

It is a fact, that among all people there has not only been a recognition of a future state for the human being, but there has been a recognition of the law of relationship between those who are in human life and those who are beyond human existence, in the next state or in the previous, a priori, existence. Take, for instance, the legend of the Northland. Friga is the beneficent goddess, the spouse of the great god Odin, who dwells in the realm of souls; she has charge of souls before they take on human forms. Then when they take on human life under the beneficent guidance and guardianship of Friga, guardian angels are appointed from the halls of Vallhalla, from the abode of the blest to abide near them in one form or another. This thought pervades every religion, every so-called mythology in the world.

It is the belief of every intuitive mother heart, especially when her child with its throbbing young life is first placed in her arms, that an angel must have brought that child from the gardens of paradise, so joyful is the heart throb of mother love, so grateful is her spirit for this new treasure of life that is given to her keeping. When you look into the eyes of the babe, which with tears and wonder gaze out upon the world of human life, you can almost see the light of that immortal kingdom from whence it has come, and that the baby thought begins to know, dimly, of the shadow of human birth.

No one can doubt that the ideal picture of the guardian angel bending over the couch of the sleeping babe is true, that is, no one can doubt it in their ideal nature. It is only the blind fatuity of the senses, only the thralldom of the dust that causes people to deny this. Then when it comes to your knowledge through the outward consciousness from ministering spirits, from the guardian angels that have been revealed to you, there comes back then the fulfillment of the ideal dream of your childhood and of your mother.

The classes of beings that guard human life can just as well be arranged as the order of plants, or as the classes of beings that you meet in human life are arranged, only you do not know the arrangement, you have not yet solved the combination, you do not understand the various ethical and spiritual mysteries of the relations of life. But suppose you were an angel (of course that is a very dim possibility at the present time but one you look forward to hopefully), that which seems doubtful, mysterious, unguided and unguarded would be all solved. It is precisely like a great many problems that a proficient mathematician can disentangle; or a great many colors; the one who is proficient in color can perfectly well disentangle one from the other; all that there is in human life which seems so strange so haphazard, so out of order, so in a jangle, "like sweet bells out of tune," must be perfectly understood by those who are wise enough to trace the different threads of human life, and to understand that each has significance and meaning; that the relationships of human existence are not accidental, but are arranged from within and without according to the needs and condition of each human being. Therefore, there must be in the spirit realm and in angelic life those adapted to guide and guard you, probably better to minister to you than many people with whom you seem to be brought in contact in human life, although you are brought in contact with them for a purpose, for the purpose of discipline; the purpose of the ministering spirit and guardian must be for guidance and strength.

The subtle meaning of the temptation of Faust, which in one form or another is portrayed among all people, is that human life is to be tempted for the purpose of ultimate victory. Even Satan himself, as Bailey in his rendering of "Faust" says, is created to be saved. Then every human being must, not only have a guardian angel that from birth bears all knowledge of the human being through the various transitions, who may not take away any human experience, but may lead away toward the light, but cannot compel you to walk in the light, but guardian spirits who are variously adapted to suggest, to minister, to prompt. It is true that guardian spirits may change, that is, one guardian spirit may be adapted to you at one period of life and another at another. It is a wise parent, for instance, in human life who knows what teachers are best adapted to teach his children. Under the systems of public instruction you have a sort of mechanical grinding out of people mentally and intellectually, but that is not supposed to be the real teaching of life; that is the mere teaching of utility and method. Some guardian angel of a wise person must have suggested the "kindergarten," the law of adaptation to children in that method.

Under some such condition, or order, is the appointment of guardian spirits. Sometimes they are of your own household; naturally they would be added to the line of consanguinity was the deeper affection that is not merely of the physical relationship. As the mother has the care and guidance of her children, the infant is not separated from her in the earthly state, and she knows if it is seemingly separated from her by the death of the body, that all the while the child is attracted by her love and the love of the child for her; then the daughter or son who passed out of earthly life in early youth, unto whom you turn with unutterable longing, or the parent unto whom you turned for counsel and guidance, who went away leaving you in human life; these must be among your guardian spirits; there are many guardian spirits.

Now think of a love that is parental, that is like a brother and sister, that is also abiding, that is not infinite, but that is inclusive; suppose the guardian angel, one who knows you through and through, who at the hour of birth knew the precise conditions under which you entered into human life; who understood the line of life that you would necessarily follow, because of the conditions of your entrance into human life, of the conditions within yourself; one who could just as well predict what would be your earthly destiny by the angles of individual existence, by the lines from within and without, as the mathematician by the angles and lines of incidence and coincidence can predict the ultimate results of geometrical calculations; suppose at the period of your entrance into human life this angel takes charge, knowing all and appointed always to abide there, decides who shall be your guardian spirits if any decision is needed, that the law of adaptation may prevail. Then at once people say, always anxious to jump at a conclusion, and avoid the way of knowledge and the way of wisdom, "why don't they take me out of unhappiness?" Because it is not their business to keep you out of folly. Folly is the result of the lack of unfoldment.

You might as well say, "Why does not the human mother prevent her child from growing?" She does sometimes unwittingly, she does not intend to. If the child is to grow, not only must the child walk, but the child must experience the knowledge of its weakness by falls; of course the mother picks it up and repairs the bruises, puts it in various ways to strengthen it. A well-born child will not allow you to walk for it and the spirit,

although weak, blurring and shadowed, should not expect the guardian spirits or guardian angel to keep away the trials and temptations. What you should think, what you will think when you know the perfect law is, that the guardian spirits will teach you the way to meet the trials, will assist you to overcome them by giving you added knowledge and added strength.

We have known mothers and fathers who have passed to spirit life to give this message written on the slate or spoken through a medium's lips: "My child I cannot keep from you the needed experiences of life; I would not if I could. We love you, we watch your way, we guide you, but you must learn these lessons of life." So the guardian spirits, like the parents in human existence, are properly to lead, to show the way, to point out the light, to point out the meaning of the lesson.

Does the teacher who is wise, because the pupil cannot understand at first say, "Never mind, I will solve the problem for you; you go out and play; never mind, I will do the practicing for you, you need not do it?" No; the teacher says: "This is the rule; now my child I will give you one illustration, then you must solve the problem for yourself." Until the brain of that child is trained to know the meaning of the application of the rule, the teacher should not pause in endeavoring to influence the child to solve the problem.

So it is with the daily propositions and difficulties which you encounter; in this mad rush to consult mediums how to meet this difficulty, how to avoid this obstacle, how to get around this sorrow, and the answer is so often satisfactory. Merely unsatisfactory because the spirit world is not permitted to do your thinking for you, your growing for you.

We have in mind a man of giant intellect, who would scorn the help of any human being to solve a problem in logic or mathematics, but who goes away from a medium apparently disgusted because his father, his mother or his guardian spirit will not solve a moral problem for him, who thrust him upon his own resources, or, possibly, a false solution is suggested that he may find the true one. Just as the human teacher does.

Many people expect from the spirit world not only the absolute truth, which they cannot understand, but the relative truth, yet they take no such condition with them to the medium. A Spiritualist with whom your speaker is acquainted said: "Spirits often give false answers, yet the false answer is the true answer." That is if you go to them for guidance, if you seek them for strength and light; you must not go to them as authority; if you do you will surely find that this is not the way of light, not the way of guardianship. Spirits answer from their own conditions; sometimes the guardian spirits, the higher ones, answer according to your need. Then a long way ahead in the years that follow you will look back upon the message that was given, but which you did not understand, and say, "Oh, I see now the meaning of that message that seemed so blind. I see now the strength that was given me in the hour that I needed it."

LAW OF UNFOLDING LIFE.

It is a law of unfolding life that any spirit that is brought into relationship or contact with you shall be for guidance and suggestion only. If you seek authority the spirits will give it according to the best of their knowledge and wisdom, but the authority must not be absolute, or you become weaker than a child, and you lean upon them when you should walk alone, you use your crutches when you should stand alone. It is this leaning upon authority that has constituted the spiritual pauperism and the spiritual impoverishment of the ages. It is "thou shalt, saith the Lord" instead of "thou shalt grow and thou shalt learn."

Of course there is the absolute truth, there is the absolute way of life, there is the final solution of the moral propositions of the universe as there is of the mathematical, but you have to grow to it, to learn it. To ask the spirit world, "is it right that I shall do so?" is to show feebleness; of course in the infancy of the human condition in many ways they guide and lead you; but the guardian angels do not lead and guide mortals to their weakness; there must be the power to decide, the limit of this inability to decide for yourself. So it comes to you in ways that are strengthening, ways that are needful, ways that baffle you.

The man of intellect, the scientist goes to consult the spirit world unmindful of all this realm of ethical and spiritual law, and he expects to apply to the message of a departed spirit the rule of chemistry, or geology, or astronomy, or mathematics, for he has studied all these; or he expects to apply the law of mere human logic. If he has entered the realm of morals, if he understands the great ethical propositions of life, if he has in a measure become familiar with them by being associated with those who are called criminals, those who are called insane, those who have some distinct obliquity that the world recognizes, then he can see that there is a law of adaptation. Supposing you had charge of a lunatic; in that charge you would not apply the same rules that you do to people who are not supposed to be insane. There are many times when to contradict a lunatic is to produce the greatest possible violence; the mind is not capable of receiving that which is actually the fact; you must in some degree bend to the lunatic's vagaries. Did you ever think that the guardian spirit does this in the messages you receive; that sometimes the absolute fact, or the absolute truth is so foreign to your present condition that you would either disbelieve it entirely or be like a raving maniac, totally unprepared to receive it. You bend often-times to the conditions of childhood; there are a great many human propositions which you cannot teach to a child. Some persons say it is not right to deceive children. Then all you have to say is "Wait, my dear child, until you grow and learn more, then you will understand." Did you ever know a child to be satisfied with that answer?

When you as grown-up children go to the spirit-world for messages, perhaps beyond your present knowledge, beyond your present possibility of knowing or understanding, or beyond that which is judicious for you to receive, are you ever satisfied when the answer comes, "I cannot give you an answer now?" Yet the unfulfilling law of guardianship is adaptation, is strengthening, is the pointing out of the lessons of life as they daily come. Then sometimes the guardians come and produce upon the slate or the mind in their matchless sentences just such advice, just such counsel as is needed; to the skeptic, the scoffer, one selfishly seeking a direct answer about human affairs; "But these are only glittering generalities," he says; though the particular sorrow is always comforted, the particular difficulty you are always told you must meet in the way that is best and wisest, and if by your persistence a more direct answer is given, even then it does not satisfy you.

There are people who will only seek guardianship to discover gold mines, oil wells or some source of material wealth. When the answer does not come true, is it a shock to their ideal, spiritual nature? No! If the whole spirit-world should turn gold hunters, of what value would be guardianship? How would the world be benefited spiritually if, instead of the great primal truth of guardianship, the angel should herald through his trumpet, "Ho, for Klondike!" would you regard that as the most exalted counsel? Or if at your very doors the daily bickerings in human things, the paltry bargains in which you hope to gain advantage over your neighbor was the principal advice given? Or if, like a prominent speculator in Chicago, you thought you had "a syndicate in the spirit-world composed of the Vanderbilts, the Goulds, the Astors," who would tell you how to take advantage of your neighbor, of your brother man; would you regard that as the most exalted guardianship?

Mistakes necessarily will occur in any such advice, and it is according to the most proper plan that they should. If you must seek counsel in this direction, the most glorious wish that your guardian angel could offer is: "Oh,

that the advice may be full of mistakes," otherwise the whole world would simply go mad in seeking such shrines, such counsel for material things. The oracles were turned away from man because of this; the ancient shrines had to be protected because of this; and those who sought familiar spirits had to be condemned because they sought for earthly pursuits only.

Then some one asks with great human plausibility, "Do not our spirit friends take an interest in our material welfare?" Most assuredly they take an interest in your welfare; if they are very human still, they consider, perhaps, that your material welfare is important and they try to help you in that way, and sometimes they do to a limited extent; but the guardian angel, who knows that your material welfare is not the most important, that it is not the one aim and proposition of human life, and that those who succeed most in gaining worldly possessions—mark the proposition—those who succeed in worldly success, do so at the expense of the moral and spiritual treasures of life.

Some one came to us and said: "Why can we not have all the money we want for a good cause?" We said, "What! do you envy the worldling his money? That is all he has, and it is a very poor, weak treasure to lean upon. Let him have it, since he needs it; but you who have truth, you who have knowledge of love, you can afford to sacrifice lesser things, you can afford to be patient, to be strong in the midst of all this material weakness."

When Mammon turns to serve truth, beware! But the time will come when all things needful will flow to those who need it, because there will not be two altars of human worship, God and Mammon; there will be only God, that will mean humanity. Each life must be patient who understands, each heart must be patient that looks forward to this end.

Meanwhile guardian angels, spirits and ministering ones are waiting and watching, and these in turn are guarded and guided by those above them. Many times when your spirit friends would give you an answer to some small human question, the answer comes: "I am not permitted to tell this." Then it is that the guardian angel interposes and sets the seal upon the lips that would speak or the hand that would write. "It is not best, this is not the kind of information to give; not to-day; not at this hour." But who ever heard the limits to those that are seeking for spiritual and divine food? But when you seek for that knowledge, that bread of life, that spiritual understanding, it even then comes according to your need.

When Jesus said: "I have many things to tell you, but you cannot bear them now." He meant all that was coming in the great and terrible affliction which was to follow, and he meant that clear, white light of truth, that absolute love, which the disciples did not know. Just think, when they asked him who would be greatest, when he came into that kingdom of heaven? showing the human weakness, the human selfishness, and desire for pre-ferment. You know his answer. There can be no greatest in the perfect kingdom.

A great many Spiritualists seek to know how they shall attain the greatest height in the spirit realm, how they shall be assigned the highest place? But is it not better to know what is true, to follow goodly ways and guidance? Do you not understand that there are no rewards of merit, in the sense of external preferment? This competition that is the great bane of human existence, and its necessity; this desiring the first place, the foremost position, instead of excellence for its own sake; all this is to be changed by the searcher of hearts, by the guardian angels, who instruct the ministering spirits who are appointed to do this work in various ways; to try you, to test you, to lead you, to strengthen you without weakening you, to give the light as it comes to them to give.

Oh! the blessedness of knowing that one is not alone; the blessedness of knowing that one is not neglected; that the orphan and the pauper, uncared for by human beings, are still as near to the Infinite love, as much the objects of tender care and pity as any, and are not neglected.

IF HE WERE GOD.

Mr. Ingersoll says, if he were God he would have no unhappiness in the world. Then if he were God he would have to remove all selfishness first. But the pathway is through self-conquest, and some of those who have the weakness of not looking upon sorrow because it makes them uncomfortable will have to conquer their selfishness and minister to sorrow. Many people are very generous; this is neither real beneficence nor charity; they are generous merely because they do not want to see a woman mourn, do not want to hear a baby cry. What was it that led Florence Nightingale to follow in the tracks of the retreating and expiring army, but the great heart-throb of human sympathy, strong to conquer the weakness that cannot bear to see suffering? Do they sympathize most truly who sit down and mourn helplessly by the bedside of the sick and suffering? Do they most truly comfort you who say, "Oh, well, I do not see how you are going to get along; I feel very sorry for you," but never suggest a remedy? The great secret of the surgeon is in the courage that he imparts; the true sympathizer ministers by giving loving strength to help one through the great pangs of suffering; the true guardian gives strength by teaching how to overcome suffering, which is neither condemnation nor foolish yielding to pity for their condition. Between these two is the golden pathway of ministration. I am sorry for you in your weakness and infirmity, I will show you a way that is more excellent: Be a man, be a woman, there never is a time that hope is utterly lost, there never is a time that you cannot turn; not appealing to the fear or the wrath of an angry God, but to the great Love that is eternal, to the guardian light which can never fail, to the fact that each human soul is as valuable as every other soul in the sight of Infinite love.

Ah! the guardianship of spirits, the sweet comfort in the hour of sorrow, the strength given in the hour of deepest despair! You have known people to be in a condition where there was no ray of light, where apparently every pathway was closed, where there seemed to be no strength from without, and suddenly there would come upon them, imparted by this luminous power, by this strength from within and above, by this guardian angel, such a light that they would exclaim: "Now I have hope, nothing in outward life has occurred to strengthen me, but I know I can go forward."

This is the real victory. You are to aid each other to obtain it; you are to minister with hands wherever that ministry is needed, to minister with voice wherever it is needed; you are to turn to your guardian spirits, not to say as an illustration of the human side, "let this cup pass from me," but behold! "I have overcome the world!" meaning the sorrow, temptation, the weakness of human conditions. Then at last in this life your guardian spirits, your ministering friends, will be not only familiar companions, not only loving counselors, guides and friends, but will light you on your way, until in some supreme moment, in some hour of transfiguration the spirit veil will be removed, and lo! your guardian angel, who never fails you, standeth revealed in the love eternal that abideth ever.

—H—H—

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.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the statements in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

J. H. Mendenhall writes from Muncie, Ind.: "Harry Moore, of this city, is a young man of good character, and is about to engage himself as a laborer in the lecture field, as a means of livelihood and for the advancement of the cause of general reform. Brother Moore was preparing himself, as I am informed, for a minister of the orthodox style, but was liberal enough to investigate Spiritualism, and being convinced was honest enough to accept its truths. I know this young man, and judging from his native abilities, and his attainments, have no hesitancy in commending him as an earnest and faithful co-worker in the cause of Spiritualism and Germanic topics."

Carrie Fuller Weatherford is lecturing for the interests of the coming state and national convention at Chicago, at Rockford, Ill. For lectures, tests and improvised songs, address her as above.

W. E. Hart, of German, Ohio, writes: "I wish to announce that I am open for engagements as test medium, at camp-meetings, this coming summer."

C. W. Dinning, formerly of Waukegan, Ill., is now residing in San Diego, Cal., having moved to that place for the benefit of his wife's health.

G. W. Kates and wife served the First Spiritualist Society of Homestead, N. Y., February 3 and 4 and had the Universalist church packed on both occasions. A return visit, with offerings in the opera house, is proposed. A Young People's Spiritual Institute is being organized from Delphi, Ind.

Miss Ethel Torrey, of Indianapolis, has been here, holding seances and giving tests. She is blindfolded and goes into a trance and gives tests from little slips of folded paper. She also assisted Mrs. Hill in a lecture at the court house by giving tests after the lecture, and something greater followed. Spirit was in the trumpet and several tests of that kind. Everybody was satisfied and is more than anxious to have her return. Her address is 936 New N. East Market street, Indianapolis, Ind.

Mrs. C. H. Horne writes: "We wish all to remember the Ladies' Aid and Home Entertainment for the purpose of raising money to establish a Mediums' Home. Every tableau in the entertainment is a representation of the spirit-world assisting the mortal, especially in those of the 'New Woman.' The guests were enjoyed before the audience to the 'Brought Home' ones are ever with us. Give us your presence, and we will represent to you what the angel world is doing for humanity. Only 25 cents admission. Friday evening, February 18. Hall C., 77 Thirty-first street, Chicago."

E. B. Estes writes from Tacoma, Wash.: "During the last three months The Progressive Thinker has been a gem and a feast to the cultivated intellect, with the fullest and most luxuriant dish of intellect and spiritual food that has ever been served before a hungry humanity for the money. Success to the paper, and may its glorious columns of philosophic grandeur stand with a nucleus of the highest and grandest truth that has ever found root in the human soil, become so widespread as to reach the heart of every human being."

G. W. Kates and wife occupy the rooming house of the First Spiritual Church of Rochester, N. Y., every Sunday until the jubilee. They will accept week-night engagements wherever they meet them, and also have open dates for camps and with societies, next fall and winter.

Mrs. McKenzie writes from La Crosse, Wis.: "Charles Whittier held very successful seances of materialization which were enjoyed by all the Spiritualists, and gave skeptics something to think about."

J. S. Thurston writes from Laguna, Cal.: "I wish to compliment the editor of The Progressive Thinker on the stand he has taken for the cause of truth and justice, and the cause of Spiritualism which he so ably defends. The uplifting and soul-inspiring sentiment of the paper is priceless. Each week it is brilliant crown of reason. What more could I say, unless it is to add the wherewith that enables the good work to go on? So I enclose \$1.50 for one year's subscription and Ghost Land, and a copy of the Hull-Covert Debate; the balance you may drop in the till for the good it may do."

L. D. Graves writes from Montague City, Mass.: "We are still enjoying the incomparable Progressive Thinker. It is one of the luxuries of our old age. We appreciate the great effort you are making in and for the cause. We advance a year's subscription price, expecting Ghost Land."

C. H. Mattison, of Watertown, N. Y., writes: "There is to be a mass-meeting of the Spiritualists here, of three days session, February 11, 12 and 13. They expect the best of speakers sent here by the National and State associations. The society here joined the National Association last Thursday night. Looks as though there was going to be a revival that will wake up the so-called dead. One thing remarkable, they are to have Washington Hall here next Sunday, a hall that never could be rented by the Spiritualists, for they have secured the Y. M. C. A. They now have part of the rent, and if those Y. M. C. A. people back out now they will get themselves into a mess. They did this knowing the nature of the 'beast' from past experience."

Dr. O. G. W. Adams writes: "You find one dollar enclosed for The Progressive Thinker, as your old friend and to the world. As I grow older and see the position you have taken against frauds, I want to see the paper live on and on for ever."

Dr. W. Critchley writes from Clinton, Mass.: "I consider The Progressive Thinker the best paper on earth. I

haven't seen any from the other place yet. I read it from beginning to end—not a word is wasted or one printed that is not worth the time and trouble to read, and there is not a full page but what is worth the whole year's subscription."

L. H. Henley writes: "I know, and that beyond a rational doubt, that three of my friends have at one time given unmistakable evidence of the correctness of some of the truths claimed by Spiritualists. Those are seeing, hearing and feeling, and that there is a strange similarity in many things to things related in the scriptures concerning the workings of Jesus and the Apostles. All these things, to my thinking, bring beautiful hopes to mortals, very otherwise would I naturally think that but a dull worm to trot all truthfully in the earth to be forgot! All true religion must point to the betterment of man's earthly condition and to his attitude toward this great question of the to-morrow of the human race. The Anti-Spiritualists will swell your ranks in spite of you."

Secretary of the Lake View Spiritual Union writes: "We are enjoying the truth and phenomena of Spiritualism, through the mediumship of Mrs. Carl Wickland, who is giving tests to some thirty or forty investigators every Sunday, in Hillinger's Hall, corner of Belmont and Sheffield avenues, on the North Side. The meetings are conducted by Mr. Carl Wickland, assisted by Mrs. M. E. Fisher. Last Sunday we were visited by Dr. Henderson, inspirational speaker, also by Max Hoffman, who gave many good tests."

N. H. Eddy writes from Buffalo, N. Y.: "I wish to say that Carrie Twine has just closed her month's engagement with the First spiritual church, of Buffalo, N. Y., corner Prospect avenue and Perry street. Her labors were successful. She has done a good work here, and endeared herself to the hearts. Her audiences were large and they listened with deep interest to the soul force of truth and inspiration."

G. Johnson writes from Topeka, Kas.: "The Hull-Covert Debate ought to be read by every man in the land. We have now here three societies of Spiritualists, and they are all doing good work, especially the First Society. Meetings are carried on weekly, and some very fine mediums and inspirational speakers are always on hand and willing to do good for their fellowmen, and investigators are numerous."

Wm. Ellison writes: "I like the bold stand of The Progressive Thinker in favor of truth, free thought, equal rights to all, special favors to none. I also like its stand against religious tyranny and bigotry, which has cursed this beautiful world from the earliest dawn of civilization to the present day."

Katie Cooley writes from E. St. Louis, Ill.: "Some time ago I attended a seance (trumped) with my uncle, Dr. A. A. Hamilton. Never having any faith in such things I was very much surprised when my little sister who passed out at the age of two and one-half years, came and fully satisfied me of her identity. Then to my still greater surprise a Mexican girl who was my nurse when I was a child spoke to me in Spanish, calling me familiarly by name just as she always had in earth-life. There was no one present who spoke Spanish but myself."

Brother Gilbert thinks that a good medium would do well at Sharon, Pa. Moses Hull speaks in Springfield, Ohio, March 2 and 3.

A new organization of German Spiritualists has just been made under the name of North Side German Spiritual Society, which meets every Sunday at 2:30 p. m., at Kerpner's Hall, 403 Roscoe street, corner of Holly street.

For home entertainment at the home of Mrs. W. O. Leeds, Michigan City, Ind., during Mrs. Kayser's two weeks' stay, was something new and beautiful. Mrs. Leeds selected from the florist a large collection of rare and beautiful flowers. The spacious parlors were filled with the pioneer people of the city. While the guides of Mrs. Kayser selected flowers and read the lives of each individual, it was affecting as all knew many of the shadows and sunshine of each other's lives.

Mrs. Fannie D. Moore writes: "The First Spiritual Society of Lafayette, Ind., has Mrs. India Hill, of Decatur, Ill., with them for the month of February. This makes the fifth month, within the year, that she has served as speaker. She is a noble worker in behalf of Spiritualism, and her inspiring words have been heard by many. Her ability to explain the theories and facts pertaining to Spiritualism, in a manner that interests her audiences."

Dr. H. C. Andrews is engaged for this month at Rochester, Ind. He will arrange calls for week evenings for all evenings except Thursday and Saturday evenings; also to officiate at weddings and funerals. He will attend the National Association meetings in this city.

John Silek writes from New York City: "I have been a reader of The Progressive Thinker about four years. I am a Catholic, but nothing ever did give me such comfort, such blessing, as The Progressive Thinker. I investigated Spiritualism. I have heard rare all over, seen spirit materialization in day time, sat for slates writing, got things written, heard music, light, big bands far apart playing at one time; heard voices; told people things and they said they were correct, which happened in their surroundings fifty years ago, and read sealed letters correctly."

Frank Earl writes that at a seance with Mrs. Alice Gehring, of Bellevue, Ky., he received writing on slates tied together by himself, which were tied together and placed on a floor beneath which the medium's feet were held by two men, also a hand was held on her throat and one on her mouth, voices were heard in the trumpet.

The anniversary of the birthday of Thomas Paine was duly celebrated by the Spiritualists and Liberalists of Sumnerland, Cal. Mr. Wm. Baisley opened with poetic readings and a speech. Bishop A. Beals contributed with speech and songs, and was followed with a good speech by Mrs. Beals. In the afternoon the president, Mrs. Spring, opened with a speech, followed by music and song by Bishop A. Beals, speeches by Rev. David Davis and others, and closing with song and music by Bishop A. Beals.

L. L. Blair writes from Findlay, O.: "We were the first to be attacked by the Anti-spiritualists at their convention at Anderson, Ind. With fifth and slime they tried at us for one week, but it availed

nothing. We secured Moses Hull, and as a result the Anti movement in Findlay is dead. Moses will be with us again in March or April. From the 14th to the 16th of February we have the Hon. O. P. Kellogg, of East Trumbull, O. During the week he will speak evenings, Tuesday, Wednesday, Thursday and Saturday, also Sunday afternoon and evening February 20. Spiritualists in the vicinity of Findlay should avail themselves of the opportunity to hear one among the ablest speakers in the field."

J. R. McCoy writes from Marshalltown, Iowa: "We are not doing anything public in the spiritual field this winter, but have two good mediums who are doing good work privately. They are Mrs. Eva McCoy, trance, and business medium, and Mrs. Anna Buchanan, of Blair, Neb., independent slates, letter and flower medium, who has remained with us since our camp-meeting last fall."

Wm. Duncan writes: "Council Bluffs, Iowa, Spiritualists and investigators are just now in the midst of a re-awakening through the ministrations of Mrs. E. E. Long's one month's work to full houses, with organization of the Union Spiritual Society, Benjamin Winchester, president; Ovid A. New, vice-president; Geo. Gillett, secretary; James Wild, treasurer; also Ladies Auxiliary. There is a consensus of opinion that Mrs. Long gives better general satisfaction than any who have preceded her in this hard field of labor. As a lecturer and platform test medium, she has remarkable success."

Allie Lindsay Lynch writes: "Barnett Anti-Christian Spiritualists are invited to my home, 3520 Indiana avenue, Thursday, February 17, at 8 p. m."

Mr. and Mrs. Parker, having returned to Elgin, Ill., are prepared to give particular seances for trumpet, automatic and independent slates-writing and developing of mediumship, within 100 miles of the city. Address them at 457 River street, Elgin, Ill.

Miss Martin writes from Balld, Tex.: "The cause is growing in Texas, and here in Balld we have had the pleasure of hearing Mrs. Carrie Hunsdale lecture several times to attentive audiences, and much interest is manifested. Your humble servant will be kept busy here for a while, so the good work goes on and willing hands can always find something to do to help humanity if we can learn to put self aside."

Wm. Potter, clairvoyant and trance medium, of 64 Mansion street, Cleveland, O., writes on behalf of all Spiritualists who can avail themselves of the opportunity of seeing the materializing medium, Mrs. N. D. Miller Wilcox. Mr. Potter kept this medium in that city during the month of December last and she gave a number of seances at his private residence, with excellent success. The Wilcox family are now in New York, their home being in California, and on their return trip they will stop over at Mr. Potter's place, and wish to call the attention of all Spiritualists of Cleveland to watch for their coming."

Mrs. C. H. Horne writes: "The subjects, Suicide, Capital Punishment, Spiritual Development, and Spiritualism, have been profoundly discussed upon recently by Mrs. Cooley, at 77 Thirty-first street. The distinction between spiritual development and mediumship was closely defined, also the power possessed by one's own spirit to pass out of the body, and know, independently, or who aided by a decaruate spirit. Mrs. Cooley is attracting many new faces to our hall, and we rejoice that she may be with us until the camping season opens."

Mattie Hayden is serving the People's Spiritual Church of Louisville, Ky., for the month of February, and finds many noble workers in the cause. Mr. and Mrs. Hayden can be addressed for engagements, at 800 W. Walnut street, Louisville, Ky.

J. R. Alter writes from Stuttgart, Ark., warning people against Rev. N. S. Martin, a stocky built man.

O. P. Kellogg lectures at Findlay, O., from the 14th to the 21st of February.

A true and reliable independent slates-writing medium is wanted for a short time in Beacon, Iowa. Address J. R. Cross, M. D.

U. G. Fligley writes: "Ghost Land is a very remarkable book, and quite interesting, for the very good reason that I have had experiences much like some of those given."

N. H. Eddy writes from Buffalo, N. Y.: "The Young People's Spiritual Institute of Buffalo, N. Y., is giving every week in the interest of psychic, intellectual, social and physical culture, a social gathering at its hall, corner Prospect avenue and Jersey street, February 8. After service the members and friends were invited, through the hospitality of W. L. Albion, to the dining hall, where was prepared a bountiful repast, after which the ladies graced the music of the spheres while their hands are lifted two feet from the piano and down again upon the keys with the rapidity of lightning, making no discords, however light or dark the room may be."

We challenge Covert, or the most skilled musician without the aid of some angelic master, to play in music to produce the same. These ladies graced our home, together with Mrs. Ladd Pinnick, Mrs. E. N. Balcom, Mrs. Elizabeth Sloper, all fine mediums, and many others who came to celebrate Brother Walter Hyde's 73d birthday, the 4th of January. Rev. Francis King gave a most fitting and eloquent address to the aged brother, and altogether it was like being on the infested sea near the horizon. MRS. F. A. LOGAN.

Alameda, Cal.

Secretary writes from Portland, Mich.: "Dr. C. O. Jennison, of Greenville, Mich., a convert of six months' experience in Spiritualism, delivered a fine parlor lecture to us on the 27th of January. He has given Methodism the go-by and is seeking something more tangible. Friday evening Mrs. L. A. Mabbott of Lansing, Mich., gave a lecture in a neighbor's parlor to an interested audience. Sunday she gave another lecture. Tuesday evening we gave her a donation, after which we had music and refreshments."

L. M. Parkins, of Chicago, writes: "I have been an earnest seeker for the truths of spiritualism for years, and after being thrust into many quagmires and grievous discouragements I found in the materializing seance of Stead Marotte (the eleven-year old child) a truth unquestionable. In her you will find no avenue for fraud. The child, while in trance, sits back of the curtains. All the surroundings can be fully examined by skeptics. The materialization is in full forms of guides and friends of many that are in the seance. My mother came to me in full form."

J. C. F. Grumble in note to Boston, will explain in Findlay, O., long enough to give a lecture to a private gathering Wednesday evening, March 2, under the hospitality of Mr. Otto Greenland. Tickets of admission can be had of the doctor at the southeast corner of 8th and Elm streets, on application. The lecture will be upon the subject of "Psychical Sciences and Their Unfulfillment."

Prof. Lockwood has the months of April and May, 1898, yet open for engagement, and would like to correspond with societies wishing his services. Address: 443 Adams street, Marshall, Mass., Philadelphia, Pa., or 98 Ogden avenue, Chicago, Ill.

H. W. Miller writes: "The Progressive Spiritual Church having moved its place of meeting from Lakeside Hall to Handel Hall, 40 Randolph street, has proved a great success and our pastor, G. V. Connelley, has more than excelled himself, due to the change of venue, he has heard and read some wonderful things respecting it—but just what it really is he cannot say."

THE UTILITY OF THE SCIENCE of healing is not to be referred to its metaphysics, its religion, or its ethics; neither of these are directly concerned with its cures. It must have struck the most casual of inquirers that despite the numerous schools of healers, each holding to a distinct belief and particular form of treatment, they all claim to be successful. One school says it is faith that heals, another that it is love, and a third that it is universal mind; but the possibility of there being an underlying truth common to all the divergent systems seems to be entirely overlooked.

THE CURES ARE UNDOUBTED, and border upon the marvelous. Persons have been treated, unknown to themselves, with the most beneficial results; distance does not appear to be an obstacle, as there are authentic cases of successful treatment when hundreds of miles intervened between patient and healer; and, what is perhaps even more remarkable, cures have been effected when the person operated upon has openly expressed disbelief in all that concerns the science. These are startling statements, and to many here, in England, will seem incredible; but they can be substantiated, provided the necessary time and trouble be given. Much that is convincing can be found in the literature of healing. Other and more direct testimony can probably be had for the asking. Assuming, then,

THAT GENUINE CURES have been made, what is the explanation? If it is not a matter of this or that belief or teaching, what is it that heals? I think the answer will be found in "suggestion," coupled with thought transference. The former may be deliberately implanted by the healer or self-induced by the patient, and the action of the latter need not necessarily come into consciousness, as in the case of persons treated unknown to themselves.

TELEPATHY, though sometimes denied, is, I venture to think, experimentally demonstrable within certain limits. It may be compared to the sympathetic vibrations of a piano wire when the corresponding string of a distant piano is touched. There is reason to suppose that it is continually taking place though we are not always aware of it.

In many instances volitions which we assume may be determined by unsuspected impulses originating in a brain other than our own. It is thus conceivable that the nervous control, which we normally exert over certain obscure processes essential to our mental and physical well-being, can in this way be influenced—modified when morbid or strengthened when weak—by attention directed at a distant point on the part of another person. As regards the part played by "suggestion," I cannot, perhaps, do better than quote from a recent number of "The Journal of Practical Metaphysics":

"The essential form of all mental healing is 'suggestion'; that is, a thought suggested to a person under proper conditions of receptivity is accepted by the subject, and made to supply the thought and feeling which it antagonizes. In every case where relief is obtained, the expectancy of restoration to health has been present. This is the one element and principle which must be and is present in every scheme of healing. Names may vary. Theories may vary. Methods may differ, but if they are properly examined and analyzed, receptivity and suggestion will be found present."

Under whatever name healing is practiced, whatever method is adopted, whether considered to be of human or divine, satanic or godly source, the one element without which none can succeed

IS SUGGESTION. Whether the result is good or evil depends upon the nature of the suggested thought. If the suggestion is for evil, unhappiness, and illness will follow; if the suggestion is for good the result is health, happiness and peace.

The rationale of this action is based upon conclusions formed by **CLINICAL OBSERVATIONS,** which show that the various functions of the mind are centered in some special portion of the brain or spinal cord, and that mental influence may effect the action of the nerve centers deranging or restoring the functions of the body."

Of course, it is not for one moment pretended that by "suggestion" and telepathy anything more than a provisional explanation has been arrived at. For the question still arises, why is suggestion so potent a factor, and what are the laws and conditions that govern the projection of thought? To this inquiry science as yet has

NO SATISFACTORY REPLY. Meanwhile, by the aid of suggestion and telepathy, we can pierce the mystical and metaphysical haze that enshrouds the science of healing, bring it into line with modern psychology, leaving it to future research to assign to its precise position in the phenomena of the mind.

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He was an old reformer, always occupied in some work the object of which was the betterment of the submerged masses. As the lodge brothers took his body from the cars, the sun long hidden behind banks of clouds and fog, burst forth in splendor. So is it in life—no life is so poor, no life so hopeless, but behind the clouds shines the sun, and at the same time, perhaps, not until the next life opens to the soul, the rays of that sun will break through and dispense the darkness.

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Greenland, Ind.

From Light, London, Eng.

If you inquire of the "man about town" for information respecting the science of healing, you will speedily discover that he is unable to enlighten you to any great extent. He may know that it is a system of mental therapeutics very much in vogue in America, and that efforts are being made to secure its recognition and practice in this country; he has heard and read some wonderful things respecting it—but just what it really is he cannot say.

THE UTILITY OF THE SCIENCE of healing is not to be referred to its metaphysics, its religion, or its ethics; neither of these are directly concerned with its cures. It must have struck the most casual of inquirers that despite the numerous schools of healers, each holding to a distinct belief and particular form of treatment, they all claim to be successful. One school says it is faith that heals, another that it is love, and a third that it is universal mind; but the possibility of there being an underlying truth common to all the divergent systems seems to be entirely overlooked.

THE CURES ARE UNDOUBTED, and border upon the marvelous. Persons have been treated, unknown to themselves, with the most beneficial results; distance does not appear to be an obstacle, as there are authentic cases of successful treatment when hundreds of miles intervened between patient and healer; and, what is perhaps even more remarkable, cures have been effected when the person operated upon has openly expressed disbelief in all that concerns the science. These are startling statements, and to many here, in England, will seem incredible; but they can be substantiated, provided the necessary time and trouble be given. Much that is convincing can be found in the literature of healing. Other and more direct testimony can probably be had for the asking. Assuming, then,

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TELEPATHY, though sometimes denied, is, I venture to think, experimentally demonstrable within certain limits. It may be compared to the sympathetic vibrations of a piano wire when the corresponding string of a distant piano is touched. There is reason to suppose that it is continually taking place though we are not always aware of it.

In many instances volitions which we assume may be determined by unsuspected impulses originating in a brain other than our own. It is thus conceivable that the nervous control, which we normally exert over certain obscure processes essential to our mental and physical well-being, can in this way be influenced—modified when morbid or strengthened when weak—by attention directed at a distant point on the part of another person. As regards the part played by "suggestion," I cannot, perhaps, do better than quote from a recent number of "The Journal of Practical Metaphysics":

"The essential form of all mental healing is 'suggestion'; that is, a thought suggested to a person under proper conditions of receptivity is accepted by the subject, and made to supply the thought and feeling which it antagonizes. In every case where relief is obtained, the expectancy of restoration to health has been present. This is the one element and principle which must be and is present in every scheme of healing. Names may vary. Theories may vary. Methods may differ, but if they are properly examined and analyzed, receptivity and suggestion will be found present."

Under whatever name healing is practiced, whatever method is adopted, whether considered to be of human or divine, satanic or godly source, the one element without which none can succeed

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The rationale of this action is based upon conclusions formed by **CLINICAL OBSERVATIONS,** which show that the various functions of the mind are centered in some special portion of the brain or spinal cord, and that mental influence may effect the action of the nerve centers deranging or restoring the functions of the body."

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An Astral Guest Appears Before a Meeting of Occultists Near San Rafael, Cal.

Strange Scenes at a Midnight Gathering of Adepts.

[From The Call, San Francisco, Cal.]

How I obtained permission to join the party is immaterial; that I did obtain it is the important fact, and having done so, I was obliged to fall in with existing arrangements and submit to the conditions imposed, which were that I should go alone at night to the secret place of meeting and should leave at the very instant that I was signalled to do so.

I had enrolled myself in the ranks of occultist students, and as a special favor and a foretaste of higher things to follow I was to be permitted to attend the initial portion of one of the secret meetings of the order.

So it was that I found myself one evening last week standing alone on the deserted platform of the San Rafael railroad station twenty-five miles from my own favorite restaurant, with the local train disappearing in the distance. It was twenty minutes past eleven, and I was alone in an unfamiliar place, bound on the strangest adventure of my life. It was a chill night, with a sky full of lowering rain-laden clouds, through which the moon now and then glanced indifferently. I shivered, turned up my coat collar and the bottoms of my trousers and started down the muddy road which I had been directed to follow till I should be picked up.

It was awfully still in the country between eleven and twelve at night, and it was almost opaque dark under the shadow of the trees; but I plowed along as best I could until I nearly ran over, or was nearly run over, by a horse, attached to what I discovered by the light of a match to be a mud-spattered family carriage and driven by a man who looked as if he were wrapped up for a winter expedition in the Klondike.

"Are you going there?" demanded a voice from the mass of garments. My affirmative answer was followed by a curt order to "get in." I obeyed. The equipage was turned sharply about and in a short time I alighted before a large, rambling house which, surrounded by trees set some little distance back from the road and having no beam of light visible from the front, presented a most decidedly gloomy appearance.

The servant of many clothes and few words preceded me up the steps and opened the door into an unlighted and chilly hall.

"Door to the left at the lower end," he said; then closed the portal behind me and then left me to my fate.

Since the host of the occasion had decided to have no lights I felt that I must not invoke even the feeble assistance of a match. I had been expressly charged not to interfere in any way with existing conditions, therefore I felt along the wall carefully, skirted one foot out experimentally and then the other, and at last reached the wall at the further end of the hallway. My hand was on the knob of the door when from within the room a voice suddenly rose, clear, resonant, unmodulated, ringing in a measured chant which knew no change of tone nor rhythmical impulse, some sentences with which my amateurish occult studies had made me familiar.

"The thorough understanding of self is the beginning of all real knowledge," said the voice. "Widen your thoughts and dissolve your personality. To seek after the truth requires a sacrifice. To recognize the character of a thing with all its various attributes means to see its spirit. To know how to use all the powers that are hidden in a thing is to make its spirit subservient to your power. If I know the attributes of a thing I know its spirit. If I can make use of the qualities of a thing its spirit will be my servant. To understand a thing thoroughly is to understand a thing. The body sleeps the soul may be in different places and act intelligently there. Wherever consciousness is there you are. Concentrate your mind, meditate upon that which you wish to know and so learn."

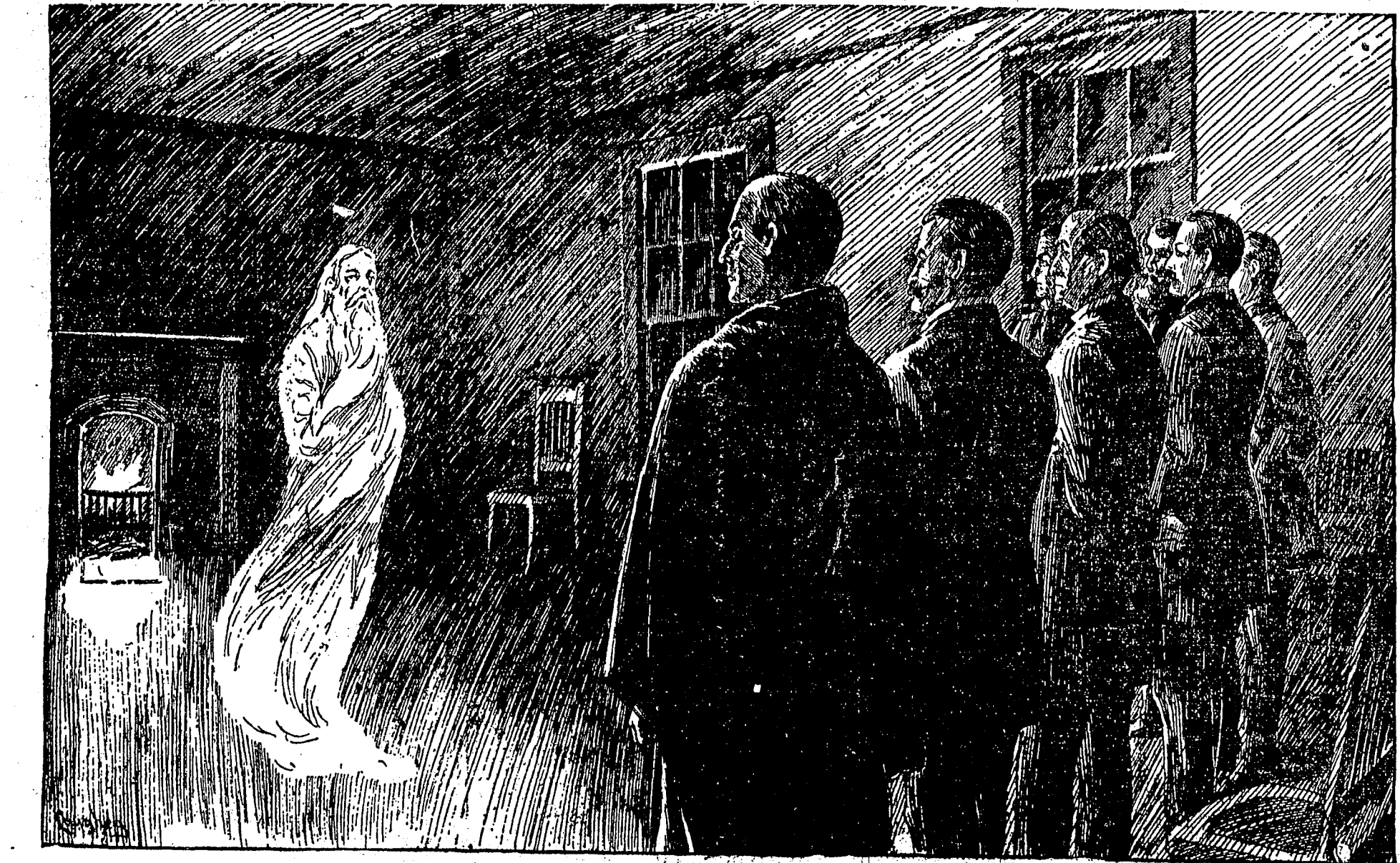
Silence followed. After a moment's pause I opened the door quietly.

I saw a large room bare of the usual draperies. There was no carpet, no rugs, no soft cushions or portieres. There were a number of hard-seated chairs set stiffly back against the wall, and seven similar ones were arranged in a slightly curving line facing toward, but a little distance removed from the wood fire which was blazing on the hearth and furnished the only illumination of the apartment.

Six of these seats were occupied, but the seventh remained empty. I had previously been instructed I slipped into it without going through the formality of waiting for greeting or welcome. No one appeared to notice my advent; the six men present sat silent and motionless, gazing straight before them, apparently engrossed with their own thoughts.

They sat with their legs horizontal to the knees, then perpendicular to the floor, their bodies erect and their hands resting lightly on their knees—the position giving freest circulation to what is known as the "perpendicular currents."

One of them was a young professor, a recent arrival on the coast, whose claim to be a supreme instructor of the American Order of Occultists I had already seen substantiated to some degree by various mysterious esoteric phenomena. He has the pale face, the tired eyes and the slender physique of a student, and he looked less of the earth and more of the spirit than usual even, in a flowing robe which lent a certain grave dignity to his appearance and manner.



Next him was a keen-faced business man whom I should never have suspected of having any inclination to dabble with occult things. A lawyer and a physician were in the line, also a retired capitalist who is said to spend a good deal of money in trying to find out things that few know. Our host, who is a novice like myself, made up the required odd number.

Finding it impossible to concentrate my mind as my companions were evidently endeavoring to do, I gazed about me curiously, but covertly. By the flickering light of the fire, which at no time burned brightly, and sometimes seemed on the point of going out entirely, I saw that the five sacred colors, the prismatic hues, were arranged in the way prescribed by the founders of the order, and that all the various conditions of material arrangement had been complied with as far as possible under the circumstances.

I glanced sidewise at the faces of my companions and became instantly conscious that my curiosity was a disturbing element. The man next to me stirred uneasily and the professor looked in my direction with a sad-eyed blankness which was a mute reproach. I tried to forget everything but my mission, and to "concentrate and meditate," as I had been told to do. It was an effort at first, but by resolutely turning my thoughts inward I soon became conscious of a singular change in my attitude of mind. From being merely curious I became receptive and expectant. I no longer wondered if anything strange was to occur; I simply waited for events and accepted them as they came. The fire died down almost to darkness, and we still sat silent, at peace with ourselves and our surroundings.

There was a soft vibration in the air. My companions were breathing in concert the mystic words which create the waves of atmosphere and thought and will most to be desired at such meetings. I joined with them as best I could and had only been breathing the soft sounds for a few minutes when between us and the fire there fell a purely from above, a shower of glowing points of light, which disappeared before they reached the floor.

A moment later and a tiny ball of luminosity—it could not be called definite and aggressive light—arose warily from the boards at our feet, and, like a ball of incandescent thistle-down, floated uncertainly before us, higher and higher, until it, too, disappeared in the dense darkness which seemed to hover over our heads like a cloud.

I turned my eyes toward the professor and saw without astonishment that his face stood out in strong relief against the background of brooding shadow which surrounded us, as if some light from within faintly shone through it, making it visible by its own soft glow. The other faces I could see but dimly; his seemed the central point of the whole gathering.

The atmospheric vibrations increased in intensity until faint tremulousness in unison with them thrilled through my whole system. I felt as if my breath were deserting me, or rather as if I were becoming capable of existing without breath.

I felt as if I were lifted up in some mysterious way which seemed, however, quite natural and simple at the time, far above everything that I had ever known or felt or thought, and then, as from an immeasurable distance, I heard the sound of what seemed a chime of fairy bells. Clear, sweet, but scarcely loud enough, to more than suggest themselves upon the air they rang but for a moment—a little fall of musical raindrops, as it were—and then silence settled about us once again.

We had heard the "astral bells" and

as the sounds died into the stillness that had scarcely been disturbed we all arose and bowed our heads. To the occultist this is the signal that all conditions are right for the presentation of such mysteries as may be accorded. The shadow that had hovered over us drew aside and settled like a screen on the eastern wall. Bits of light like luminous snowflakes floated over its surface, increasing in number and brilliancy, as they gathered toward the center, forming a shining cloud which paled and glowed and then separated into sharply defined letters. A sentence written in cramped characters and in to me an unknown language, shone out clearly before us.

"It is a greeting from the Master," said the professor reverently. "We rose again and bowed to the mystery which the absent mind had sent as his contribution to our meeting, and as we gazed upon the message the lines became indistinct and uncertain, and finally collected themselves into the shining cloud again."

Our director extended his hand in token that we were to remain standing and silent and concentrate our minds on the nebulous brightness before us. It remained stationary as to place, but was full of internal motion like superheated air, shimmering and shivering, and by degrees changing its form from the horizontal to the perpendicular as it increased in size and density.

At last it rested, a column of light with its base on the floor, and then, as if scales had fallen from my eyes, I saw that it had resolved itself into the semblance, or rather the actual etherealized personality of a man. He was an old man with a long beard and a slight stoop in his shoulders, and he was dressed in the flowing robes of the far East. His hair and beard and garments were of the silvery gray of a fog bank upon which the sun is shining, but otherwise there was nothing ghostlike or abnormal about him.

He looked at us with steady, kindly eyes and smiled at us in grave, paternal fashion, making a graceful Oriental gesture of salutation as he did so, but he did not speak nor move toward us. He stood reposeful and waiting, a faint shadow of question on his handsome, strongly marked face; and the professor, looking down the line, made a slight but imperative gesture to the other novice and myself.

It meant dismissal. When we were granted the rare permission of attending the meeting it had been agreed that we should instantly depart on the appearance of the visitor. But we had been promised greater sights in these mysteries when we became more advanced in the learning of the order. We had already been permitted to see more than any other newcomers into the ranks of the occultists, and we went out softly into the darkness of the hall and left those who had a right to remain in the presence of their astral guest.

REUBEN TAYLOR.
San Francisco, Cal.

PRAYER.

Sweet spirit, hear my prayer.
Be with me everywhere;
At work or play,
Through all the day
I need thy loving care.
Without thee what am I?
Hear Thou my earnest cry
For strengthening grace
To fill my place
With sweet humility.
Thy gracious love hath power
To fill each day and hour
With strength and might
To do the right,
Though darkest clouds may lower.
DR. MARY CHILDS.
Lyra, Ohio.

MOODY CRITICISED.

His Work and Methods Have Done Immense Harm.

SAYS HE FIGHTS GOOD SENSE—THE GOOD ACCOMPLISHED BY THE EVANGELIST IS OVERBALANCED BY THE BAD EFFECTS OF HIS TEACHINGS.

The Rev. Dr. W. S. Groves, of the Universalist Church of the Eternal Hope, 151 Eighth-street, near Columbus avenue, New York City, preached a sermon on "The Good and the Evil of Mr. Moody's Work." He said in part: "The good results of Mr. Moody's work require a large measurement. Tens of thousands have been rescued from vice and crime in his revival meetings. Multitudes of husbands and sons and fathers have been saved from drunkenness and debauchery and gambling and cruelty and sent back to their families to begin a decent manner of life."

"Wherever he has gone the churches have been aroused at least for a season, from their dead formalism and their pious make-believe to an intense earnestness of faith and action. When the story of his work is fully told it will be said that through him a multitude of lives have been redeemed and that sacred joy has come into countless homes."

"I would be glad if we might pause here, with no criticism to utter; but Mr. Moody has persistently and needlessly and vigorously persisted in making the protest of liberals a necessity. The good results of his work to morality are sadly matched and quated with evil results to intelligence. More than any thousand men in this country he has kept alive the senseless warfare of piety against knowledge. He has persistent opposed the truths of science with the fears of superstition."

PROHIBITION'S COMMON SENSE.

"With all the power and prestige of his great name, he has prohibited the exercise of common sense in religion. As the foundation of his moral and spiritual effort—as the only foundation of ethics and prayer—he claims the inspiration and infallibility of every sacred word in the Bible. This is his logic: Morality is founded on theology; theology rests on the Bible; the truth of the Bible depends on the infallibility of each text. Thus is the pyramid poised on its apex. If that were all we might question his judgment and let the matter pass. If any man's intellect is so constituted that he can really believe the One Hundred and Ninth Psalm inspired, or the story of Esther inspired, that is his misfortune, and I think we ought to be charitable with him."

"Mr. Moody does not keep to his personal affairs. He is rankly aggressive in telling the rest of us what we shall believe and what we shall not believe. He is the special champion of what is known as the 'all-or-none' theory of the Bible. 'All of the Bible is true or none of it is true! Everything in the Bible is true or nothing in morality or in human nature, nothing in experience or history is to be depended on!'"

"If Moses did not write the Pentateuch, we have no ground for believing that Christ ever lived! If the earth were not created out of nothing, less than six thousand years ago, our faith in immortality is a delusion! If Elijah were not taken up to heaven in a four-wheeled chariot, there are no such things as right and wrong in this present world! If the Hebrew children did not walk about comfortably in that blast furnace heated sevenfold, then a mother's love for her child is neither beautiful nor commendable! If the story of Jonah be not a perfectly at-

tested bit of history, then the sermon on the Mount is a tissue of falsehoods! If the torture of heretics be not endless, civilization is a myth!"

KNOWLEDGE AS NECESSARY AS MORALS.

"Against such tortures of intelligence liberals must enter their protest, though Mr. Moody were reforming all the sinners of the world. 'No possible good to morality can justify that wholesale destruction of common sense. Knowledge is as necessary as morals to human progress. The practice of virtue is not more essential to the welfare of mankind than is the pursuit of truth.' For this world and for all conceivable worlds it is altogether as important that men think wisely as that they shall live devoutly. Crime has not cursed the world with greater misery than has ignorance. Vice has not been the author of more suffering than has superstition."

"Why is it that Mr. Moody appeals to these outgrown and exploded superstitions as the basis of his moral and spiritual work? It is simply because he has not learned to separate things which have been incidentally or accidentally thrown together. He regards mere association as cause and effect. A child ought to see that there is no logical relation between a belief that Moses wrote the Pentateuch and a belief in the soul's immortality. The two beliefs have stood side by side in the Christian teaching of many centuries, and Mr. Moody seems to imagine that they have grown into one body, and that to sever them is like cutting off a man's head."

SINCERE, BUT MISTAKEN, HE SAYS.

"I accept Mr. Moody's entire sincerity. I can understand it. I suppose he really believes that the putting away of the Eden poem, and the Samson myth, and the fiery furnace, and Daniel's lions, and Elijah's chariot, and Jonah's whale, would be the ruin of the world's morality and its worship and its hope. The supreme pity of it is that such weaknesses and such folly should be popularly accepted as the very genius of religious teaching."

"I heard him often in the day of his greatness. I never felt that he was magnetic. He never rose to eloquence. His manner was neither pleasing nor impressive. He could not tell an amusing story or a pathetic one with popular effect. He was peculiarly cold and stiff. His voice was unsympathetic, his tone monotonous, his gestures cramped, his expression stolid, and his language most ordinary. He had wonderful power, but not as an orator. You must look for something deeper. As to the music at his meetings, the volume is heroic, but I don't know where you would get less harmony. The music is neither splendid nor great. I think it would be difficult to find anything poorer and less inspiring than the average revival tune of the Sanky books. Those oftenest sung are neither sweet nor tender nor devotional nor imaginative, nor even melodious. One of the crimes that I charge Mr. Moody with is the popular desecration of religious music."

Then Dr. Groves graphically described a Moody meeting, telling of the great interest and earnestness that prevailed. "Well, what objection?" he continued. "No objection to that. All praise for that. The objection is that he couples this magnificent spiritual work with certain theories which violate common sense, which begot intellectual revolt, which drive as many persons away from all thought of spiritual life as his good work help into it. That one great reason-crushing sermon of his on 'The Blood' has created more infidelity than Ingalls' lecture on 'The Gods.' This constant teaching that, in order to be religious, you must believe in the Divine Injustice; you must send good

men to hell for exercising the reason which God gave them; you must put blind credulity above knowledge and virtue; you must have a bloody sacrifice instead of the refinements of conduct and character; you must believe all the silly old superstitions of barbarism—it is enough to make the angels weep."

JACKSON, MICH.

The Mid-Winter Convention of the State Association Held There.

HON. E. W. BARBER, HON. L. V. MOULTON, DR. A. B. SPINNEY, MRS. MARTHA ROOT, FRANCIS B. WOODBURY AND OTHERS ABLY DEFEND SPIRITUALISM—FINE SPIRIT COMMUNICATIONS THROUGH THE MEDIUMSHIP OF MRS. MARIAN CARPENTER, MRS. ANNA L. ROBINSON, MRS. NELLIE BAAD—LARGEST ATTENDANCE IN HISTORY OF THE ASSOCIATION.

The convention at Jackson, Mich., did a most excellent work. It was a success in every way. The Patriot, of that city, gives the following account of the

Significant Letter, Read at the Meeting at Jackson, Mich.

Government Hospital for the Insane, Washington, D. C., February 5, 1898.

Mr. Francis Bailey Woodbury, Secretary N. S. A., 600 Penna. Ave., S. E., Washington, D. C.

Dear Sir:—In reply to your query of the 3d instant, I would say that I do not now recall but two cases in the more than twenty years that I have been in charge of this hospital that have come under my care where the insanity appeared to have resulted directly from studies in Spiritualism. Probably there may have been others, but certainly the number has been very small. I know of some where the assigned cause was Spiritualism, but they were cases of normal unstable mental equilibrium where religious excitement, or intense application of the reasoning powers to any subject, whatever, would be likely to result in mental overthrow. These are the cases that give many harmless pursuits a bad eminence as assigned causes of insanity.

To normal minds in a sound physical organization there is nothing in studies in Spiritualism, or any other phase of religious belief, that should produce insanity. That a seance chamber or a camp-meeting may be so conducted as to lead to hysterical demonstrations, or even to untoward mental results, but that the "bringing in of a better hope" and the tangible proof of "ministering spirits" and the immortal life beyond the existence that is shadowed in sorrow here, which Spiritualism claims to offer, can produce insanity in a healthy mind, I cannot understand nor believe.

Very Respectfully,
W. W. GODDING, Superintendent.

Washington, D. C.

closing on Sunday, the 12th:

The mid-winter meeting of the State Spiritual Association, closed in this city Sunday evening with a meeting of the Association for the purpose of holding the convention that was far too great to find room for all in Withington Guard hall. After the hall was filled, the stairway crowded, people on the street were still eager to wedge into hearing distance. Hundreds were turned away. The gathering was orderly and seemed deeply interested in every word of the speakers. The forenoon and afternoon meetings were largely attended, but the jam came in the evening.

In the morning Mrs. Emily P. Beebe of Spring Arbor, and Dr. A. B. Spinney, of Reed City, were the speakers. The latter's subject was "Spiritualism—What Good Has It Done the World?"

Mrs. Eva P. Hopkins, of Owosso, was the first speaker at the afternoon session. L. V. Moulton, of Grand Rapids, gave an interesting talk, introducing Spiritualism as the what-is-it of the nineteenth century, and then giving much information regarding the "new dispensation of light" called Spiritualism. Secretary of the National Association,

Francis B. Woodbury, also spoke and made mention of the semi-centennial, international celebration of Modern Spiritualism, called a Jubilee, to be held in Rochester, N. Y., in June.

Mrs. Robinson, a medium from Port Huron, and Mrs. Carpenter, a medium of Detroit, gave readings from the rostrum of spiritual observation, as it is termed. The belief is that spirits of departed friends come near to those who knew and loved them previous to their death; these spirit visitations are construed by the medium.

Mrs. Robinson told of the spirit visitation of Samson Stoddard who, she said, once lived in Jackson and built a log house here. He was a doctor and a Presbyterian minister. No one recognized it at the time. In the evening a draft from a county atlas, made by Prof. D. E. Haskins, was read, to the effect that Samson Stoddard built the first log house in Jackson and was once a Presbyterian minister and also a doctor. He lived also in Concord and Albion.

Mrs. Robinson spoke in the evening, and together with Mrs. Carpenter, of Detroit, gave more readings.

Mrs. Martha E. Root, of Bay City, president of the State Association, gave an able address in concluding the three days' gathering. Her speech had the ring of good logic and no one who heard her warm plea for honest investigation of things spiritual would doubt her sincerity and love of her faith.

The musical programme Sunday was delightful. The vocalists were Prof. W. M. Skinner, Mrs. S. S. Beyer and P. A. Gussenhauer. Persons Lyons, violinist, and Mrs. Conklin, harpist, furnished music, and a highly pleasing feature of the programme were solos by Mrs. Anna Berger-Lynch, the renowned cornetist. Another splendid number was a flute solo by Wm. E. Babcock.

The following expression of thanks was read before the meeting adjourned:

The officers and membership in general of the Michigan State Spiritual Association express earnest and cordial appreciation of the unlimited favors bestowed upon the fifth mid-winter convention in Jackson. Especially is it due to emphasize our appreciation of the generous welcome extended by the Hon. E. W. Barber, accompanied by his wise elucidation of the details of our cause; our enjoyment in the city's free hospitality; of the delight imparted by Mrs. Anna Berger-Lynch and Prof. Rath, with his corps of accomplished musical artists; particularly the blessings conferred so liberally and ably by mediums and speakers; the full and fair reports given by the newspapers; the generous openings of hotels and homes, as well as the genial courtesy of citizens generally; in very high degree of the ceaseless labors by the local Spiritualists; and finally each and all who in any capacity have contributed to the eminent success which crowns the mid-winter convention in the jubilee year, 1898.

A Poser for Skeptics and the Antis.

I wish to say that on the evening of February 14, Willis Strange, the boy medium, of Marion, Ind., gave a seance at the hall to fifty persons, many of whom were skeptics. The marshal and night watchman, both skeptics, put his hands behind his back and handcuffed them, then they put a pair of cuffs on his ankles. The light was then put out and all present joined hands in a circle around the medium, and almost immediately his feet were released by the

Very Respectfully,
W. W. GODDING, Superintendent.

Washington, D. C.

cuffs being unlocked and thrown upon the floor. Then the lamp was lit, and in a strong light all in full view of all, the cuffs upon his hands were also unlocked and thrown upon the floor, after which the light was once more extinguished and a trumpet seance held, to the amusement of all and the conversion of many to Spiritualism.

At the close of this seance it was found that the control had placed both pairs of handcuffs on Mr. Pemberton, the marshal, to the amusement of all present. J. W. BRINTON.

Jonesboro, Ind.

Would Better Stay Away.

Religion caused an Arkansas man to kill his father, mother and son. If that is the effect of Christianizing Arkansas, the missionaries would better stay away from that state.—Kansas City Star.

What's gone and past help should be past grief.—Shakespeare.

Individuals may form communities, but it is institutions alone that can create a nation.—Disraeli.

TWO SIDES OF A SUBJECT VERY ABLY PRESENTED.

CRIME AMONG MEDIUMS: IS THERE A REMEDY?

To the Editor:—Once more I ask space for a gentle criticism on some views contained in an article in a late issue of The Progressive Thinker coming under the above caption. The article in allusion is from the able pen of our good brother Will C. Hodge, whose teachings I have, for many years, read with great interest and pleasure. But in the article referred to, I think the good and well-meaning brother made the great mistake of his literary career. After stating the Ben F. and Emma Foster case of criminality, which, with himself, I equally deplore, he asks the question, "Is there no remedy among Spiritualists for this state of affairs?" etc. He then suggests the following remedy, viz: "It lies in the abolishing of the dark seance." Continuing, he remarks: "It is a fact, patent to all observers, that more than three-fourths of all the trouble in the past has arisen from the fraud practiced by dark circle mediums, including the phase known as materialization." In these two sentences, Brother Hodge has hurled a poisoned dart at the very vitals of Modern Spiritualism; since the phenomena referred to, afford the only scientific means of demonstrating the continuity of a conscious life beyond the grave. While possibly true, though I think the stated per cent is far on the extreme, that "three-fourths have arisen from the fraud practiced by dark circle mediums, certain it is that darkness is not responsible for the fraud committed at such times and places. I will not insult the good brother's intellect by asking him if he does not know (for I know that he does) that darkness is one of the fundamental, even the primary conditions out of which all visible facts are brought to light. That Nature, in all her multiplicity of phenomena, which, like an index point to her secret and hidden possibilities, could never manifest her grand realities but for the aid derived from the agency of darkness—that darkness is the negative polarity—the complementary state of all things, answering the positive light. They are the two sides of Nature whether physically or spiritually considered, and are essential to each other in carrying on the evolutionary processes of life as are the feet and head of our good brother in bringing out and developing the inherent possibilities of his being. These phases of darkness and light should be properly considered in their relations and uses, and not carelessly condemned or censured. It is absurd to attribute fraud or crime of any nature to the darkness of night. While it is true that the burglar may carry out his vile purposes more successfully in the dark than in the light, no reflecting mind would ever think of charging the crime of burglary on to the night or its darkness; nor suggest as a remedy the abolition of night's sable cover. Let us try to see things as they are, and place them where they properly belong. If a fraud or crime is committed by a "dark circle medium," it is because fraud or crime is in him; and it is no more a wrong act for being perpetrated in the dark than in the light. The cause is in the medium, if a medium he be, and to him the remedy, which is a proper education in true ethics, should be applied, and not to innocent darkness. If a counterfeiter coin an illegal dollar, the guilt is with the man who coined it, and not the mould in which it took shape. Whether it was produced in the darkness of night or in the light of day, it is the same bad dollar. Isn't it, brother? So let us be just and give even the "Devil his dues." Now every true scientist knows that the two states—darkness and light—have their places and uses, respectively in nature; and every practically educated Spiritualist knows the quieting, uniting influence which the presence of darkness has upon the activities of the human nervous system by shutting out from the senses the movements of the world of objects. And, that said quietness is indispensable in bringing about that state of harmony without which spirit phenomena do not obtain. Now, "trumpet speaking," as it is called, is vastly accelerated in many respects when produced in darkness. This phase is the second best means of demonstrating the presence of the "departed ones," hence the immortality of man.

Brother Hodge says he would "abolish" this means of spirit intercourse, because some good brother was so credulous and careless as to allow frauds to impose upon good nature and confidence, and thus get swindled, etc. Suppose he undertake to apply this—his rule of remedy to every and all grades of crime committed by mankind at large, does he opine he would better the conditions of the world for the attainment of knowledge and the lessening of crime? No, my brother. Let us try to abolish ignorance, credulity and dishonesty from the minds, not only of mediums, but of investigators in spiritual phenomena and all men and women wherein these qualities may exist, beginning with ourselves, if such needs be, and implant in their stead a high sense of honor—true manhood and womanhood, and then we need have no fear of darkness ever harming us at dark circles or elsewhere.

Brother Hodge, in his "remedy," would also "abolish" all seances or circles for the phenomena known as materialization, which, always is produced in or under a subdued light. Now, if there is one single fact—one spiritual phenomenon which, more than any or all others proves to mortals the continuity of a conscious life beyond the grave, it is that of viewing one's departed friend on returning and standing before one's own eyes, fully recognized in all respects as being the identical departed friend. This, the writer has witnessed thousands of times. Not only that, but has conversed face to face with such, with reciprocated results; thus establishing beyond the possibility of doubt, the fact of a continuous life for human kind.

Brother Hodge, of course, is a Spiritualist. Would he, as a preventive of fraud—a remedy for crime, "abolish" this, the grandest of all known phases of psychospiritual phenomena—the strongest possible proof of the great truth which he, in his long years of research has sought to obtain? He says so, but I think it was a joke to give vent to the spleen. One other mistake of his deserves notice. He says: "In these circles there is usually no attempt whatever made by the medium or their attendant controls (?) to teach in any manner the philosophy of right living in order to assist us in rounding out a noble manhood or womanhood," etc. Later on, however, he admits an occasional exception. I am sorry that the brother made that charge. It is a sad comment on the investigators. For, since it is true that "one reaps the fruit of the seed one sows" it is evident that the investigators sowed bad seed—cheat—and did not seek for philosophy to ennoble their true manhood. I admit it is true, that too many persons too often visit circles out of idle curiosity, having no good purpose at heart, and, of course, justly, got the stuff they went for. All this will cease when visitors at circles seek for better things. But we should remember that mediums for phenomena are not often mediums for philosophy. Let us give to Caesar the things that are Caesar's, and cease to censure.

In conclusion, I will say I have superintended seances since the sixth day of April, 1848. And since 1872 have been a constant and careful observer of the phenomena known as materialization and trumpet speaking, upon an average, three nights per week; and while it is true that phenomenal mediums, that is, the medium commonly suited for physical manifestations, is not adapted to philosophical purposes, I can honestly say in the majority of cases I have listened to brief discourses by spirit friends containing the most wholesome advice—the

brightest and purest gems of the "philosophy of right living," as also touching themes of abstrusest thought. Yes, Brother Hodge, let us demand, may seek to develop character as well as mediumship. They can be made to blend if we so will it with ourselves.

As ever for the elevation of the human family,
J. H. MENDENHALL.

The Other Side of the Question.

To the Editor:—As the returns continue coming in re-reading to the unpleasant affair of the Fosters, as published in a late number of The Progressive Thinker, they show a depth of depravity on the part of some one, whoever it may be, that is unparalleled. The whole case as stated by the interested parties on both sides, is simply abominable and never could have occurred except under the condition of darkness, and as usual, in explanation we hear the old familiar cry of evil spirits. Is it not time that this excuse for wrong-doing on the part of mediums become obsolete and that the responsibility be placed where it properly belongs? If we are to accept this explanation for the escapades and crimes on the part of mediums, if we are to find a solution of the problem in the fact—fact it be—that in becoming a medium it involves the lowering of the moral tone of the individual and they thereby become the victim of obsessing and evil disposed influences, then the less of mediumship the better. Our good brother Mendenhall gently takes me to task for my position regarding dark seances and cabinet manifestations and thinks it all a joke to satisfy my spleen.

You are wrong, my dear brother; nothing could be further from my purpose, as I have no spleen to satisfy. He seems to think that I am charging much to the innocent quality of darkness per se, whereas I am only dealing with conditions which obtain under cover of darkness and which in my judgment are accountable not only for three-fourths of our past and present troubles, but upon due reflection the percentage is even greater than stated.

Once for all, allow me to state that I fully believe in the phase known as materialization; that certain things can and do occur in a "subdued light" that cannot obtain in full light. And while this is true, the fact remains that where there is one genuine materialization there are nine other manifestations that are fraudulent.

I have nothing to take back in my estimate of the value of dark seances generally, and wish to reiterate and emphasize the statement that nearly all the trouble in the past has arisen from the competition in commercial mediumship in general, and especially in the phases known as dark circle and cabinet manifestations.

Brother Mendenhall's seances may be an exception to the rule, but I will ask him why the phase of materialization is any more scientific than any other? No phase of phenomena can be justly called scientific unless the experiment is scientifically conducted, which is not often the case.

On the contrary we have been content with hap-hazard methods, have condoned all manner of fraud, of moral obliquity and even crime, because of marvelous manifestations, and to such an extent have we allowed this state of affairs to continue that, Spiritualists themselves are largely doubting the credibility of their own phenomena.

There is no use in mincing matters and in trying to cover our facts; somebody must be honest and brave enough to tell the truth without regard to personal consideration, and it is time for Spiritualists to call a halt. Spiritualists themselves are to blame for the Anti organization, for had they taken this matter in hand long ago, as they should have done, and cleaned out their Augean stables, such an organization would never have been heard of. Note the arrests that have been made from time to time in this city and elsewhere, and we find they largely arise from the deeds done under cover of darkness.

Let me again say that I believe mediumship to be the foundation stone of Spiritualism and that I would be the last person to decry these proofs and only proofs of the continuity of life, or dishonor the many noble instruments used by spirit intelligences to demonstrate the fact of a continued life beyond the grave to a weary, hungering, creed-cursed humanity. But why continue in darkness when the most beautiful, satisfactory and soul-elevating demonstrations can be produced in the light? and when we demand those conditions the supply will be equal to the demand and we shall no longer be compelled to condone the deeds of darkness. Mediums who are decent in character and who are honest in their work have nothing to fear, and we have many such on whom we can rely, and neither can the gates of hell nor the Antis prevail against them.

The trouble lies with the dishonest, the fraudulent, the temperate, the swindlers, men and women without character and who do not seem desirous of possessing character so long as they can work their nefarious schemes to gain the almighty dollar. These are the ones who are continually in hot water and raising the cry of persecution and asking the assistance of Spiritualists to help them out of their trouble, and when their unholy practices are brought to light they usually depart for pastures new and pose as martyrs to the cause. This state of affairs must be corrected by Spiritualists themselves, and we must cease condoning crime by employing or in any manner countenancing people who will commit crime. I wish right here to emphasize the statement already made in a former article that, "any camp association or society who will allow such people to hold seances on their grounds, in their halls or respective places of meeting, will be justly considered as being accessory in their criminal practices." It is a great mistake on the part of well meaning Spiritualists to suppose that the cause will suffer by uncovering these plague spots and letting in the light of day. The cause suffers infinitely more by pursuing the opposite course and it is time we recognized the fact. Spiritualism is the daughter of the morning and the hope of the world, and has been dragged in the mire and slime of unholy practices quite long enough. The class complained of should be driven from the field, and the world be made to understand that as a body we will no longer tolerate them.

If this cannot be done, then let all honest, right-minded Spiritualists join the Antis or the Salvation army and get into decent company. Let us get out of darkness and into the light.
WILL C. HODGE.
98 Ogden avenue, Chicago, Ill.

THE COMBATANT.

When thou shalt stand, a naked, shivering soul,
Stripped of thy shows and trappings, made most bare
Of all the fleshly glory thou didst wear,
And hear the thunder of God's judgment roll
Above thy head—while to their hard won goal
His own elect ascend the golden stair—
What plea wilt thou proffer, when, too late for prayer,
Thy lost life thou seest the sum and whole?

"I have no armor dented by the fight,
No broken sword, no casque with cloven brim:
Was none to witness to the grisly sight,
For all alone we strove in darkness dim;
Yet in the Valley of Death, O Lord, one night,
I met Apollyon and I vanquished him."
—Pall Mall Gazette.

"The Strike of a Sex." By George N. Miller. Price 25 cents. For sale at this office.

HUMAN IDEALS.

Truth and Sectarianism as Related to Progress.

With all of the variations of thought manifest in the different organizations, whether political, religious or social, the ideal for which they are striving is the improvement of individual life, which consequently will result in the advancement of the state as the ultimate of its existence. The objective point at all times should be to improve on the old as experience shows a better way; but at times they have allowed their interpretations of the truth to conflict; each striving to attain ascendancy over the other, forgetting the fact that the truth cannot have any other manifestation than that which in its varied phases moves in concord; and wherever the sound of discord is heard, its absence is thereby made apparent.

The effect upon the finite conditions of the soul by the environments of its present state proves the fact of the necessity that exists of their being various lines by which the truth can be approached; for the soul is of such a complex organism that there must be more than one form of thought that will illustrate its ideal. In the realm of mechanics there is no conflict between the different phases by which it is made manifest. The farmer, blacksmith, carpenter and tailor, each has his domain, and while the lines they move on are different, there is no clash, because each occupies a position that the others do not.

The fact that there exist parties, political or religious, proves the need of their existence—each one evolving an idea that is not in the province of the others to illustrate. We are aware that it is popular, even for professed liberals, especially in the religious world, to denounce, and many times condemn in a wholesale way, all form of belief that are not in concord with their own; and portray in glowing language the bettered condition of human society if all the conflicting beliefs were obsolete. The divine spirit many times works in ways that, to our finite understanding, are not acceptable; and we entertain an exalted opinion of our ability to better conditions if we were only given a chance.

But to have the balance rightly adjusted, so that the forces which are for progress are stimulated to activity, there must be diversity of thought; sectarianism is not necessarily an obstacle to advancement, though at times it has placed itself on record as an opponent, and has been impeached on those grounds. Too much concentration on any one line is disastrous, retarding the higher manifestations of truth.

In the political world this fact is well illustrated wherever there has been a preponderance in favor of any party so overwhelming as to silence and obliterate all opposition. And in the religious world it is even more observable, so that all who love their fellow-beings and are anxious to have no obstacles of a serious nature placed as an impediment to their progress, know there is nothing more to be dreaded than the concentration of power in the hands of any one sect. No matter how liberal their creed, or no creed, the death knell of human liberty would for the time being be sounded if such was consummated, and only to be resurrected by a revolution which would divide it into opposing factions. Ecclesiastical history will prove these assertions.

The question is asked: Can there be unity of thought on the vital questions of life and destiny, that are occupying human life and almost distracting it in the efforts to break through the cloud of mystery that is to a greater or less extent, according to its unfolding, enshrouding the human soul?

Obey the highest manifestation of light revealed, and the light will be increased; and an affirmative answer will be given; for if we drink from that perennial stream which flows from the fountain of all truth, the apparent inharmonious will disappear, and more unity of thought will exist as the diverging lines become less.

We who believe in the glorious immortality of life, know that while we pass to the other side with the same mental traits possessed here, and that the bigot will be one there until he has outgrown that condition, and the humanitarian, whose greatest delight here has been in doing good with the means in his possession, will be a ministering angel there, and that the limitations which here prevent a more perfect growth, will be removed and the discordant tones be attuned to harmony.

In illustrating the present subject, we are reminded of the remark of a friend, that "if we all thought alike, we would all be fools but one." While there has been great advance in the toleration and respect due one another when the lines of thought were divergent, there is still room for improvement. The fact must be admitted without any qualifications, that every one has a right to promulgate his belief insofar that he does not infringe on the rights and liberties of others. Beyond that limit it must not go, as the right to think is a divine one and any infringement must not be tolerated, as it is a duty we owe to society and ourselves that we guard well that inheritance.

"Truth crushed to earth shall rise again," and while no obstacles can prevent the onward march of the soul to higher destinies, the recognition of the fact that we must take human life as we find it, and then work for its improvement, is necessary, and by making toleration our watchword we remove an obstacle that at present is the demon which is striving to block the car of progress. In the good time coming, when the race shall have attained that goal which inspired minds have seen in prophetic vision—the universal concord of thought—and while not destroying the individuality of life, will so harmonize it that our present divisions will cease.

Shakers, N. Y. HAMILTON DeGRAW.

A SONG IN THE STRIFE.

Far out through the mists of the Now, in the hazy-loved region of Then,
Are the hills of the After Awhile;
The lights and the shadows lie soft as sleep in the over-worked eyes of men,
On the hills of the After Awhile.
The day is as deathly as truth and love; unheard is the sound of no more;
The music of life rings out, responding to joy's encore—
Now full on the ears entranced, now faint on the tropical shore,
Add the hills of the After Awhile,
The hills of the After Awhile.
God fashioned them out of the loss of the pleasures of Paradise,
The hills of the After Awhile,
To gladden the spirit that tires of the world—the world and its tear-laden sighs—
The tears of the After Awhile.
O, fresh as the smile of a friend, when the patience of hearts seems vain;
As bright as a steadfast splendor aglow in despite of the rain;
And dear as the eyes we have loved, come back in a dream again,
Are the hills of the After Awhile,
The hills of the After Awhile.
—Will T. Hale.

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BLIND AND YET SEES.

Henry Hendrickson of Chicago Surprises Physicians.

HIS TEMPLES HIS EYES—THROUGH THEM HE SAYS HE RECEIVES HIS IMPRESSIONS—HE UNDERGOES MANY TESTS—THOUGH SIGHT IS GONE HE DESCRIBES OBJECTS ABOUT HIM THREADS THE STREETS ALONE.

Though Henry Hendrickson of Chicago has been without eyes since babyhood, yet he sees. There can be no deception in this wonderful power of which he is possessed, says the Chicago Tribune. His eyeballs are gone. In their stead are two sockets somewhat contracted from their normal size. The lids are lifeless and remain closed. A pair of eyeglasses partly shield the infirmity.

With the aid of a cane he daily threads his way through the crowded and bustling streets of Chicago as easily and readily as one in the full enjoyment of sight.

For nearly two score years this blind Bartimaeus has made his way through this busy, active world with a success that would hardly be looked for in one so afflicted. To-day he is an author and lecturer of literary attainments and reputation. His travels throughout the United States have made all of the principal cities and their streets familiar to him and have filled his life with many thrilling adventures. For twelve years he has made Chicago his headquarters, residing with his family at 844 West Sixty-fourth street.

"I get my impressions of everything about me," he says, "through my temples, which, you notice, I always keep uncovered. This power of sight must be the perceptive faculty of the mind acting independently of an acquired medium. Just what that medium is no one is able to say. In event that explanation be true, then the mind must be the power that sees, and not the eyes. I am not a physiologist, but this explanation seems to be true in my case. Some have ascribed the cause of this phenomenon to sound waves, electricity, or magnetism. In order to test the veracity of the claim, I have made repeated experiments, and the results have proven that neither sound vibrations, air currents, nor magnetism appear to apply to my case.

"These tests were made with an inverted barrel covering me entirely. While under the barrel I could perceive plainly any motion of a hand or stick within a foot of it from the outside. The wooden staves did not appear to be a barrier to the vibration theory, however. There seems to be an idea in many well-informed minds that the blind are cooped up in perpetual and complete darkness, yet nothing is further from the truth than such an impression. Egyptian darkness does not apparently entomb some sufferers, bearing them down with an awful sadness. But in my case, although there is a complete absence of the visual organs, I seem to live in unvarying brightness. This is plausibly explained by the statement that as my supposed death and actual blindness fell upon me during daytime, in our bright Norwegian climate, where the air is clear and the ground during winter is covered with snow, the brilliant conditions must have impressed upon my retina just that strong sense of day which has ever lived in my optical memory.

HE FINDS MUCH PLEASURE.

"My life has been a happy one. Perhaps much of that happiness has been due to the fact that I have never met any unkind people. In reading, or, rather, having it read to me—for I always find myself speaking of what I have read and seen as though my power of sight were as good as that of any one with eyes—I find much pleasure. However, I used to read a great deal myself. All of the standard books have been printed in raised type for the blind. I also find pleasure in music, being able to perform upon the violin, piano, and organ. I am very fond of it at all times and enjoy a good concert as much as any one. Sometimes I occupy myself with writing, which I can do without difficulty. Skating, rowing, and other outdoor sports were once pastimes of mine. Other things I have accomplished as readily as those with eyes, and more successfully than many. Even a good play I have enjoyed with as much gusto as the next one.

"I find as much interest and excitement in going to and watching a big fire as anyone else. In fact, I like to be in a concourse that is impelled to such scenes by curiosity. I have as much curiosity as the ordinary man, and frequently gratify it as much as anyone else. When Barnum's Museum burned, in New York, in July, 1865, I ran many blocks to reach the scene of excitement, and was one of the throng that witnessed that memorable fire. My particular power of perception, together with the expressions and actions of the throng made everything plain to me. I was in the jostling crowd nearly all day, and never got along better in my life. In fact, I was a curiosity to those about me. They could not understand why a blind man wanted to be at a scene that he could not appreciate or see. I was also in Chicago during the big fire of 1871, and had many thrilling experiences."

In order to test this wonderful power of sight possessed by Mr. Hendrickson a Chicago attorney, for his own satisfaction, recently put him "in the witness box." It was in the attorney's office. In response to several questions Mr. Hendrickson described the office, giving its dimensions and located the desk, bookcase, hatrack, and door and windows therein with readiness and accuracy. He comprehends and grasps every object within a radius of twenty feet with a quickness and alacrity of one with eyes. Moreover, he perceives objects that an ordinary man would not see. As to distinguishing colors, he does that without hesitation. He is equally as proficient in graduating distance.

The life of this blind Bartimaeus reads like a romance, touched here and there with tragedy. Born of an old Norse family in the farming district of Valdres, Norway, in December, 1843, his fifty-four years have been punctuated with many experiences and adventures, both thrilling and intensely interesting. When but six months old a long illness apparently resulted in death. He was placed in a coffin for burial and his grandmother performed the last sad rite of closing his eyes, placing two copper coins upon the lids to keep them closed. Just before the lid was placed upon the coffin preparatory to the funeral services, the mother gazed sorrowfully upon the little face. It was then she saw the quivering of the eyeballs of the child. He was removed from the coffin with trembling joy and was finally revived after having been supposedly dead for thirty-six hours. The eyes remained closed as though the muscles of the lids had been paralyzed. When the lids were raised with tender solicitude, a small white spot was discovered upon each eyeball. These spots increased rapidly in size, and within twenty-four hours the entire ball of each eye was entirely white. The following day the eyes burst. Since that day Henry Hendrickson has been sightless, save for that mysterious power of the brain by which he sees and comprehends without the intervention of visual organs.

At the age of three and a half years his family emigrated to America and settled in Jefferson county, Wisconsin. At the age of eleven years he was sent to the Janesville Institute for the blind, which had just been established. He graduated with honors at the age of twenty years.

Returning to Oakland he remained for a short time and then went to Fort Atkinson, where he established a broom factory, from which he enjoyed a comfortable income until the close of the war, when values began to shrink, and he practically lost all his capital.

Undaunted by his failure the blind broom-maker was soon on his feet again, operating a still larger factory, but reverses were again encountered and he lost everything. He then ventured into the Yankee notion business, peddling his wares by wagon to farmers.

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STUDIES IN SPIRITUAL THOUGHT.

An Excursion in the Field of Spirit Being and Science.

In the preparation of these studies, the writer deems it well to make free quotations from the writings of others, of such matter as seems adapted to awaken thought along spiritual lines; and he aims to present varying views, not always such as he may fully agree with, may even hold his own views in abeyance, while placing before the readers that which will incite thought and spiritual aspiration. He does not care so much to invite minds to metaphysical discussion of spiritual things, as to lead to the cultivation of spirituality—to habits of spiritual thinking, and to the growth of that flower of human life and experience in highest expression—spiritual aspiration, or religion. That is the principal matter, "the greatest thing in the world," after all.

Nevertheless it may not be unprofitable to set forth some thoughts on

SOUL, SPIRIT, LIFE ETC.

The words "soul" and "spirit," as applied to individualized human beings, are in general used as meaning the same thing, although some do by a refinement of analysis create a distinction. For instance, as that the "soul" of a man is his spirit while yet living in the flesh—his "spirit" is the same spirit after its separation from the body by death.

The Hindoo and the Grecian idea was that man is composed of the soul, the invisible or spirit body, and the physical body. The invisible body was the tenement of the soul.

If spirits cannot see spirits, the question is pertinent, Shall we know each other over there?

If spirit—a spirit—is of such a quality of immateriality as to be invisible, unseeable, even by "a spirit"—well, it would result in a queer state of things "over there."

As to spirit—if we wish to speculate on the subject, may we not logically arrive at the conclusion that all things, the earth, the trees, the granite rocks, in their ultimate analysis are spirit? Is there any known material substance that cannot be dematerialized—so to say—by chemical processes and changed into gas, and so on till it passes beyond the recognition of earthly chemistry and earthly vision? In their ultimate analysis, are not matter and spirit one? If they are, which is the "one"—spirit or matter?

For myself, I can see no priority of existence—they are equal—eternal, if we differentiate their primal essence or principle. But I do not dogmatize—I merely present the thoughts. If all things are a product of evolution from coarser to finer, from matter to spirit, must there not have been a time when all was matter, and no spirit, individualized or non-individualized, existed? How, then, could anything else ever have come into existence?

If we discard the word soul, or spirit, and use the word life or any other word to express the individualized or non-individualized force, power, intelligence—the Thought-Being of the Universe, and the conscious, thinking, individualized beings we find ourselves to be—does not that hypothesis of evolution send us all back to mere coarse matter—minus spirit—for our inception and origin?

I put these thought in the form of questions. I do not pretend to understand all the mysteries of existence, nor to be able to solve all the problems of being. If any archangel has acquired such knowledge, I can only modestly say, he has not communicated it to me.

Have spirits a body, or are they bodiless? If they have form or body, is it composed of some grade of material, of some quality of fineness, ethereal, spiritual, celestial, angelic? If not—if it be pure immaterial spirit—how can it have body? If they have body, cannot that body be seen—by eyes adapted to spiritual sight?

There is matter so refined or of such radiation of vibrations, as to be invisible to mortal eyes. This is a fact demonstrated alike by science and by clairvoyance. The experiments of Baron Reichenbach can be profitably studied on this point.

VIEWS OF VARIOUS THINKERS.

"Spirit, and its essence, the mind, evade the scalpel of the dissection; it cannot be examined in the crucible or retort; it is unseen by the eye, unheard by the ear, and is only recognized by its effects. Yet it must be material in some sublimated form, or the effect of materiality, for without an adequate cause there can be no effect."—Hudson Tuttle, in Philosophy of Spirit, etc., p. 122.

On page 166 of the same instructive work, he says: "Man is a dual structure—a spirit and a body blended into a unit; the body related to the external world by the senses, the spirit taking cognizance of the spiritual world through its spiritual perceptions."

Dr. E. D. Babbitt, who may be said to have foreshadowed the X-ray, so called, says on page 112 of "Religion": "The finer light penetrates coarse matter as truly as ordinary light penetrates glass, thus rendering opaque substances transparent and revealing at times a more refined grade of human forms which we term spirits."

Again, page 27: "Matter cannot work without spirit, neither can spirit work without matter."

And again, page 366: "Spirit is not a kind of a nonentity, but is real substance, as truly as matter itself. . . . Matter includes the universe of atoms, and is the formulating principle of all things. Spirit is almost infinitely refined and elastic, and permeating all things, may be called the unparticled essence of Divinity."

Pythagoras, who flourished 586 B. C., said: "There is one universal Soul, diffused through all things—eternal, invisible, unchangeable; in essence like truth, in substance resembling light; not to be represented by any image, to be comprehended only by the mind; not as some conjecture, exterior to the world, but, in himself entire, pervading the universal sphere."

Albert Morton in "Psychic Studies" says, page 62: "There is no dividing line between matter and spirit; matter is spirit in its crude condition, and spirit is matter etherialized; one cannot exist without the other, and both are combined in the so-called spiritual realms."

Chas. Dawbarn in his very instructive series under the title, "Mother Nature, M. D.," says: "Matter and force are never separated, and alike become servants of intelligence. Matter may take on myriads of forms, but every atom continues in sublime companionship with this all pervading force."

"Back of that matter and that force is a power superior to both. We speak of it as 'intelligence.' We cannot define it, or even understand it. We call it 'soul power,' universal as matter and force," etc.

"Herein is a point of great interest. This triune association of matter, force and intelligence is what we call 'life.' Life is always intelligence acting upon matter through force. And herein we begin to find the key to much that otherwise stands as incomprehensible. The intelligence is yourself—your only self."

"Spirit is simply matter too refined for mortal sense; but all matter is composed of particles far too minute even for imagination to compass. There is no matter without life, and life in every particle is supported by life in some other particle. Eating and being eaten extend as a process right out into the infinite."

Prof. W. M. Lockwood says, in "The Molecular Hypothesis," p. 33: "The world in its ignorance of the reciprocal association of the elemental energies that always promote organization, the base of all life, has persisted in knowing this life principle as spirit, or soul, or by some other structureless term. We prefer to know it as a focalized formative energy and entity—the Life Ego."

Again, page 39: "This life principle being a potential magnetic entity, vivifies every part and tissue of being during its earth development; and could you, with a breath, blow away this plasmatic structure you see, and

had you the ocular power to discern this invisible conscious life, you would find it to be of the same form and size as that expressed by the visible organism."

Dr. Babbitt says: "The common supposition that spirit is wholly unlike matter, in other words is immaterial, is quite superficial; for if there were no bonds of unity between the two, spirit could never act upon matter, nor matter upon spirit."—Principles of Light and Color, p. 10.

Again, p. 56: "Spirit . . . is the positive principle of all power. . . . Spirit gives life to the very finest ethers or Spiritual Forces."

Again, p. 107: "From the nature of things there must have been an almost infinitely subtle, elastic, infrangible Intersoul, all-penetrating, all-quickenings, and filling the whole realm of being. This may be termed infinite spirit or the soul of things."

Chauncey Giles says: "Matter is not spirit, and spirit is not matter; but both are real substances."

"Spirit as well as matter must have substance and form, for they are the two factors which are essential to any existence, or to the conception of any being or thing. Spirit is the correlative, not the negation of matter."—Nature of Spirit, and Man as a Spiritual Being.

In the very learned and comprehensive work, Raue's "Psychology," the author says on page 359:

"Thus we are again forced to the conclusion that back of the protoplasm exists a complete organized system of immaterial forces, which is the exact prototype of the material human body. We may call it an immaterial body, if that expression is rightly understood; or, according to Paul, a spiritual body. It is the human soul—that being of which men have but a shadowy idea, because they have never been accustomed to self-observation. The soul consists of that organized system of immaterial forces by which it projects itself, on the one hand, into the material world.

The soul consists, therefore, of an immaterial nervous, respiratory, circulatory, generative, muscular, bony and cutaneous system; has eyes, ears, nose, mouth and all the organs in every particular as expressed materially in the human body. On the other hand, by its higher immaterial forces, the higher senses, it develops into all those conscious modifications, cognitions and feelings, and all their own wonderful combinations.

"This is the soul of man; not a nonentity, or a mere property of material forces, but the highest complex of organized immaterial forces, with capabilities higher than any other being known on earth. It is the real we ourselves, that self-conscious being, made capable, by its own incarnations, of living, thriving and acting in this material world.

"The development of the primitive forces into the different conscious modifications (cognitions, conations and feelings) we call mind, and mind, according to Hamilton, is that which perceives, thinks, feels, wills and desires.

"The spirit of man is the developed soul in its higher and lower senses, with an immaterial body of its own, its immaterial vital forces or vital senses."

My observation of controversies has forced me to the conclusion that, in the clashing of arguments, the real basis of the diversity of views is often a simple matter of definitions, that the combatants, were they to clearly define or explain their idea, each to the other, would find themselves in substantial agreement.

A SPIRITUAL LESSON.

Let me close this with an excerpt from one of Lilian Whiting's recent letters: "The moment one realizes himself as a spiritual being, belonging by right to the spiritual world, one whose true interests are in and of that realm, and to whom communion with the divine is the very breath of existence, the one elixir of life, that moment he asserts himself aright. From that hour his life becomes a significant factor in true progress. This spiritual truth is closely linked with certain scientific facts. The scientists have theories of inner ethers by means of which psychic power is conveyed and which translate it into action, as the wire translates the electric current to express a message. A new scientist asserts his conviction that there are no various states of ether, but that all space is filled with matter, made of matter, indeed, in various states of vibration, and that what we had heretofore called air and ether is simply all one substance in degrees of lower and higher vibration. It is conceivable that this later theory approximates to the truth more nearly than any previous one. No one has yet discovered those forces of nature by means of which sense relates itself to spirit. There are certainly some great laws, still unrecognized and unformulated, which act, and which are acted upon, by human beings, irrespective of any physical means, but why these laws sometimes do and sometimes do not produce given results, no one can tell.

"There are existing laws that transcend scientific scrutiny. The marvelous results of chemical combinations; the miracle nature of electricity and all that it produces of phenomena all but incredible, yet fade into absolute nothingness beside those higher marvels of the action of spirit. The crude and merely approximate truth must be that in each human being is a part of the divine being; that this divine element may be nurtured and strengthened by living in its native atmosphere of spiritual life—in the atmosphere of peace, joy, and love, and that this potency of God and man, so far as he relates himself to God, can act upon that substance that fills all space; that this substance, whether it be of ethers, or whether it be matter differentiated in degree of vibration, is intensely susceptible, in the most infinitely delicate way, to thought, which acts upon it as physical force can act on physical matter. To realize intelligently one's relatedness to God, and one's own power over this subtle matter, whatever it be, that fills all space, is to arise in newness of life. It is to realize one's self as a spiritual being, here and now, and an inhabitant of the spiritual world. It is to realize that one's relation to the physical world is a merely incidental thing; a fact that has its purpose, its responsibilities, as a phase of development, and which it is most important to use aright, but which is inevitably transient."

To have this realization of one's self as a spiritual being here and now, and as living now in a spiritual world, in close touch with spirit life and being, is a grand, sweet experience, and a precious factor in the growth and unfoldment of man toward highest and best spiritual ideals. Hammond, Ind. J. C. UNDERHILL.

THE NATION'S POOR.

Softly falls the twilight shadows
O'er a land of grief and woe,
Like the shepherd folds his mantle,
When the stormy winds doth blow.

O'er homes where hunger, gaunt and fearful,
Pallid cheeks and hollow eyes,
Looks out upon the falling shadows
With stifled moans and anguished cries.

And listen, while the twilight deepens
And children call aloud for bread,
To the music of the churchbells chiming,
As they cry, "O God! Is mercy dead?"

Can a loving Father forget his children,
And sit where glories forever reign,
While the homeless poor are cold and hungry,
And their hearts are tortured with grief and pain?
ALICE GRAY.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennobling of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover 15 cents. For sale at this office.

LOVE THE CONQUEROR.

A Brother Restored to His Right Mind.

To the Editor:—May I trespass upon your space for a time, and through your widely disseminated paper thank our sister Abbie Judson for the publication of facts concerning her brother in the Banner of Light, and her kind permission to send the extract for publication in The Progressive Thinker. It is a victory for our side and a demonstration of facts to substantiate it. For years I have been successfully working along these lines, and now facts coming from such a source cannot fail to engage the attention of all classes interested in humanity, suffering from these causes, so little understood by the medical profession.

Sister Judson says, in substance, her object in writing now was to illustrate the bearing of Spiritualism upon insanity. Her brother Elnathan had a sunstroke in 1860, followed by brain fever; was sent to an insane asylum in 1864, and remained under the charge of "experts" on insanity until 1896. "I could never forsake him, and though his condition was such that seeing him gave me great pain, I visited him from time to time and sent him gifts on his birthdays and at Christmas. I clung ever to the hope of being with him in his last hours." She was visiting in Bloomington, Ill., December, 1892, and there met a medium, Amanda A. Thayer, who, while they were lingering at the dinner table one day, saw and described their old family physician, under whose directions her brother was sent to the insane asylum. He told her that her brother would live about four years, and thought well of her going east to be near him. Her brother's transition took place four years and six weeks after that time. She came East October, 1894, and from that date until she took him home, February, 1896, she visited him seventy-one times, carrying him loving gifts and teaching him Spiritualism.

Gradually she began to see the light of thought come playing on his brow. One of the doctors asked her what she did to her brother to make him so much better. "In my visits to my brother," she says, "I said over and over to him as to a little child, that our mother was with him often; that she loved him dearly, that his soul was the same as ever, though men judged him insane; that he would be exquisitely happy when freed from his diseased body, and that her loving thoughts were with him wherever she went. He began to realize his mother's presence, for he was a sensitive, and much in his conduct that was called insanity was due to being obsessed by dark spirits. When he became partially paralyzed I was allowed to take him home. Then came the tug of war, for the dark spirit that held him so long came the first evening, and dreadful oaths and frightful obscene words came from lips that never before spoke wrongly in my presence. Dismissed to my heart's core, I engaged a male nurse, who staid nine weeks and then left for other work. He was succeeded by one who came well recommended for hospital work, whom I discharged in six weeks for pounding my brother in the night. I made no more engagements to lecture, and from June 17, 1896, till his transition, February 8, 1897, I took entire charge of him night and day. The first few months were dreadful. Alone in the house with him, as his screams forbade other inmates, I fought the battle with those dark, revengeful or despairing spirits, and at last, through spirit aid and spirit aid alone, I conquered. Our father and our mother stood by me and the spells of obsession grew less and less frequent and violent. Learning what lines of thought opened the door to the low spirits, I taught my brother how to think and how to use his will against them. My will, reinforced by his own, made the last four months of his earth-life so calm and sweet that we moved into the house with friends. His bright intellect and loving spirit, and his fortitude in pain, made him again what he was in youth—perhaps the finest character I have known. He comes but little to the earth plane where he suffered so long, and is then carefully guarded, as it is still unsafe for him, but when I am alone he sometimes shows me the clear light of the form and the color that marks his identity, and I always know that he loves me and that he is happy."

She says in conclusion: "Had Spiritualism done only this for me, restoring my brother to sanity, that were enough; but it has done everything for me. It is my light, my guide, my all." A beautiful tribute to truth from a noble, suffering soul, for all know the condition this trial has left our sister in, almost blind, and yet not faint hearted. We miss her sweet spiritual presence from the rostrum, but I know she will be perfectly restored and again at the work so dear to her heart. Let us all help her by our strong, loving thought, and by assisting her in selling her books, showing her by our helpful, loving sympathy she is not forgotten, and that willing hearts and hands join with her in her struggles to assist humanity to a higher comprehension of life's love.

I know this will reach many that it otherwise would not, through your paper, and to all suffering humanity I would send out the glad refrain of help that is for all, no matter what the inharmonies in the physical may be, for nothing is incurable. We are all children of infinite life, let us strive to come in touch with the infinite of which we are a part, and claim our birthright of peace, harmony and love.

Haverhill, Mass.

AMANDA A. CATE.

THOUGHTS FOR CHRISTMAS.

Break, rosy morn, in the purpling east,
Where the beautiful cloud appears,
And nature is spreading a golden feast
For the eyes that are wet with tears.

Joy for the children at Christmas morn,
When the icicles hang at the door;
Joy for the day when the Sun-god was born
But grief for the suffering poor.

Oh, why should it be in this plentiful land?
All are children of God's good care;
Some claim they are fed from his bountiful hand,
While the tables of some are bare.

Don't lay it to God, my friends, and say
That the fault lies at his door;
As the pious, you know, all bow and pray
That he would remember the poor.

Some good deacons once met to pray
For a widow and orphans three,
But one of their number had stayed away—
And for why they could hardly see.

They thought him too worldly to suit the cause,
And they reckoned his faith too small
To be a good soldier of the cross,
When they had such an urgent call.

Then they all bowed low to utter a prayer
For the widow and orphans three,
When a knock at the door and a noise on the stair
Made them start from the bended knee.

But the deacons were stricken serenely dumb
At the words of the boy on the stairs
When he hastily uttered: "My pa couldn't come,
But he sent me up here with his prayers."

A horse-load of good things he laid at their feet,
For the widow who lived in the lane,
With the promise again his prayer to repeat:
If she ever was needy again.

That prayer of all others, unuttered, alone
Ascended to mansions above,
Where it lay on the altar before the white throne,
And was heard by the angels of love.

Oldtown, Me.

G. E. NEWCOMB, M. D.

THINK THEIR ILLS AWAY.

"Menticulture" Grows from a Fad to a Science.

IS SAID TO CURE ALL DISEASES OF THE BODY AND TO IMPROVE ONE'S SPIRITUAL CONDITION—THOUGHT TRANSFERENCE ENTERS LARGELY INTO THE NEW BELIEF, WHICH FOLLOWS CLOSELY ALONG THE LINES OF AUTO-SUGGESTION TAUGHT IN THE CHICAGO SCHOOL OF PSYCHOLOGY.

"Menticulture" is the latest. It isn't Christian science or faith cure, but a simple belief in the power of mind over matter. It comes nearer the auto-suggestion which has been taught in Chicago for nearly three years by Dr. Herbert A. Parkyn than anything else. In fact, it is a sort of rival science, having its birth, according to the New York Sun, in Greater New York.

The Sun describes it this way:

"Menticulture, as it is called, has recently obtained a great vogue among people who have time to devote to it. It isn't anything like the Ciderella dances or the horse show, and you don't play it, as you do golf or tennis. You just think it. The harder one thinks the further one advances in menticulture, and the things that are promised with advancement are so wonderful that in these promised rewards lies the incentive for thinking and the fascination of it.

The practicing of menticulture has been waxing ever since people came back to town in the fall. Once started, it spreads like the measles. By the time the horse show came nearly all but the young and frivolous were thinking. Now, it is said, even the frivolous have ceased to frivel and begun to think.

The discoverer of the new science is a woman. She maintains that a man who will make up his mind hard enough can accomplish anything he sets his mind on. She also believes in thought transference.

According to this teacher, thought can be transferred from one mind to another as rapidly as the telegraph transfers words. All that is necessary is to think hard enough. She asserts, for instance, that a person's spiritual life may be made better by resolute thinking. Think of Christ and his example. Continue to think about him. Think hard. Little by little the moral life of the thinker will improve. As he thinks, the thought crystallizes in action. The acts will resemble more and more the acts of the exemplar. The only bar to absolute perfection, according to this philosophy, is the lack of ability to keep one's thoughts on the subject.

What is true of the spiritual life, according to the reasoning of this woman is true of the physical life, only you must have assistance in improving your physical condition. In this assistance comes in the thought transference. A person who is sound of mind and limb and mind meets a friend who has a cold or consumption or any other ill. The well person begins to think of an ideal healthy person. He sits up nights and Sundays and holidays with his friend, thinking about his own healthy ideal of life. After a time the person who is ill catches a faint notion of this physically perfect person. Then the notion becomes clearer, and finally begets an unclouded mental picture of the physically perfect man. Once he has that idea he can think of no unhealthy person, and he cannot think of himself as otherwise than perfectly well. As pain or illness of any kind is experienced only as the sensation is transmitted to the brain, the person who can think only of the physically perfect ideal cannot experience a sensation of illness.

This is the menticulture that is interesting the women so mightily and some of the men.

So great has the interest in thinking become that the thinkers have divided themselves up into circles or cliques. Two or three of these circles are known as the Prentice Mulford branch. They stick to Mulford's teachings, much to the delight of the publisher of that writer's works. The pamphlets which he wrote and which until recently have had only a moderate sale, are now almost in as great demand as "Trilby" was a year or two ago.

WHERE ARE THE FRIENDS THAT ARE GONE?

A Spiritual Echo Song.

Oh, where are the friends that have gone on before—
Those hearts that once throbb'd with pure love?
Oh, where are those faces and voices of yore?
Are they in bright homes up above?

Chorus—Where, oh, where are they now?
Those forms and those faces;
Gone from their places,
Where, oh, where are they now?

Echo:
Out here in the soul-realm, where you will soon be;
Out here in this bright beauty-land,
Where no harm can e'er come and the spirit is free—
Not far from your own little band.

Chorus—Here, oh, here we are now.
Our forms and our faces
Are here in new places.
Here, oh, here we are now.

And hast thou a home where there's rest and repose?
Where darkness is not, and no night
Shall e'er draw around thee the curtain of woes
To screen from the world thy life's light?

Chorus—Where, oh, where art thou now?
We see the dim traces
Of forms and of faces—
Where, oh, where art thou now?

Echo:
In our homes; in our homes; we are not far away;
We hear your sweet voices in song,
And are waiting and watching by night and by day,
And know you will soon join our throng.

Chorus—List! oh, list to us now.
List to our voices—
Echoing voices—
List! oh, list to us now!

Then, come, friends, oh, come, to the doorway between,
Let us join the two worlds in one home;
A home of soul-love, of peace, as serene
As in heaven's star-spangled dome.

Chorus—Come, oh, come, let us sing
Of worlds in reunion,
Of souls in communion,
Come, oh, come, let us sing!

Echo:
We come, yes, we come, to welcome the day
When the portals are ever ajar;
And all worlds united can sing a grand lay
No discord of demons can mar.

Chorus—Come, oh, come, let us sing!
Of worlds in reunion—
Of souls in communion—
Come, oh, come, let us sing!

DR. T. WILKINS.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason" and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

THE ANTIS AT WORK.

Trying to Suppress Mediumship Everywhere.

A LETTER FROM MATTIE HAYDEN TO HER HUSBAND, SHOWING HOW BASELY SHE HAS BEEN TREATED IN LOUISVILLE, KENTUCKY.

Dear Husband:—There was an officer just came in and told me if I did not leave the city right away I would be arrested and fined fifty dollars, or have to pay two hundred dollars for a license; so here I am in a pickle again. I told him I was an ordained minister of our church, but he said that did not make any difference. He warned me not to hold meeting at the church Sunday evening. I am going to see the president right away and see what he advises me to do. If they don't stand by me, I will come home soon, for I can't stay here and not give readings, and I am not scared, though you know it don't give me good feeling.

As ever your MATTIE.

Louisville, Ky., Feb. 12, 1898.

And is this the way the Antis are going to suppress the light of the nineteenth century? Mrs. H. has been a public medium, serving the public now for eighteen years. She holds ordination papers from the First Bible Spiritual Society of Nashville, Tenn., and is known by hundreds who can vouch for her as the one who brought the light of immortality to their minds, and its sweet consolation to their hearts, and yet the arrogant bigotry of the age dare try to throttle free thought and the exercise of our religious convictions. I do not know whether they will put their threats into execution this evening or not, but I will keep you posted as the matter proceeds.

Brother Francis, I feel that your bugle note of warning has not been given a moment too soon, and that eternal vigilance will be the price of our liberties. Fraternally yours, BBN F. HAYDEN, Indianapolis, Ind.

LAKE HELEN, FLORIDA.

Southern Cassadaga Camp.

This promising young camp-meeting in sunny Florida has entered upon its second week with a larger attendance than at any previous meeting. On Sunday, February 13, Mrs. A. E. Sheets, of Michigan, and J. C. F. Grumblin, of Chicago, spoke to fine audiences. Mrs. Sheets, a refined and spiritual woman and all her lectures breath the spirit of noble living.

Mrs. Grumblin is scholarly, intense, magnetic and bold.

Mrs. Carrie Twigg, as everybody knows, has a persuasive manner, speaks with perspicuity, and can illustrate her argument with a story.

Mr. Geo. P. Colby made a very strong argument last week upon the scientific evidence of man's immortality.

Mrs. Maggie Waite is convincing many with her tests.

W. W. Tatum, physical and trance test medium, is adding much to the success of the meeting.

Mrs. Minnie Brown is a good psychometric reader.

Mrs. Twigg spoke in DeLand, February 16, to a fine audience. Mrs. Waite followed with a good test seance.

Mrs. Dr. Miller is teaching a class in mental healing.

The meeting will continue until March 20.

Mr. J. Frank Baxter is expected about March 1. He will be here for three Sundays in that month.

Mrs. Effie Moss, the well-known materializing medium, is here and has given a seance before the board of trustees, with success, and has obtained their approval.

The hotel, under the management of Mr. G. H. Gregory, is filling up with guests.

Quite a number are dwelling in the Club House and in Brigham Hotel.

Dr. H. H. Brigham, of Pittsburgh, is president—the right man in the right place.

Mr. I. D. Palmer, the busy secretary, can be found at the Library building during office hours.

Mrs. A. E. Sheets has a class in spiritual science, numbering about twenty-four.

The climate is fine, the thermometer ranging from 60 to 80 in the day time, dropping to about 45 at night.

Mr. J. C. F. Grumblin is forming a class for the study of the spiritual philosophy in its modern occult phases.

H. A. BUDINGTON.

THE PSYCHOGRAPH

OR—

DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. J. B. Rhine in his investigations. In its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spiritualism?
Do you wish to develop Mediumship?
Do you desire to receive Communications?
The Psychograph is an invaluable assistant. A pamphlet with full directions for its use.

Formation of Circles and Cultivation of Mediumship
with every instrument. Many who were not aware of their mediumistic gifts have after a few sittings been able to receive delightful messages. A volume might be filled with commendatory letters. Many might be filled with testimonies to the fact that the intelligence controlling it knew more than their own selves, and became conversant with their minds.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had other friends, even from old soldiers whose graves were now grown in the old yard. They have been high spirits, and the communications have given me the greatest comfort in the severest loss I have had of dear friends."

Dr. Eugene Crowell, whose writings have made his name famous in the world, writes in the Psychograph: "It is very simple in principle and construction, and I am sure more successful than any other instrument in the use of it. I believe it will greatly increase the number of those who are able to receive communications from the dead."

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Progressive Thinker.

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As there are thousands who will at first venture only twenty-five cents for *THE PROGRESSIVE THINKER*, and who will not venture more until they receive a sample copy, to solicit several others to unite with them, and thus be able to remit from \$1.00, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor. For this reason, we will accept of small amounts in all cases of renewal of subscriptions—except others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for *THE PROGRESSIVE THINKER*. Send one of them each month, and you will have the valuable information imparted therein each week, and at the price of only about two cents per week.

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If you do not receive your paper promptly, write to us, and errors in delivery will be promptly corrected, and notices sent.

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SATURDAY, FEBRUARY 20, 1908.

MULTITUDE OF DISCREPANCIES.

A very earnest friend and patron of *The Progressive Thinker*, deeply learned in Latin and Greek, with an abundance of leisure for study and thought, referring to a scholarly work, "The Rise of Christendom," which he had read very diligently, and consulted the author's references, writes:

"Every intelligent person who has courage enough to be honest, knows that the Greek text of the New Testament is very corrupt in many respects, inasmuch as to raise grave doubts as to its authenticity, and also as to its consistency with common-sense ideas of Divine inspiration."

"I am now carefully reading the book of Mark in the Greek, and, virtually, have the editions of Griesbach, Lachmann, Tischendorf, Gregolin, Alford, Wordsworth, Stevens, and the Received Text. The number of variations is astonishing. While many of them do not materially affect the sense, some of them do, and a few are so indefinite and ambiguous as to render it almost impossible to ascertain the exact meaning. Scholars may quarrel, and give opinions, but still the exact meaning is in doubt. I am supplied with the latest New Testament Greek Lexicons, and am making a pretty close hunt for the real meaning."

"I finished up the book of Matthew a few days ago, and think I discovered some new ideas not found in any translation I have seen."

"The style of Mark is the most corrupt Greek in the New Testament. I shall finish the book of Mark by the first of March, if I have no hindrances, and then will turn attention to Revelation. Of course I am not working very hard, but try to put in two or three hours each day."

Our friend has done well to surround himself with such excellent aids to his work. Were he to compare the authorized version with the "Dutch and Latin" from which the Coverdale translation was made—See *Encyclopedia Britannica*, Vol. 8, p. 385—which served as guide in all subsequent translations into English, he would probably find a closer resemblance. The ablest critics, who labor for truth, not to advance the interest of a creed, are of the opinion that the old "Itala," which appears to have originated in Africa, and from which the Latin Vulgate was constructed, was really the oldest of the so-called Scriptures; and the Septuagint, in fact, is a rendering of the Itala at a much later date than that credited; that the current Greek text, with its various and conflicting renderings, was an imperfect translation from the Latin Vulgate, since the 9th century. This accounts for the many discrepancies our friend finds between the Greek and the received English text.

The fact is, the whole subject of Bible history has been covered over by a multitude of forged and plotted by designing priests, aided by professional fraudulent artists, expressly to conceal and obscure the truth. The mazes of a labyrinth are less tortuous than were the arts of some of the Bible forgers.

A TIME FOR THE LORD.

The United Presbyterian churches of Chicago have adopted the tithing system as a means for raising revenue to defray church expenses. The advocates of the measure cited the Bible as authority for such procedure, and insisted that the withholding of a tenth of the income was a robbery of the Lord of his just dues. Temporal and spiritual riches were promised the giver of tithes. Rev. J. A. Corby, of Aurora, maintained that the weakness of the church is the failure to pay tithes.

The "Lord" was very exacting of tithes, even extending the claim to "every woman that hath not known man by lying with him" captured in the Jewish wars. In one of those raids on neighboring nations there were 32,000 of this kind of chattels captured, of which the Lord's tribute was given to Eleazar, the priest, though by some hocus pocus in mathematics the number dwindled to thirty-two when the division was made, and the "Lord" was defrauded of his just share of virgins in consequence of that vile act of his pets. See Numbers 31:40.

THE EXHAUSTLESS MEAL TUB.

The widow whose "barrel of meal wasted not, neither did her cruse of oil fail," seems to have a counterpart in Scotland. Late statistics of that British dependency show that only 23,000,000 gallons of Scotch whisky were manufactured in that province during the last year. Of this amount 30,000,000 gallons were consumed at home, 30,000,000 gallons were sent to England, and 30,000,000 gallons were shipped to America. How many gallons found a market in Ireland and on the continent? But the report does show that miracles are still common in the world, else somebody lies. Which?

SPIRITUAL LITERATURE.

Private and Public Libraries Should be Established.

There never was a time in the history of the world when literature was more in demand. There is not a week, and seldom a day, that many of the great dailies of this country and in Europe do not devote columns, and often pages, to comment and criticism upon the current literature of the day, and how vastly predominant through it all is that vein of mysticism; the weird, the supermundane, the occult; probably wholly imaginary, but with a seriousness and earnestness of style that is at once fascinating and entrancing to the reader. So much has the mysterious, the spiritual, crept into all kinds of books of to-day that it really makes everyone of literary taste and inclination a student of the science.

This is rapidly tearing down the old, monotonous, prosaic orthodox style of literature of the past, and raising in its stead something more solid and stable, more along the line of unbridled human reason, and free from the yoke of needless punishment and general dogmatic coarseness; and it is also advancing the human mind toward a plane within the scope of our more radical Spiritual literature.

Many people come into the ranks of Spiritualism through the phenomena wholly, and while absorbed so deeply in its investigation it is, to use a Biblical expression, like "casting your pearls before swine" to offer them a book that you believe would greatly aid them in their investigation. They haven't time to read; they would not give an hour with their spirit friends who materialize or talk through a trumpet, or write on a slate, for all the books published on the subject of Spiritualism, and it never matters whether the form, or voice, or writing, is a misrepresentation of fact, so long as they have not detected it; and though truthfully advised by a friend in whom they had previously, and upon all other matters, the utmost confidence—they will rebuke them for their insult to the dear departed, and talk very wisely about the fact of the phenomena without even examining the rudiments of its science and becoming conversant with the principles that go to make the best conditions for the genuine manifestations.

There is an incessant demand for more, and more, they breed the necessity, in a measure, for something the spirits cannot do under the conditions they make for the sensitive; hence the incentive to cheat and deceive, by mediums of an avaricious nature, who dislike to lose your custom.

There is literature pertaining to all phases of mediumship, not particularly that giving the various modes of obtaining mediumship, but explanatory of the laws of mediumship and how to obtain best results in investigating, and rectifying remarkable manifestations through the best mediums under strictly scientifically imposed test conditions. In fact there is plenty of literature in existence to cover every phase and to interest everybody, and more being produced.

The spirit-world seems desirous of supplying every available avenue of enlightenment for the friends remaining upon the earth plane, and besides reaching their hands through the doorway, presenting their faces at the windows and walking in our earthly pathway in full form, they are pouring volume upon volume into the fountain of human intellect, with an inspiration never before equaled in the history of the world.

Consideration of these facts the friends of earth can show their appreciation in no more suggestive or reciprocal manner than by the formation of an occult library by every believer, and by making it a free library and reading-room for their neighbors and investigating friends.

Every city of one thousand or more inhabitants should have a Public Spiritual Library, and many private libraries besides, and at the price that Spiritual literature is being offered, no society should be formed without its library and public reading-room.

We cannot depend upon phenomena alone, neither can we depend entirely upon the literature to present our great truth with its many phases of expression. We must have each, and plenty of it. The world is hungry for something tangible, something reasonable, something startling and something puzzling to analyze, something deep to dig for—and let it be sent for *The Progressive Thinker* and its premium book, "Ghost Land," and begin forming a library in your town, and you will also receive a copy of our "Price List and Catalogue." Every good Spiritualist who uses tobacco can afford to cut down one cent per day—chew or smoke one cent less per day—and put the amount to this use; and those who use more can afford to put five cents per day into this work. What a grand effort this would have towards the uplifting of the human race. What a Spiritual influx this would produce. What a Divine Plan!

A CALLOUSED HEART.

Rev. Thomas P. Ulom, of the Moody Institute, by special letter to Sheriff Pease, asked the privilege of witnessing the Chris Merry execution, because he was "a young minister of the gospel of Jesus Christ." He wanted to familiarize himself with crime and its consequences, "knowing" that he would do him much good in the work for the Master."

Such an abnormal propensity on the part of the clergy should not be encouraged. A man whose heart is in the right place will shrink from a view of all scenes of violence, whether of a public or private nature, or even in legal form.

FRANCE IN THE LURCH.

France has heretofore been recognized at the Vatican as the especial champion of Catholicism, but since Germany's usurpation of Chinese territory for the alleged murder of two Catholic priests in the province of Shang Tung, his almighty highness, the Pope, seems to have transferred his affection to his royal nibs, the Kaiser Wilhelm.

DIED FOR THE BIBLE.

A poor unfortunate at Granville, Vt., by the name of Elmer Woodward, succumbed on the 7th inst., by hanging on a bed post, because his wife refused to read the Bible to him. Life, it would seem, was not worth living without that book.

A TERRIBLE EXAMPLE.

The case of Rev. C. O. Brown as a living terrible example of clerical guile in our next.

N. S. A. MASS-MEETING.

A mass-meeting of the National Spiritualists' Association will convene at Handel Hall, No. 40 Randolph street, on Washington's birthday, February 22, at 10:30 a. m., and will continue until the 24th, inclusive, with three sessions daily, at 10:30 a. m., and 2 and 8 p. m.

It will be the first time that the Association has sought to proclaim officially the laws and doctrines of its faith in this city, and Spiritualists all over the Northwest are deeply interested in the outcome.

The prime mover in this convention is the vice-president, Mrs. Cora L. V. Richmond, of Chicago, but temporarily of Washington, D. C., and the following exponents of the philosophy will take part in the proceedings:

Cora L. V. Richmond, Francis B. Woodbury, Moses Hull, Lyman C. Howe, Mrs. Marian Carpenter, Hon. L. V. Moulton, Vere V. Hunt, and others equally well known.

Other liberal speakers of Chicago will participate, such as Rev. R. A. White, Rev. Frederick W. Millar, Rev. Jenkin Lloyd Jones and Capt. W. P. Black.

The National Spiritualists' Association is composed of philosophical believers in a continued existence and in spirit communion, but who deprecate the undue prominence given to the phenomena of their faith by impostors.

One great object of the Association is to emphasize Spiritualism as a philosophy and a religion and not the mere subject of morbid curiosity too often abused by the unscrupulous. The proceedings at the convention will be conducted upon this basis, and whilst many things are promised that will at first appear strange and startling in the exposition of this peculiar and interesting cult, assurance is given that all things will commend themselves to the reason, and, it is hoped, the conscience of the audience. The latter is not to be confined to Spiritualists only, on the contrary the entire thinking public of the city is cordially invited to attend.

THE DAY AND THE HOUR

Let the Mass Meeting Stand for Genuine Spiritualism.

Every Chicago Spiritualist Should Be On Hand.

Our readers have been advised of the meeting of a mass convention under the auspices of the N. S. A., to be held on the 22d, 23d and 24th inst., in this city.

Although the mass meeting is called in the interests of the National Association, it will be in fact, in a deeper and broader aspect, in the interests of the cause of Spiritualism at large.

Questions of vital importance to our grand cause will come up for discussion and action, and upon the action taken will depend in great measure the integrity, the vitality and the vitalizing influence upon the life and thought of the world of Spiritualism as known by its phenomena and philosophy.

We have hope and faith in the wisdom of those who shall move the action of the assembled representatives of our cause, that a forward step will be taken, in marking a new era in the history of Spiritualism.

The day and the hour, the needs of the cause and the world, imperatively demand that Spiritualists who are such in fact shall take an open stand for moral principle, for truth and right, for concrete righteousness of life and conduct, on the part of those who assume the relation of exemplifiers of the psychological evidences of spirit return which lie at the base of our cause and philosophy.

The curse of Spiritualism has been and is the unconscionable fraud and deception perpetrated under the guise and name of spiritual phenomena—and the twin sister thereto, the conjoining of such fraud, under various specious excuses, by Spiritualists who would not hesitate to approve the conviction and punishment of an ordinary mere counterfeiter of money!

The day and the hour call for explicit action, that some method shall be formulated whereby the white garments of pure Spiritualism shall no longer be allowed to be trailed in the mire by unprincipled cheats and frauds, at their own sweet will.

In view of the importance of the occasion, in view of the interests of the holy cause of humanity as bound up in the cause of true Spiritualism, we urge every lover of our philosophy and of genuine phenomena unmixing with fraud and trickery, to make it a special point to be on hand. Attend the sessions of the meeting every day, and lead the weight of your moral influence in behalf of our precious cause.

The opening element will, without doubt, be on hand in force, and for a purpose.

Let the friends of honest mediums be there to co-operate with the forces of truth, of right, of unsullied Spiritualism, with the good, the true and the beautiful spirits on both sides of the invisible line, and the moral victory will redound to the good of the world and the upbuilding of the cause of Spiritualism.

Fail not to attend the meetings, and strengthen the hearts and hands of the workers for truth and right.

There is a genuine Spiritualism, and Spiritualists should make their influence felt for that, and none other than that.

The necessity for this mass meeting to take vigorous action in reference to the mediumistic fraud now roaming over the country, will be apparent to all calm reflecting minds. Read the following from a prominent worker in our ranks now in Philadelphia:

To the Editor:—Hell yawns for another fakir, and I guess it will get him. Hugh Moore was arrested last Friday evening for getting money under false pretenses. A spirit was caught in the material form and proved to be a young lady, who had "squeaked" on the whole business. She says that she and three others were hired to personify the spirits, and that Moore's wife and daughter played certain parts in the acts. Moore wheedled one man out of \$500, and was "playing" a young woman who is an orphan and wealthy, for the same purpose. The story is, that the young woman was "dead stuck" with him. Moore is under \$1,000 bonds. I have not heard when the trial is to come off.

Philadelphia, Pa.

There is a current of just such fakery running through the ranks of Spiritualism, until it has become apparent that at least one-half of the so-called materializations are the grossest frauds. Their luminous garments, ornamental headgear, and gauzelle texture that sometimes envelops them, are, when examined under the light of day, very often revealed to be of earthly make, and very crude at that. Not one of these fakirs will submit to the mosquito bar test (unless a trick one made by themselves, or they have conferred), and they will resist interference with the "mediums" of the spirits. No attempt whatever is made to scientifically analyze the manifesta-

tions of the physical seances to ascertain their exact status.

This current of fakirism, however, is exceedingly small compared with the genuine phenomena which is apparent everywhere. Slate-writing, in various colors; writing, apparently with ink on paper enclosed in two slates; the painting of spirit pictures when the canvas or slate does not leave the sitter's possession for a single moment; the spontaneous phenomena everywhere occurring; the trance, test and psychometric manifestations and various other phases equally as genuine, afford ample field for the investigators everywhere, without resorting to questionable materializations.

The fact that Dr. Rogers, materializing medium and spirit artist, under the pretense of furnishing genuine manifestations, swindled a lady of this city out of \$2,000; the Benny Foster episode, with subtle, devilish craftiness on one side and semi-idiotry on the other; the Hugh Moore swindle and the exposure being made weekly through the country, call for vigorous action on the part of this mass meeting. Let it speak with no uncertain sound.

THE PROGRESSIVE THINKER.

To say that *The Progressive Thinker* is in a flourishing condition, is putting the statement mildly. Four clerks in the counting room are now kept busy with the work in hand. This success has been achieved by its editor strictly confining himself to the duties in hand, leaving to the noble workers everywhere the conducting of mass-meetings, conventions, society gatherings, etc. He utilizes his own forces for his own special work, hence he will not resort to calls to lecture, to sit on a rostrum to exhibit himself, or to attend seances or circles, to test mediums. His work is an extensive one, as he speaks each week to at least 50,000, and it is impossible for him to attend to anything outside of his regular routine of duties. This is why he is rarely seen at meetings or social gatherings, and is a sufficient explanation to anyone who has got brains enough in his head to reflect wisely.

DISS DE BAR.

This notorious statesman prison convict is said to be in New Orleans, trying to swindle the gullible.

SECRETARY WOODBURY.

He is in the city, and will take a prominent part in the mass-meeting.

MRS. CORA L. V. RICHMOND.

She will lecture next Sunday evening at Handel Hall.

RESOLVE

that you will in the future assist in spreading the grand truths of our philosophy.

SENDING MONEY.

In sending remittances to this office, please write your orders on a single sheet of paper, to file away for future reference. If you have anything to say outside of that to the editor, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter, or draft payable in Chicago or New York, and there can be no loss. Write names and addresses as plain as ordinary print, and mistakes will be avoided.

RESOLVE

to always have a Spiritualist paper in your home, thus setting a worthy example.

GHOST LAND! GHOST LAND!

This book contains nearly 400 pages. It is printed on a fine quality of book paper, and is neatly and substantially bound, and will prove an ornament to any library. We desire to see increase the circulation of *The Progressive Thinker* that a large share of the profits will flow back each year to our subscribers in a premium book of special value to meet this bringing into requisition the Divine Plan. Add us by getting some one to unite with you when you send in your subscription and thus show an appreciation of our efforts.

A FAMILY

that does not have the benefit of the grand thoughts of *The Progressive Thinker* in their household (or some other good Spiritualist paper) is in a measure in a kind of mental darkness.

COMMISSIONS.

Remember, authorized agents, that when you take a commission on *The Progressive Thinker*, that the party sending for the paper is not entitled to the premium, "Ghost Land." Don't forget that.

The Sequel to the Debate.

It will appear some time during the month of March.

PLAIN WORDS.

From a Young and Prominent Worker.

VALUABLE SUGGESTIONS AS TO ORDINATION—THE NECESSITY OF DEMANDING CHARACTER ON THE PART OF WORKERS.

I wish every Spiritualist in the land could be made to read and thoroughly understand the force of Moses Hull's article upon the subject of ordination, published in *The Progressive Thinker* of February 19.

The subject of ordination has been discussed pro and con many times but with few exceptions it has been handled from a sentimental and not a practical standpoint.

Such subjects must be stripped of all sentiment and handled in a practical manner.

Such being the case the question arises, do we want ordination? My answer to the question is, Yes. What for?

Well, we are living in a cold, cruel, practical world. We have to deal with the crudities of earth whose lives have not yet reached the spiritual nirvana. Some claim to have reached that point but critical examination usually proves the contrary.

Living in that kind of a world we must deal in all ways in a practical manner.

Ordination, in the way it has been handled by the Spiritualists, has been a curse and not a blessing.

Ordination as handled by the church has been a blessing to them.

No class of people that it has been my lot to come in contact with, have gone ahead literally without knowledge of those whom they place in the van as teachers, with the single exception of the Spiritualists. With all others some kind of credentials is necessary. With the Spiritualists a cold shiver and shake and a dim reference to some ghostly visitor is too frequently the only credential asked and the only one possible to give.

This condition opens the door to the rabble who are traveling around the country disgracing themselves and prostituting true Spiritualism. Then every true worker who has the good of the cause he or she represents at heart has to bear the brunt of the disgrace that is brought upon us by this short-sighted system.

Is it any wonder that many of our best workers are casting about for some other means of gaining a livelihood? Is it any wonder that they say "We will take our Spiritualism into our homes and enjoy it and let those who want that kind of nonsense take it?"

What would a proper line of ordination do for us?

It would give us a set of workers who would be more reliable and upon whom we would be able to place more dependence and who would have a reputation to sustain.

The difficulty in the past has been to induce the sensational faction to agree upon any method of discrimination. Everything that had a cold chill run up and down the back bone of those times was called to preach the gospel and the result has been that such people as L. V. Moulton and others too numerous to mention, have been obliged to withdraw. Their places have been filled by people who have sprung up from anywhere and everywhere, with no education, many times even with the aid of their "controls" with great names (only a few days ago I came in contact with one who had Abraham, Isaac, Mary Magdalene, Mary, the mother of Jesus, and Rebekah as controls) do not know enough about the construction of the English language to construct a grammatical sentence.

Such people can afford to fill engagements at five dollars a Sunday.

The church has demanded character, education and an understanding of the subject before they accepted their preachers and gave them ordination papers. If a minister goes to a place the people can ask him for his credentials and he has to show them and prove himself before he is accepted.

I know what the answer to this statement will be, and I will foreshadow it. "The ministers do not always prove all right and what they should be." That is true, but how long does it take the churches to turn these out of fellowship and set them adrift if they do not do somewhere near right?

Do we do as much? Not until within a few years have we even dared to express ourselves. The writer undertook to stop the nefarious work of a man who came to Minneapolis and St. Paul, and although he was guilty of unnamed crimes and beat people in every way, the alleged medium gave them ordination papers. If a minister goes to a place the people can ask him for his credentials and he has to show them and prove himself before he is accepted.

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Henry Morehouse Tabor.

The Progressive Thinker should not have fallen into the error of saying that Henry Morehouse Tabor was "cowardly in life," simply because he was "brave in death." Mr. Tabor retained no connection with the "infamous Calvinistic creed." His belief was known to the world for a decade before his death. He remained a trustee of a religious corporation in order to look after a financial investment made when he was a Christian, that was merely a matter of business. The charge of inconsistency is to be made against the church which, while preaching Christianity as the basis of its temporal affairs in the hands of an avowed infidel—The Truth Seeker.

GHOST LAND.

In order to get that remarkable book, *Ghost Land*, the order for it in all cases must be accompanied by a year's subscription for *The Progressive Thinker*. You can not order *The Progressive Thinker* to be sent to you for one year, and then afterwards send for the book. The fact that you subscribed for the paper some time ago, not knowing about the offer of the premium (or neglecting to order it), does not entitle you to *Ghost Land* now by simply paying the postage, 12 cents. In each and every case a year's subscription for *The Progressive Thinker* must accompany the order for the book as previously announced. These conditions must be complied with in all cases, and don't write to us for any other terms, for they will not be granted.

A MASS MEETING

OF SPIRITUALISTS

To Be Held in Chicago, February 22, 23 and 24.

Three Sessions Daily at 10:30 a. m., and 2 and 8 p. m.

Eloquent Speakers from Various Parts of the Country Will Be Present

OFFICIAL PROGRAMME.

The following is officially announced from headquarters in Washington, by Mrs. Cora L. V. Richmond, as an approximately correct programme of the forthcoming mass convention.

Officers of the N. S. A. who will be present and participate in the convention are Mrs. Cora L. V. Richmond, vice-president; Francis B. Woodbury, secretary, Hon. L. V. Moulton, trustee.

TUESDAY, FEBRUARY 22.

10:30 a. m.—No formal session; greetings and mutual introduction of speakers, mediums and representative Spiritualists, as well as all visitors, by members of the reception committee.

2 p. m.—Formal opening of convention.

Music.
Invocation.
Address of welcome, by Mrs. Cora L. V. Richmond, vice-president of the N. S. A., and presiding officer of convention.

Address by Mrs. Carrie Fuller Weatherford.
Address by H. C. Andrews, of Rochester, Ind.

8 p. m.—Music.
Invocation.
Address by Moses Hull, Subject, "Biblical Proofs of Spiritualism."

Address by Mrs. Martha E. Root, president of Michigan State Association.
Address.
Music.
Tests by Maggie Gaule.

WEDNESDAY, FEBRUARY 23.

10:30 a. m.—Music.
Conference, Hon. L. V. Moulton in the chair.

2 p. m.—Music.
Invocation.
Address by Dr. H. V. Swerlingen, Fort Wayne, Ind.

Address by Mrs. Georgia Gladys Cooley, Chicago.
Music.
Address by C. M. Wellington, Chicago.

Brief addresses by representative Spiritualists from other localities.
8 p. m.—Music.
Invocation.
Address by Lyman C. Howe.

Address by Rev. Frederick W. Millar, Subject, "Ministry of Angels."
Address by Mrs. Marian Carpenter, Detroit, Mich.
Tests by Maggie Gaule.

THURSDAY, FEBRUARY 24.

10:30 a. m.—Conference. Hon. L. V. Moulton in the chair.
Music.

2 p. m.—Music.
Invocation.
Address, "What is Spirituality?" By Rev. Jenkin Lloyd Jones, pastor of All Souls' Church, Chicago.

Music.
Address by Mrs. Emma Nickerson Warner.
Address by Lyman C. Howe.

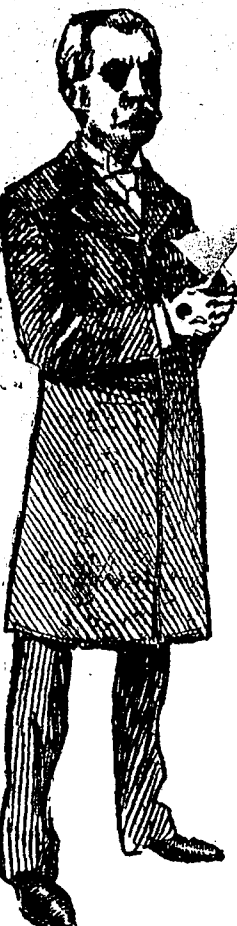
Brief addresses from pastors of local Spiritualist societies.
8 p. m.—Music.
Invocation.
Music.

Address, "Mutual Helps for the Elevation of Mankind." Rev. R

HELL ON EXHIBITION AT LANSING, MICH.

The Old Orthodox Devil Himself Was There, Rattling His Chains!

Moses Hull was there also, and proposed to extinguish the fires of hell and kill the Devil, and make the place a Summer Resort. Elder Grant was there to protect the Devil, and keep the fires of the infernal regions burning hot, so that all Spiritualists and Freethinkers will be scorched in the awful time coming.



MOSES HULL.



MOSES HULL STANDING AT ONE END OF A VIVID PICTURE OF HELL. ELDER R. E. GRANT, OF GRAND RAPIDS, MICH., STANDS OPPOSITE TO HIM. MOSES SAYS THAT IT IS A MYTH, A FICTION OF THE IMAGINATION, AND REALLY NO SUCH PLACE, AND NO SUCH DEVIL. ELDER GRANT SAYS THE DEVIL IS A REAL PERSONAGE, AND PRODUCES ALL THE PHENOMENA OF MODERN SPIRITUALISM!



ELDER R. E. GRANT.

THE ANTIS.

Still Engaged in Their Bitter Warfare.

THE LATEST MOVE ON THEIR PART IS THE ATTEMPT TO PROVE THAT SPIRITUALISM IS SIMPLY THE RESULT OF THE NEFARIOUS WORK OF HIS SATANIC MAJESTY, THE DEVIL.

The above illustration exhibits a correct idea of hell on the part of the Antis. The devils are there stirring up the incandescent fires, while "angelic beings" are surveying with evident delight the horrible sight. The hideous scene is not overdrawn. Our Moses stands at the left of the dismal picture, knowing that it is only a myth, having no reality anywhere in this universe. Elder Grant, of Grand Rapids, Mich., stands at the right. To him the Devil is a reality, a veritable personage, and is the one who produces all the phenomena of Modern Spiritualism, and in a debate last week with Mr. Hull, he so affirmed, while Mr. Hull denied. We have had sight of the addresses reported for the Progressive Thinker, in order to illustrate the two sides of the important question, and to show how exceedingly puerile are the efforts of the Antis. Elder Grant is very bright, and is an excellent man from a worldly point of view, and was a pleasant victim upon whom Mr. Hull could concentrate his intellectual forces.

Everybody will want to read this debate. It will be a veritable curiosity from every standpoint. Now is the time to roll in your dollars for The Progressive Thinker.

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OFFICIAL NOTICE.

To all Societies or their committees, and individuals who have collected funds to aid in defraying the expenses of the mass convention to be held in Chicago, February 22, 23 and 24, under the auspices of the National Spiritualists' Association of the United States of America:

Please turn over all such funds to the duly appointed receiver of the same, S. A. Rouse, Esq., room 504 Fort Dearborn Building, Chicago, and take from him a receipt therefor. All moneys should be in the hands of Mr. Rouse not later than February 21.

CORA L. V. RICHMOND, Vice-president N. S. A.

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MEDIUMS AND FRAUD.

Some Pertinent Questions and Suggestions.

SPIRITUALISTS MUST ELIMINATE THE FRAUD—HONORABLE MEDIUMS CANNOT DO THIS WORK ALONE.

I notice with great satisfaction, a strong call from Will C. Hodge, in a recent issue, to eliminate frauds and fakes, and another from the proper officers for a convention in Chicago, February 22, 23 and 24.

There is one sad side to this business of swindling under the name of mediumship, that is, that out of every hundred cases of obtaining money under false pretenses, but one is ever reported. This I know to be a fact.

I have frequently rented rooms which had previously been the abiding place of fakers, who for months had practiced every deception upon their victims, fleecing the public and living upon it in the greatest luxury. I have seen the dark seance fake in all his glory, with his little ring and ropes, his electric light, confederates, icy hands, handcuffs, dry goods boxes, etc.; I have seen the hero of the sensational test "save Spiritualism—sent there especially for that purpose by his angelic guides," in Milwaukee and several other places, and I candidly admit that I have seen Spiritualists "rolling in the wealth" of those same sensational tests until my mind was filled with awe.

I have received long messages from spirit guides and friends, from female mediums swathed in phosphorized curtains, or blankets taken from their beds to place upon the floor to "help magnetize" the cabinet (said mediums having previously proven that they were actually good materializing mediums) and all honorable mediums have felt the scorn of the masses who knew of these tricks and thought we were members of the same flock, and shivered many a time in the atmosphere of distrust toward Spiritualism and mediumship which has been caused by faking and fakers, who have been allowed to fleece the public by the

CARELESS BLINDNESS OF SPIRITUALISTS.

In 1891 I predicted this rapid gain in dishonesty; its height has not yet been reached. There are but two remedies for it.

Either the N. S. A. must ask each society to appoint two or three of its most prominent members as a committee to obtain evidence against dishonest mediums and fakers who use the sacred name of mediumship to cover their disreputable doings, or there must be a total change of name.

Either we will have to move out and abandon the name of medium, or the Spiritualists must protect the term.

As the name medium is not the name given by any organization, but is a term which can be claimed by any moral monstrosity which comes along, I, for one, would favor the use of some term which shall be selected by the N. S. A.

Many of our best mediums are passing away to the land of souls, others are totally discouraged over the outlook. This inertia among the Spiritualists, their lack of enthusiastic, energetic work for organization in some states is enough to drive reputable workers to the verge of distraction.

We have not a worker in the field to-day, who can make a better living and save up something for old age, in a different field. Even the temperance work would yield a better income; school-teaching would be a haven of rest, and washing dishes and hoeing potatoes prove a paradise beside the load of anxieties which the average psychics carry in their work for these trusts.

Spiritualism, when our workers first drank of its waters of life, made them anxious to work for its interests; and to give their lives to the dissemination of the knowledge it brings; they were willing to sacrifice their business interests, and happy that they could help lift the veil from the eyes of their fellow-men.

Many noble Spiritualists have been as good or better workers than our media; many, indeed, have responded to the call of the ministering hosts for

work, and passing on into the higher life, rejoiced that they, too, had aided in the cause of righteousness; but hosts of others calling themselves Spiritualists have never got any farther than spiritism, and now the honorable mediums are looking their way, inquiring among themselves whether they have not yet had a large enough dose of spiritual enlightenment, or whether they are naturally lacking in appreciation of these truths; and their loved ones come from the higher realms and gaze into their faces, and in sorrow and despair leave earth's scenes while their mortal dear ones slumber on.

The masses of the people of our land are neither Spiritualists nor church members; they are looking longingly toward our rational philosophy and the proofs given through mediums of the continuity of life.

What can these people think of our inactivity? Should it be an excuse that the church members are every day being proven immoral? Or should we rather insist on having a clean, well-organized association to welcome all who are tired of churchy pretension?

Why should the hundreds of thousands who know nothing of Spiritualism, excepting the disgusting "ads" in our daily papers, and the methods of the public sleight-of-hand performers, respect us? Would they have any reasons for so doing? If so, I fail to see it. Why should we dislike the police who make arrests, when each year they have hundreds of complaints filed against people using the name of mediumship to defraud under? How can they tell the difference?

Why should we protest when the

CLERGY PROCLAIM US IDIOTS,

when we see materialization, etc., each year which is transparent enough to make a south sea island smile at our greenness? I say we deserve all outsiders say about us, and more too!

Honest mediums are vilified and crucified enough by deliberate falsehoods without having the added trouble of being judged by the work done by swindlers.

Let us organize! Let us wake up, and prove to the world that Spiritualism is not to be buried by this avalanche of fraud, and that swindlers shall not thrive while pretending to be the message bearers of the angelic hosts, while they are in reality doing more damage to Spiritualism and to Spiritualists than can be undone in years of hard work by our honest media.

Alone and unaided our workers cannot clean out this virus; you who have small incomes should at least contribute your mite; you who have large can contribute much and should.

Send in your names for organization, help with your financial aid, and above all visit the long-winded advertisers in your cities and persuade them to give up their nefarious work, or else hand them over to the police. Driving them out of town is not enough. They will damage Spiritualism elsewhere, deceive the public and poison the minds of honest investigators against our truths. If you lack evidence, send your cook or housemaid to call with a five dollar bill to exchange for a charm. Such an offer would not tempt a Spiritualist medium, you may be assured.

It is your duty to the honest mediums who give dark seances to open your homes to them and not let them feel obliged to rent rooms. While they are with you you should provide to protect them against thugs by admitting only those among your friends who are civilized, and after providing for a medium's bodily safety in every way—and we all know that the most complete protection is oftentimes physical harm—it is still your duty to the medium to put him under test conditions.

A few strips of cotton cloth sewed around the wrists, ankles or neck of a medium with several different shades of sewing silk, samples of which your committee should retain and compare later with the stitches on the strips, would be sufficient. These tests should be used in all physical seances each time that a medium holds a circle or goes into a cabinet, in justice to the medium; who will feel all the better satisfied at proving himself. Changing the shades of silk on each occasion would preclude the possibility of deception.

I would not favor the abolishing of the dark seance; we have too many

honorable physical mediums who give ample proof of their mediumship, in their seances given in the homes of people seeking them. We had far better abolish

THE PROMISCUOUS CIRCLE, and all phenomena work upon the public rostrum until human beings become more spiritualized and give better conditions. We had far better abolish the morbid desire of many Spiritualists for the kind of tests which shall fairly make "each particular hair to stand on end" and their teeth chatter to the tune of "Sweet Bye-and-Bye"; and the indifference to organization which exists among our Spiritualists.

I know that many a naturally good medium is so disgusted by the seances seeking that they go back to private life, thus depriving humanity of their honest work; or if careless in morality, drift into money-making with their mediumship until they do nothing but deceive because they can give fraud to suit sensation-seekers better than the truth.

To-day the names medium, seer, clairvoyant, etc., mean to the uninitiated and befuddled masses variously placed of assignation, a chance to buy a "conjur," or to get "re-united," the opportunity of having their fortune told, for 50 cents or a dollar a chair to see a few of the cheapest, poorest tricks which any one can easily do in their own house with the lights lowered.

Please, dear Spiritualists, do not imagine that the mediums who have landed these warnings repeatedly for the last five to thirty-five years do not know what they are talking about!

I know the methods of those who have a "lingo" to give in lieu of tests and messages. I know the methods of the fakir in the dark seance the light seance and on the rostrum; there is no more fraud in the dark generally than in the light, and fully as much fraud practiced in giving tests as in physical phenomena.

The greatest damage is done by traveling mountebanks who do not even believe in spirit return, but advertise as mediums. For every bit of fleecing done by those who are really mediums, there are a thousand worse carried out in "job lots" by people who call themselves by the terms used to designate honorable workers.

Whenever we organize, these scandalous impositions upon the public, to which Spiritualists

ARE REALLY ACCESSORIES

by making no effort to abate the nuisance, can be done away with by our associations, just as ministers are tried by the church, and, (as the newspapers give evidence in great profusion) often jailed.

Whenever our N. S. A. gives a name to those who have developed spiritual gifts and are living honorable lives, then the future of Spiritualism will be assured, swindlers using the name given by our national organization can be punished, and the public would quickly be notified by the press dispatched that Spiritualists had at last taken enough interest in the most beautiful truths and convincing proofs which the world has ever seen, to protect the name by which their standard-bearers must be known.

Our philologists can soon supply our needs; Prof. Jos. Hoßes Buchanan and many others are doubly capable of furnishing another term, and indeed it is the wisest step to take, add will, as I again wish to emphasize, make each one claiming the gifts of psychism responsible for the honorable use of them.

To-day we stand before the public as a class of thinkers attracting the most widespread attention; we are doing the most important work for humanity, and yet we are in the most unfavorable light possible. As a people we are not at all averse to pointing to the fifth in our neighbors' door yards, while we at the same time stand around with our hands in our pockets, knee-deep in the same condition; and if I were a church-woman and wanted to score the Spiritualists, I should answer my Spiritualist neighbor over the fence that the church lady had been 1,900 years cleaning, and still had a dirty door yard, while the Spiritualist fifty-year-old lot had not been cleaned at all.

I have no sympathy with one who says, "Oh, but what of it if our mediums do defraud?" So do the preachers. What of it if knaves do advertise as mediums, when they know nothing of

spiritual gifts? We can't help it!" Friends, let us say no more about church people, and the superiority of Spiritualism to Christianity in enlightening the human mind and lifting men on to deeds of self-sacrificing labor for humanity, until we prove our position by being "incited" to having a general house-cleaning; by being "self-sacrificing" enough to clear up the roads leading to our beautiful fields of truth by laboring for the good of Spiritualism as well as to be convinced ourselves; and by trying to be enlightened enough to be willing to accept the truth, make our minds clean for it, and to purify our doorway until people can manage to get through without wading, when they come to be blessed by a look at our precious pearl of great price which has been given into our hands for safe keeping.

CARRIE F. WEATHERFORD.

LIBERAL CONGRESS,

To Be Held at Omaha, Neb.

The present year will be an especially notable one in the religious history of the West, many of the denominational bodies having perfected arrangements for the holding of their national annual sessions at Omaha during the season of the Trans-Mississippi and International Exposition. Among the number that will meet in Omaha during next summer are the Swedish Evangelical Association, the Swedish Epworth League, the Danish Lutheran Church of America, and the General Assembly of the United Presbyterian Church. Aside from the general proceedings of these different denominations pertaining to the annual business and welfare of the churches, many eminent preachers and laymen will be present and discuss questions of religious interest. Foreign talent will be invited to participate in the meetings, and the sessions made of the most interesting character, aided by the brightest pulpit intellect that the respective churches afford.

A Liberal Congress of Religions will be held under the auspices of the Woman's Board of Managers of the Trans-Mississippi Exposition. Dr. Jenkin Lloyd Jones of Chicago, General Secretary of the Liberal Congress, will deliver an address at the opening of the Congress, which is designated for October 18. Mrs. Ida S. Foorde, of Chicago, a representative of Dr. Jenkin Lloyd Jones, visited Omaha and was well satisfied with the arrangements that have been made for holding the congress. The congress will be conducted daily, with day and evening services, participated in by representatives of Hinduism, the Jain religion, Mohammedanism, Buddhism, Judaism and Christianity.

The object of the congress, as given in the articles of incorporation, is to unite in a larger fellowship and co-operation such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, and to foster and encourage the organization of unsectarian churches and kindred societies on the basis of absolute mental liberty.

The officers of the Liberal Congress of Religions are: President, Hiram W. Thomas, Chicago; general secretary, Jenkin Lloyd Jones, Chicago; treasurer, Leo Fox, Chicago; vice-presidents, Col. T. W. Higginson, Cambridge, Mass.; Rev. E. G. Hirsch, Ph. D., Chicago; M. J. Savage, D. D., New York City; R. Heber Newton, D. D., New York City; Alfred Momerie, D. D., London, Eng.

The array of pulpit orators, scientists and students of the world's religions will include many of the greatest thinkers and reasoners who are eminently known in this country and the Orient for their professional learning.

A day will be set apart to be known as Fellowship Day, at which the representatives of the various sects will deliver addresses. A conference of different religions is set for one day of the congress.

The local committee in Omaha is composed of preachers and elders of the Protestant and Jewish churches. The congress will open its session in the Auditorium on the Trans-Mississippi Exposition grounds.

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HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

John B. Larson: Q. (1) As man originated from the animal, as is shown in "The Arcana of Nature," chapter xvii, "Origin of Man," what is the mode of progression from one animal to the next higher in order, that is, what becomes of the spirit after having passed out of one physical form to the time of expression in another?

(2) Is it not a sort of reincarnation up to a point where spiritualists begin?

A. (1) It is impossible in this limited space to give the method of progress, which requires the volume above quoted. That theory is that all animals have spirits as well as man; his spirit being a development from theirs as his physical body is from their physical, a certain stage of progress must be attained before individualization of the spirit. Previous to this point, the spirit (meaning the spirit substance) is resolved at the death of the individual into the spiritual universe, as the physical body is into the material universe. The word substance is used to designate the spiritual elements, as matter is used to designate the material elements.

(2) It is reincarnation, or a constant reclothing of natures, but there is no more reappearance of individualized force, than there is of the material form. The individuality of the animal melts as completely and as resolutely as its body dissolves into its elements.

I regret that I am obliged to treat this vast and profound subject with sentences brevity. The full elucidation and evidences are commensurate with the history of living beings from the early ages when the particle of protoplasm was the only living form in the pre-silurian seas until the highest form of perfected man is reached in a future age. And there progress passes from the blended material and spiritual into the purely spiritual, and advancement passes beyond the horizon of our most exalted dreams of perfectibility.

A. R. A., Louisville, Ky.: Q. For four years I have been a Spiritualist, and on the 23d of December, 1893, sat alone for development. On that never-to-be-forgotten evening, I not only received a message on the slate from a dear one in spirit-life, but she appeared before me. Since that time, beginning with October and continuing till March, I have sat three times a week, and have never been favored with any kind of manifestation. How can this be explained?

A. There are countless instances like the above, where for a brief moment, once in a life-time, spirit friends break through all impediments and make their presence known. In this case these friends, long and patiently waiting, met an opportune moment, and impressed A. R. A. to sit alone for their purpose. That they have not again communicated, shows that it has been impossible for them to do so. After so long a trial, it is a waste of time to continue. The addition of a few friends to the seances would probably furnish the required conditions.

F. Watman: Q. Would you oblige us by giving the last words of Thomas Paine? Did he die in the faith he taught?

A. Never was the old maxim of the early fathers, that it was justifiable to lie for Christ's sake, more implicitly accepted than in their treatment of Thomas Paine by the clergy, and even at the present time, they speak the name of this man to whom this country owes its free institutions more than to any other, with a sneer. They repeat the old falsehoods about his life and death knowing these utterances are lies coined for the express purpose of defamation. Paine died in his seventy-third year, after great suffering, his disease being dropsy and a cough and constant vomiting. From his biography, prefacing the collection of his works published in 1877, and every way reliable, the following words are taken:

"Not long before his death Mr. Paine, in conversation with his friend Jarvis, at whose house he then was, observed: 'Now I am in health and perfect soundness of mind; now it is time to express my opinion.' He then solemnly declared that his views set forth in his theological writings remained the same."

"The late Dr. Manly, on occasion of my calling his attention to an article in the English Encyclopedia, which conveys the idea that he testified to Paine's recantation, assured me that the author of 'The Age of Reason' did not recant. . . . He believed that Mr. Paine's last words were, 'I don't wish to hear any more about that man,' in answer to the question, 'Do you wish to believe in Jesus Christ?'"

During his last days a Methodist preacher obtruded himself into the presence of the great statesman, and told him that "unless he repented of his belief he would be damned." To which the almost dying man, partly rising in his bed, indignantly answered that if he were able, he would immediately put him out of the room. This scene is related by Mr. Willet Hicks.

Vale in his biography somewhat varies these words, "I have no wish to believe on the subject." These words were drawn out by the persistent attentions of the clergy, until his patience became exhausted. His mind remained unimpaired to the last moment, and he "passed away, almost without a struggle."

"I," Augusta, Mich.: Q. Why was Independence Day appointed on the 4th of July, and inauguration day on the 4th of March?

A. The congress of the colonies, in 1776, at Philadelphia, had become favorable to independence, and a committee was appointed, June 11, to draft a declaration, which was presented June 28, and on July 4, came up for final vote, and received the unanimous assent of every delegate. There was no choosing, but the action happened to fall on that day.

The 4th of March, 1789, was the time appointed for the new government of the United States, under the remodeled constitution, to begin as a new organization. Washington had been elected president, and came to New York, then the seat of government, and was sworn into office, April 30, anticipating the day, that thereafter was observed, as the presidential chair was vacant on the 4th of March.

"The Priest, the Woman and the Confessional." This book, by the well-known Father Chiquery, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid. For sale at this office.

THE BIBLE AND WOMAN.

Illustrated with Choice Quotations from the Fathers.

The clergy, by the flimsiest sophistry, persuade woman that the Bible is the palladium of her liberty, and in the perpetuation of its authority depends her happiness here and hereafter. What a shameful travesty on candor and truth! The facts cannot be gainsaid, and why not heed them?

According to the Christian's "Blessed Word of God," woman is an adjunct to man, and made out of a masculine rib for his special comfort and convenience. There is no doctrine in the Bible that accords to woman equality of political and social rights with man, but from Genesis to Revelations it places upon her the ignominious brands of inferiority and depravity; and the priests and clergy have labored untiringly to keep it there.

Eve was less stupid than Adam, and seeing that the tree "of the knowledge of good and evil" was "desired to make one wise," took the responsibility of helping herself; and for this effort to obtain knowledge, the Christians' God cursed her and cursed Adam, and cursed the earth for his sake. What a sad commentary on the Bible that the first offense branded by it as a capital crime, was an effort to acquire knowledge!

The Christians' God, in cursing Eve, declared: "Thy desire shall be unto thy husband, and he shall rule over thee." Here by divine mandate, the wife is made a slave and the husband a divinely constituted master to rule over her. In virtue of this infamous curse, pronounced against woman by an infamous God, and perpetuated by an infamous church, millions of women have been and are still held in bondage and made to suffer a life of humiliation and misery.

"HAS WOMAN A SOUL?"

During the sixth century fifty-six bishops met and held an ecclesiastical council at Macon, in France, to decide the question whether woman had a soul or not, and after long and prayerful deliberations, adjourned without arriving at any decisive conclusion; but admitting that the evidence was in favor of the soullessness of woman!

In the year 1860 a celebrated Christian and Hebrew scholar in Nashville, Tenn., by the name of Payne, wrote two pamphlets to prove that women and negroes had no souls, and no infidels then being in the South, no rebuke was offered to this insult to the mothers of the race. The arguments of "Ariel," (Payne's nom de plume), from a Biblical standpoint, were simply irrefutable. By referring to the "original Hebrew," as well as King James' translation, he proved that Eve was simply an animal, and was not expelled from Eden with Adam, but that she left Paradise later "with the other animals."

QUOTATIONS FROM THE "FATHERS."

The early church fathers were devout Christians, and having no Spiritualists or Agnostics to compel them to observe a little decency toward woman, they fulminated their heresies against her in the most offensive manner; a few samples of which we will append below, out of many hundreds of a similar character:

"Woman is the organ of the Devil."—St. Bernard.

"Woman, the Devil's gateway, the unsealer of the forbidden tree, first deserter of Divine law, and destroyer of God's image in man."—Tertullian.

"Woman is a necessary evil, a natural temptation, a desirable calamity, a domestic peril of a dreadfully fascinating character, and a painted mischief."—St. Chrysostom.

"Woman is the daughter of falsehood, a sentinel of hell, the enemy of peace, and through Adam lost Paradise."—St. John Damascus.

Such were the libelous utterances of the "old time clergy, and many of the modern preachers drawing their inspiration from the same old charter of wrong, outrage, falsehood and indecency, hesitate not to imitate the church fathers in slandering woman.

The Rev. Hawthorne, now engaged in Nashville, Tenn., in teaching the unwashed efficacy of hydro-pathic treatment for sin, and how to reach heaven by the river route, in a sermon at Atlanta, Ga., said:

"The sentence of God against woman still lives in this age, and the guilt necessarily lives with it."

The Rev. J. B. Simmons, D. D., before the Baptist Publishing Society, at New York, in 1889, made the following statement:

"It cannot be denied that in morals and religion, woman, when God created her, was a deplorable failure; from the day she turned her back on God and his command, she became a reprobate."

We do not blame these old neolithic fossils for thus libeling woman, as they are more entitled to pity than censure. They are simply unfortunate victims of orthodox generation and Sunday-school and Bible-class education. That they are not promptly rebuked by the masses, proves that the devotees of the church are laboring under chronic mental inertia and dementia, superinduced by a man-degrading and woman-enslaving theology. Woman, so long enslaved, kisses the foot that tramples her in the dust.

The human family can only be advanced intellectually and morally through the entire emancipation of woman from the humiliating thralldom imposed upon her by authority of the Christians' Bible. Once thus set free, she will act alone according to the dictates of her own imperial soul, and will give to the world children of light and love, instead of children of war and hate, doomed to a life of selfishness and crime, and its consequent misery.

WARREN SMITH.

Vision of the "Antis."

Sometime in the summer of 1897, several months before the Hull-Covert Debate, I wandered off into the upper realms into an old tumble-down rookery, I judge in the basement of said upper realm, wherein was congregated a lot of people who seemed to all want to talk at once, and who looked askance at me, and I soon discovered that I was the only one dressed in blue, the rest being attired in the blackest black. They seemed to be agitating the question of putting down all occult phenomena, and fining and imprisoning all sensitives, "because if we can't have these things to build up our faith, they shall not," shouted a rotund, rubicund-visaged expounder, "we must down them, and we will do it, though all their damnable crew be against us with all their devilish, damnable powers."

A great deal was also said about one Moses Hull of whom they seemed to have a "holy horror." Then I arose and pointed my left index finger at the gentleman and slowly said, while I concentrated all my will power against him: "You can't do it, you can't do it—though the princes of the powers of the air go to your aid; though all the powers of hell and the grave do your bidding, you can't do it; you can't down Spiritualism. You are killing your own spiritual nature, you are crucifying the Christ you think you follow. Beware, lest a terrible fate follow and overtake you. Beware! Beware!" After events are showing the correctness of this prevision of the foes of occultism.

U. G. FIGLEY.

"After the Sex-Struck." By George N. Miller. Price 25 cents. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50. For sale at this office.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D. Price, \$1. For sale at this office.



FREE!
FREE!
A New Cycle!

Commencing with this issue of The Progressive Thinker, dated February 5, 1899, we offer new and more favorable terms to our readers.

Circumstances change, and with their change there arise entirely new conditions, a new cycle, and consequently a change of base.

A gentleman who goes down deep in his pocket in behalf of forthcoming yearly subscribers, makes this New Programme possible. It was not possible in the past. He is willing to donate Ten Thousand Dollars for the benefit of our subscribers.

During February, March and April this programme will be carried out, unless Forty Thousand Ghost Lands shall have been exhausted sooner.

GENERAL SURVEY.

(Continued from page 6.)

he printed the other two pictures that were due, and the same face appeared, but the hands were in a different position. The incident is peculiar, and seems to indicate the correctness of the theory advanced by Mr. Murray of Illinois. And, in a recent issue, that such pictures are not the result of radiation as are ordinary photos, but that spirit force produces them in an other manner.

A subscriber writes from Spokane, Wash.: "Last evening, Sunday, 13, we held our usual circle for the public and our hall was filled with an intelligent and highly respectable class of citizens. In addition to some remarkably clear and recognized tests from the medium, Mrs. A. C. Priest was controlled by a Spanish songstress. The medium knows nothing of any language outside of pure English, but a lady in the audience understanding the language, it was made clear to the sitters. We are often favored with such from this spiritual and earnest worker in our beautiful cause and I wish justice to be done to her in your paper."

"E" writes: "Mrs. Partridge's Psychic Circle, last Friday evening, at her home, 98 Ogden avenue, aside from being of extraordinary interest in manifestations, was made the occasion of a pleasant surprise to Will C. Hodge. It was his sixty-second birthday, and besides the few remarks by Mrs. Partridge, were two poems appropos to the occasion. The 6 o'clock tea was also an important feature and highly appreciated by all. Mrs. Partridge, at whose house the affair transpired, is entitled to thanks, also. Mr. Hodge made appropriate remarks."

E. W. Sprague and wife will complete their three months' engagement in New York state, as missionaries, February 28. They have organized and chartered ten societies and held fifty-two meetings in the time, and a grand work has been done. They go to Philadelphia, Pa., for the month of March and April. They have May and June still open for engagements. Their camp-meeting engagements thus far are as follows: Maple Dell, Camp, Maun, Ohio, July 29 to August 5; Grand Lodge, Mich., August 6 to 11 inclusive; Haslett Park, Mich., August 27 and 28. Mr. Sprague is a speaker and both are test mediums, and follow each lecture with platform tests. Address them at 416 Newland avenue, New York, N. Y.

The National Anti-Christian Spiritualist Order, meets at 975 Washington street, room 31, Sunday February 28, at 2 p. m. Earnest radical Spiritualists are invited.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiquery, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D. Price, \$1. For sale at this office.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Konigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D. Price, \$1. For sale at this office.

"The Dead Man's Message," an occult romance by Florence Maryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigations and studies. Cloth \$1. For sale at this office.

TERMS! TERMS!

Ghost Land will be sent to each forthcoming yearly subscriber to The Progressive Thinker on the payment of postage only—six two-cent stamps. That is, each forthcoming yearly subscriber, who sends One Dollar and twelve cents to this office, will receive the paper for one year and Ghost Land, a book that has sold as high as \$15. Assist us by getting someone to join with you.

Ten or More Subscribers:

The Progressive Thinker one year and Ghost Land, One dollar each subscriber, and the paper and Ghost Land free to the one who gets up a club. The club must consist of ten subscribers, exclusive of the one who sends in the money. The names must be sent in at one time. Just think of this offer—a valuable book and The Progressive Thinker one year for One Dollar. Don't you really think we ought to have 1,000,000 subscribers on these terms, and thus make permanent our Divine Plan of giving a valuable book with each yearly subscription? On these terms you are getting the book as an absolute gift, not even paying postage.

THE BIBLE NOT IN IT.

A Missouri Decision Arouses Kansas Christians.

PRAYER IN SCHOOLS ILLEGAL. Jefferson City, Mo., Feb. 12.—Attorney General Crow has rendered an opinion to the state superintendent of public schools which holds it unlawful for a teacher to require pupils to repeat the Lord's prayer as a part of the opening exercises in the public schools of the state. It also holds that the reading of the Bible by the teachers as a part of the school exercise is contrary to the laws. The attorney general holds that these exercises are a form of religious worship and prohibited by the state and federal constitution.

WANT BIBLE READ IN SCHOOLS.

Topkapa, Kan., Feb. 13.—The decision of Missouri's attorney general regarding the reading of the Bible in public schools has started a movement in Kansas to insist upon Bible reading in all the schools of the state.

William Baker, a prominent citizen of Paxico, is leading this movement, and in a statement to-day says: "Let every Christian make it a solemn religious duty to be at the annual school board meeting in April and vote clearly and constantly for at least a few verses of the Bible to be read once a day without note or comment. The one great thing that might be done for all Christians to make it a religious duty to demand of our school boards throughout the length and breadth of the land that some portion of the Bible shall be read daily in our schools, and that at least the ten commandments shall be taught to every child."

Justice says: "Let each parent or guardian teach religion or no religion as they see fit, but let no man or sect force a religion upon an unwilling mind." Orthodox says: "Bend the knee and bow the head in prayer to our God." The liberal element in Kansas should fight that army of bigots to the bitter end.

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SIGNIFICANT AGROSTIG.

Containing a List of Valuable Publications for the Spiritualists and Truth-Seekers.

THOMAS PAINE. Was He Junius? A very interesting critical and biographical pamphlet by a scholarly author, regarding a great leader. By Wm. Henry Burr. Price 15 cents.

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EVERLASTING GOSPEL. Consisting of a series of lectures, messages and poems, written and delivered in public through the mental organism of Mrs. Magdalena Kline. Price \$1.50, postpaid.

POEMS OF THE LIFE BEYOND AND WITHIN. From the poetic inspirations of many centuries and of different peoples. Spiritual poetry translated from many tongues. By Giles B. Stebbins. Price \$1.00.

RELIGION OF THE FUTURE. A book for thousands who have been born out of orthodoxy and materialism into the higher light of Spiritualism. By S. Weil. Price, cloth, \$1.25; paper, 50 cents.

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SCIENCE OF THE SOUL. A scientific demonstration of the existence of the soul of man, the continuity of life and the actuality of spirit return. By Loren Albert Sherman. Price \$1.00; paper 60 cents.

INGERSOLL'S GREAT ADDRESS on the life and character of Thomas Paine, at the late Paine celebration in New York City. Price 6 cents; ten copies for 50 cents.

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of the two spheres. By Hudson Tuttle. Price, muslin, \$1.00; paper, 50 ctsy

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HISTORY OF ATHARAE. Life in the Stone Age. The history of H. Atharael, chief priest of a band of Al Aryans. Written through U. G. Figley. Is very interesting. Price 30 cents.

IMMORTALITY. A poem in five cantos. "If a man die, shall he live?" Is fully answered in beautiful style. A very interesting work. By W. S. Barlow. Price 80 cents.

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ORIGIN, DEVELOPMENT AND DESTINY OF MAN. A Scientific and Philosophical Treatise upon a subject of which man never tires—that of himself. By Thos. P. Fletcher. Price, cloth, \$1.00; paper, 50 cents.

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THE WORLD'S SIXTEEN SAVIORS, or Christianity Before Christ. A key to all the sacred mysteries of the present religions and their Oriental formation. By Kersey Graves. Price \$1.50; postage 10 cents.



SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

VOL. 17

CHICAGO, ILL., SATURDAY, MARCH 5, 1898.

NO. 432

STUDIES IN SPIRITUAL THOUGHT.

The Ideal and the Practical as Related to Pure Purpose in Life and Endeavor.

Lila Sloane, "The Angel of the Slums"—Many a Poor and Struggling Family Has Personally Been Fed and Nursed by Her.

On a cold afternoon a few days ago, says the New York Journal, a slender young girl stood in one of the East Side Rescue Mission talking to a wretched wail of adversity, a homeless woman. Two companions waited near by. A hired carriage stood at the door. All about were the lofty tenements, swarming with the shivering, starving poor.

"Come, Lila," said one of the women; "it's time we were going."

"Poor woman," said the slender girl, "I am so sorry for you." Then pressing a bill into the hands of the faded creature, she hurried after her companions. A few nights later (last Monday night, to be exact), in the palatial mansion at No. 642 Fifth avenue, a beautiful young girl stood in a formal bower by the side of her mother receiving the guests who had been invited to her "coming out" party.

The girl of the mission and the girl of Fifth avenue were identical.

The first was Lila Sloane, the Angel of the Slums.

The second was Lila Sloane, the society debutante, an heiress to ten of the Vanderbilt millions.

The same and yet not the same. There is no heart in society. One has no time to think and to suffer with the suffering, as in the slums.

One must dress and dance and smile and flatter and prevaricate and forget all but the glitter and glare of a false life.

But will Lila Sloane forget? Her heart has been wrung by distress, in the days of her maidenhood. Will she have any heart to wring, now that she has crossed the portals of society?

Will the poor lose their best friend, the missions their best worker?

A stranger girl is this newest debutante of society. From the days of her childhood she has spent much of her life in charity. She seemed to care for little else. In more ways than one she is an extraordinary woman.

From her mother she inherits a strong, resolute character, a ready sympathy and much of her prospective fortune.

She is tall, fine looking, with dark hair and eyes. Before entering society and between the duties of her charitable enterprises she has spent much of her time in coaching with the younger set.

From this healthy recreation she has built up a strong constitution and a great reputation as a woman who.

In the past Miss Sloane's life has swung like a pendulum from the broad roads of Lenox in the summer to the slums of New York in the winter.

Many are the poor along Mulberry, Essex, Delancey and Roosevelt streets who bless the kind heart which prompted her to charity.

Miss Sloane comes naturally by her charitable instincts. Mrs. J. Abercrombie Burden, the elder daughter of the Sloane household, is still noted for her warm support of the church missions.

Miss Emily Vanderbilt Sloane then took up the reins and inaugurated the Anti-Basement Circle, popularly called the "A. B. C.'s."

It was a coterie of rich young women, devoted to the alleviation of misery of all kinds. Even before she was out of her teens she was one of the principal members of the "A. B. C.'s."

Consequently, when Mrs. Emily Sloane concluded to become a passive supporting member the presidency was tendered to Miss Lila Sloane.

Elevating the slums is an enormous task, but the slender little president went about it with an enthusiasm that was infectious.

In addition to her habit of giving liberally to the needy poor, she began to teach them as well. She held sway over unruly urchins with the hand of a disciplinarian.

She tempered justice with mercy, and the charitable tentacles of the A. B. C.'s began to reach further and further into the squalid centers of misery.

This slumming habit was very expensive, but the young heiress has not minded that in the least. Tracts have been distributed along Mulberry street and other thoroughfares by the thousands, and fashionable charity work, which was begun in a desultory way, has become a regular organized affair.

Although young Miss Sloane had her private charities, most of her work has been done under the guidance and with the approval of St. Bartholomew's church, of which she is a member.

Among the various charities in which this angel of the slums takes a personal interest is the St. Bartholomew's Parish House charities, on Forty second street, near Third avenue.

The Rescue Mission also claims much of her attention. To run this mission is no light matter, even for a church like St. Bartholomew's and with charitable patrons like Miss Lila Sloane.

During the past five years the attendance at the meetings in Rescue Hall has numbered 500,000, principally non-church-goers.

One thousand five hundred persons have been clothed and shod. Twenty-five thousand drunkards have availed themselves of mission privileges. Over 110,000 have attended meetings on Friday nights, when a supper and testimonies from redeemed men are features of the evening programme.

A few doors from the parish house is the charitable clinic, where 30,000 persons a year are treated free.

The Chinese mission, on St. Mark's place, does a great deal of good on behalf of St. Bartholomew's Church.

On the fifth floor of the parish house is the Girls' Club, numbering nine hundred. In this club the members are taught physical culture, sewing, cooking, dressmaking, and other useful things.

Into this altruistic field of endeavor may have valleys of difficulty to go through, but each succeeding summit will be higher than the last, and we will gain broader visions of the great future lying before each one of us.

The cover is decorated with a broken wreath of flowers which Miss Sloane designed herself. The selections are in prose and verse from noted authors. The first, from James Russell Lowell, is as follows:

"Still, through our paltry strife and strife, Glows down the wished ideal, And Longing molds in clay what Life Carves in the marble Real!"

To let the new life in, we know Desires must open the portal; Perhaps the longing to be so Helps make the Soul immortal."

One of the strongest quotations is from Confucius, the great Chinese philosopher:

"Our greatest glory is not in never falling, but in rising every time we fall."

There are only two quotations from Emerson. These are:

"Immortality will come to such as are fit for it, and he who would be a great soul in the future must be a great soul now."

"Every man has his own vocation. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. He is like a ship in the river; he must against opposition on every side but one; on that side all obstruction is taken away, and he sweeps serenely over a deepening channel into an infinite sea."

If the volume shows little originality it shows also that the compiler has read widely of the best literature, which is perhaps better. Her ideals are the highest which the greatest minds have conceived.

Thus is one Sloane sister devoted to the slums, the other to practical charity.

The foregoing account affords a fine illustration of a pure spiritual element in two characters, outworking in different yet harmonious directions. A deep spirituality, while it may carry one's heart among the stars and amid celestial scenes of idealism, will not wholly dissociate itself from the scenes of earth that call for sympathy and help.

Spirituality renders one more finely sensitive to pain and wrong, and makes one more alive and feelingly earnest in desire to aid in uplifting from the stress of earthly adversities. While aspiring upward it reaches downward a help to others less happy and less fortunate.

J. C. UNDERHILL.

Hammond, Ind.

CAMP AND SCHOOL.

Curriculum of the School at Maple Dell, O.

What great good has come from the Hull-Coverly debate. I notice it has aroused the Spiritualists all over the country to more diligence.

Societies which were dormant have aroused, put on their war paint, and are ready to do battle for the right. Hope they will polish up the swords of truth and stand firm by the battlements of honor, and it will not be long until the victory shall be displayed all over the land.

If I were going to prophesy I would say we are at the dawn of some glorious developments that will startle the world, and will shake old orthodoxy to its foundation.

But I started to write you concerning Maple Dell Camp, and am glad to be late that this camp is coming to the front, and has established a college which fills a long-felt want. This school will open on the 7th day of June, 1898, and continue until July 21.

The officers of the school are: Moses Hull, president; F. Schermerhorn, M. D., vice-president; Mattie E. Hull, secretary; M. H. Danforth, treasurer; A. J. Weaver, A. B., chairman.

The above officers are a guarantee of efficient work.

The curriculum of the school will stand as follows:

Moses Hull, Dean, Professor of Biblical Lore, Biblical Exegesis and Higher Criticism; three lessons each week.

Also, Comparative Religion and Parliamentary Law, two lessons each week.

Also, Doctrine of Future Life; one lesson each week.

Alfreda Jahank, Professor of Oratory and Physical Culture, will give six lessons a week.

A. J. Weaver, A. B., Professor of Rhetoric and Logic, also English Literature; in all, six lessons a week.

D. M. King, Professor of Psychic Culture, two lessons each week.

Mattie E. Hull, secretary, Professor of Physical Culture for the children.

The above named departments will fit a speaker for the rostrum. Every speaker should avail himself of the opportunity, no matter whether you speak extempore or are inspired. Remembering that the higher influences can control brain which has been educated, while an aspiring develops a strong healthy body, so training the mind increases its unfoldments and fits it for the higher intelligences.

To the Spiritualists of the United States I would say, the school will continue and develop into a regular college, and grant degrees by diploma, provided they get the proper equipment.

In order to have it continue, you must give it support. Other talent will be added as may be required.

There are enough who need this class of learning to fill the school, which has a seating capacity of more than one thousand.

The college is regularly chartered by the secretary of the state and is the only one in the country.

You cannot afford to miss this grand opportunity. You can club together in a cottage and board yourselves at small expense.

The charge for the entire term is only ten dollars, thus making it within the reach of all.

Even one term of lessons will aid you more than a year's study at home.

It is well to know how to think, but it is better to know how to think to a purpose.

Please write us and let us know you are coming, so we can make ample arrangements for you.

Those who desire to take only a part of the lessons will be accommodated.

Address W. E. BALL, or Mantua Station, Ohio.

or MOSES HULL, 538 Prospect St., Cleveland, O.

A GOOD TEST.

To the Editor—About six weeks ago at my home in the town of Mansfield, Ohio, a spirit giving his name as John Forney, said that he was killed by the cars about nine years ago, near Dundee, Ohio. A few of the many things he said were as follows: His wife, Rebecca, who passed after he died, was there with him. He had two children, Myra and Samuel. He had a little girl named Maud, born with two arms but only one hand. His wife's father was a tanner; his wife's father was a shoemaker.

I communicated this intelligence to my sister Myra, and the following is the reply:

"Mr. Bolander—Your surprising letter was received. I would be pleased to know what you mean by writing the way you do to us. What account is it to you? My brother John has been resting in his grave many years. Let the dead rest; and never a word has been said about him until now. It is true he was killed by the cars. His wife died two years after he was killed. He had a little girl named Maud, born with only one hand. His father was a tanner, his wife's father was a shoemaker."

Now the reader can see that she has corroborated everything that I have written her, but does not seem to understand it, O. M. BOLANDER.

Anderson, Ind.

The Teacher.

The Teacher is the name of an educational monthly journal issued as the organ of the Spiritualists Training School. It is rich and instructive in subjects pertaining to Bible history and whatever relates to a clear and proper understanding of that book. The able and scholarly pen of Moses Hull, A. J. Weaver and others are used to efficient purpose in giving lessons of great service to all who need or seek knowledge concerning the Bible and biblical literature. To Spiritualists teachers it is especially valuable and helpful. The subscription is only 50 cents per year. Address Milton H. Danforth, publisher and manager, Dayton, Ohio.

FOR YOUNG PEOPLE.

A Move in the Right Direction.

Provision has been made for the organization of a Young People's National Society of Spiritualists at the Jubilee, a society which will be to the Spiritualists what the Christian Endeavor and similar societies are to the churches. It is to be hoped that all Spiritualists, especially the younger ones, will seize this golden opportunity and come forward with a determination to form a large, successful, permanent organization.

Mr. J. C. Evans, of 1352 1/2 B street, S. W., Washington, D. C., has been appointed to take charge of the Young People's department. He is a young, active Spiritualist, having been president of the Young People's Society of Washington for several years; previous to that he was active in the Northwest where Mr. Bach and myself first had the pleasure of co-operating with him in the interest of our cause; he has also done a good deal of work in connection with the N. S. A., and so well fitted to fill the position to which he has been appointed by General Manager Walker.

Mr. Bach and myself therefore heartily recommend him to all, and hope all will at once interest themselves and assist him in the work which he is so capable of directing.

Mr. Evans asks all young persons between the ages of sixteen and forty to send their names and 25 cents and become charter members and also in the organization. This will give our department a fund, also place him in communication with you, so that you can assist him personally in the movement.

Do not delay, but write him to-day and become charter members.

The members of the Young People's Spiritual Union of Liberty Dale Camp have always talked of and felt the need of such an organization, and I appeal to them as secretary, to become charter members of the National Society and assist Mr. Evans to the best of their ability.

The Union members who are now located on the grounds for a birthday party the 24th of February, to raise funds for our Union and to assist the National movement. We hope to receive a liberal response to the many announcements sent out; which read as follows:

"This 'Birthday Party' is given for you. 'Tis something novel, something new: We give to each this little sack, Please either bring or send it back With many cents as you are years old."

We promise the number shall never be told. We'll have a six o'clock tea, a drama at eight, Dancing at nine and refreshments quite late.

Your kindly aid and your presence we need. Though now we follow, some day we must lead. As a national body we can help first rate.

The truth made known by girls in '48. The Young People's Union at the Jubilee will meet.

With a many cents as you are years old.

Our Spiritual Society, with greetings most hearty, Feel sure you will come to your own 'Birthday Party.'

The little sack spoken of is tied in the corner of each announcement card. All the young people can do the same. Just go right to work, appeal to your friends in behalf of the Young People's movement. Every Spiritualist knows that the work in this direction has been sadly neglected, and few will decline to assist you in your efforts.

This is the first opportunity ever offered for the organization of a Young People's Society truly national in character, and now let us show what we can do when we have a chance.

Communicate with Mr. Evans at once, whether you expect to be at the Jubilee in June or not, so that he may have a knowledge of the desire of the Young People of the United States, and thus form an organization satisfactory to all.

MRS. W. H. BACH.

Lily Dale, N. Y.

Where Are the Antis?

To the Editor—A beginning had not made a successful ending.

This Anti-Spiritualist effort began low down, in the shadows of prejudice and old time bigotry. It doesn't seem to reach up to the higher grade of clergy. Even if it should, which is unlikely, its defeat is none the less sure.

The old abolitionists had the great body of the clergy of all sects and sections against them. Evangelical ministers preached for slavery (which brave John Wesley denounced as "the sum of all villainies") as upheld by "the Holy Bible," and "cursed be Canaan" was the cry from Maine to Georgia, while abolitionists like Garrison, Phillips and Gerrit Smith we denounced as infidels and traitors, fit only for persecution and abuse all over the land.

How is it now? Where is the preacher, North or South, who would wish, or dare, to preach for chattel slavery as ordained of God?

The old and strong conflict the churches and clergy were defeated. Some gained light, and to these due honor; others were cowards.

This for two reasons. The advocates of freedom had right on their side, and the hotter grew the wrath, and the fouler the falsehoods of their proslavery sermons. The churches, the better their hearts and the stronger their heroic words.

As they won, so will the Spiritualists win, if they imitate, and if need be, excel, the moral heroism of the pioneer abolitionists.

I do not write of strange things. Men of stones and clubs, of low eggs and tar kettles, and mobs of poor and ignorant defenders of slavery came up from the basements.

G. B. STEBBINS.

IT IS HAUNTED.

Spirits Frolic About the State Prison Hospital.

A STORY OF LOVE THAT LEFT A GHOST BEHIND—THE ROMANCE OF CONVICT BIRD CAUSED IT ALL—THERE ARE STRANGE SOUNDS IN THE HOSPITAL HALLS AT NIGHT.

The penitentiary hospital is haunted, says the Colorado Sunday News. Along in the still watches of the night some spirits in dire unrest hold high carnival in the north corridor of that well kept and equipped department of the state's great reformatory institution. Almost every night for the past month there have been things seen and heard of such a nature as to cause the teeth of the attendants to chatter and the patients to draw the bed clothes well about their heads in order to shut out the spectral sights and hollow wallings that fill the entire building.

For some time all this has been going on but there is almost nothing that the prisoner attendants would not sooner undergo than to own that they had observed anything of an unnatural origin, as such admission on their part would in their estimation unfit them for a job in what is known as a soft snuff and feasting that the officials would look at in that way, they would sacrifice almost anything before they would make an acknowledgement. The patients finding their stories not backed by the attendants also kept still, and the ghosts have had things their own way.

For the last few days the story of the strange sounds and appearances was circulated among the prisoners about the front buildings and a News man, after a series of questionings, gained the following story from one of the clerks in the hospital:

There have been many things going on around here that I cannot account for and I have found no one that works around here that can. I work in the day time and go to bed at 9 o'clock in the evening. I sleep on the second floor and have done so ever since the place was built. I am not the least bit superstitious, but when you wake up in the night, you can hear a man walking around in the air above your head with a murderous looking knife in one hand and a large roll of greenbacks of the \$10 and \$20 denomination in the other, and insisting that you take the knife and plunge it into some one's heart and accept the money as a consideration for the job, you can hear him say, 'I've got an eye-opener that will last you till morning, especially when the starting eyes and contorted features of the man are all that is most horrible and can be seen very distinctly in the light of the small number of gas jets that are kept burning all night. Do I know the cause of it? Well, I know what is said 'round here, and the reason of these visits of the spirit of a man that died in this place about one year ago. The story is this:

Along in March, 1891, a man was brought to the prison here from the southern district of Alabama to serve a ten-years' sentence for counterfeiting. His name was W. Bird; he was about 30 years of age, and was a looking man as ever came to this institution. He was a slick one, and had given the United States detectives no end of trouble before they landed him. He was well educated, and claimed to belong to one of the old colonial families of Alabama, but ever since the war the family has been like hundreds of others, in very low circumstances financially. At the age of 21 years he found himself in a position to enjoy the world, and all that seemed lacking for him, considering his good birth and education, was money. During the several months in which he gave himself time to consider this financial question he made the acquaintance of a very popular gentleman, who developed into an expert counterfeiter when the acquaintance ripened into confidence, and he offered young Bird such inducements in his line that Bird thought he had found a solution to his financial problem. He agreed to enter into a partnership (telling himself that when he had secured a start in the world he would forsake the business and lead an honest life.

The good standing and name of young Bird in that section of the state was a good element in the business and for five years everything went well and he had about determined to abandon the dangerous life when the fate of so many in that following overtook him and he disgraced his honored family by being proven a counterfeiter and sentenced to the penitentiary for a long term of years. During his life as an outlaw he had met and fell in love with a beautiful girl, whose family like his own was among the best in the state. After a short courtship the young people were engaged and this fact more than any one thing decided young Bird that he would return to an honest life, and all might have ended well had not the resolution come too late. When he was brought to the prison he was set to work down in the foundry, and it was not long before that kind of work began to tell on him and he was already doomed when he was brought to the hospital, where after a long illness he died.

During his illness he told me the story of his life. His one deep regret was that his unlawful life should be proved so base before the woman he loved. He was the last of his family, and the name would soon be forgotten, but the girl, that was soon to have been his bride, to be made to suffer was more than he could endure. He in some manner obtained copies of a paper from his native place, and while reading the home news in one of these papers one day, he received a shock that did more towards bringing the end than months of sickness. It was the announcement of the marriage of the former sweetheart of Bird. That she should be married. Bird had often said was probable as she told him at their last interview in the court room that she could never forgive his base

deception, and hoped that she should never see his face again. But what brought the sweat of agony to his brow was that he recognized in the name of the bridegroom his old associate and confederate in crime.

Never for a moment did he blame the girl for her opinion of his unlawful life and the deception, and knowing her high sense of honor, dreaded to contemplate the awful awakening that some day would be hers. It seemed that this confederate had kept in the dark during the trial of Bird, who despite of all, retained too high a sense of honor to implicate his name in the affair.

When everything had settled down, he sought the young lady and offered such consolation that she promised to share his life and a fortune. He had met the girl much against Bird's wishes during the time Bird was courting her, and himself falling in love with her, determined to get his rival out of the way, and after securing himself he set the detectives on Bird's track. This is of course the way Bird figured it, and whether it is so or not, he firmly believed it, and was making arrangements to get the officials on the man when death came. I was with him in his last moments, and his one desire was to satisfy his revenge for the betrayal he had suffered at this man's hands.

Just before he died he asked for his clothes, and cut out a slit in the lining of his coat took out a roll of bills amounting to four hundred dollars. This was sent to his friend in the south. As I said before, I do not believe in ghosts, but if you want to see something strange just hang around the north corridor of this place and some night you will see something that will keep you awake a good long time. There are other things that happen around here that would be hard to explain but this one case is causing some of the attendants to lose their appetites.

Denver, Colo.

A TRIBUTE TO ANDREW JACKSON DAVIS.

To Nature's true interpreter—The humblest yet the greatest seer, Deepest thinker—philosopher. That lives upon our mundane sphere, We write this simple, truthful lay, Which from the inmost heart doth flow.

That we, in part, the debt may pay, That a neglectful world doth owe, From callow youth, to ripe old age, You've used your wondrous gifts of love.

As seer, philosopher, and sage, That Nature's light might clearly shine; Her "Revelations" to mankind So clear you voiced in early youth, That nowhere else on earth we find So much of wisdom and of truth.

The books you were inspired to write—Which far too few have seen or read, Will fill the earth with living light. For ages after you are dead, 'Tis always thus, the truly great Must do their work and pass away, Before mankind appreciate The good they do or truth they say.

Yea, such the price all pay to live, Who live ahead of their own time, Their time and talent they must give And "trust in God" with faith sublime;

Your duty thus you've nobly done, And thus will bring you full reward, E'en now you've fame and honor won Which all who know you, glad award.

The generations yet to be Will reach the stature of your thought, And it requires no prophecy To say by them it will be sought; "The Children's Lyceum" which you saw,

And from the spirit spheres brought down, The world's attention yet shall draw, And bring you honor and renown, And millions whom your books have fed With manna new and fresh from heaven.

Will bless you for the "living bread" With lavish hand so freely given; And when you reach the "Summer Land," Where all you've fed you'll surely meet.

They'll grasp you with a grateful hand, And then your bliss will be complete. Then lean upon your "Magic Staff," And patient wait a few years more, And then the cup of joy you'll quaff With saints and sages gone before; But while you stay, still work for man, Though harder 'tis than work in your prime.

In history you'll lead the van—So trust in God and bide your time. DEAN CLARKE, Wellesley Hills, Mass.

THE NATION'S POOR.

Softly falls the twilight shadows O'er a land of grief and we, Like the shepherd folds his mantle, When the stormy winds doth blow. O'er homes where hunger, gaunt and fearful, Pallid cheeks and hollow eyes Looks out upon the falling shadows With stifled moans and anguished cries.

And listen, while the twilight deepens And children call aloud for bread, To the chiming of the church-bells chime, "O God! Is mercy dead?" Can a loving Father forget his children?

And sit where glories forever reign, While the homeless poor are cold and hungry, And their hearts are tortured with grief and pain? ALICE GRAY, Waterville, N.Y.

Cards Saved His Life.

A New York man's life was saved the other day by a pack of cards that stopped a bullet from entering his heart. They probably did it just as well as a Testament would have done, but it doesn't make so good a story—Ex.

The Progressive Thinker.

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As there are thousands who wish to start a club of twenty-five copies of THE PROGRESSIVE THINKER, we have decided to sell them at a special price. A sample copy, to solicit several orders to unite with them, and thus be able to remit in full, or even more than the later sum. A large number of little amounts will suit the purpose, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscription. If you wish to order without the value of the sample copy, please state so. The value of the sample copy is not to be deducted from the subscription price. For that amount you obtain one hundred and fifty copies of THE PROGRESSIVE THINKER, and one of them at the price of the value of the sample copy. The value of the sample copy is not to be deducted from the subscription price. For that amount you obtain one hundred and fifty copies of THE PROGRESSIVE THINKER, and one of them at the price of the value of the sample copy.

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Do you want a more beautiful harvest than we can give you for 25 cents? If you do, send us for a sample copy of THE PROGRESSIVE THINKER. It is a beautiful harvest for 25 cents. Do you want a more beautiful harvest than we can give you for 25 cents? If you do, send us for a sample copy of THE PROGRESSIVE THINKER. It is a beautiful harvest for 25 cents.

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If you do not receive your paper promptly, write to us at once. If you do not receive your paper promptly, write to us at once. If you do not receive your paper promptly, write to us at once.

SATURDAY, MARCH 5, 1898.

QUESTION AND ANSWER.

To the Editor:—In the Christian Herald of February 2, the question is asked: "Where, outside of the Bible and Josephus, can I get contemporaneous evidence that Christ lived and was crucified?" The editor answers:

"The story of the life and death of Jesus, including his trial and conviction, was originally a portion of the Jewish books known as the Talmud, but it is said to have been expunged by order of a Jewish tribunal which assembled in Poland. Eusebius in the Acta Pilati—Acts of Pilate—makes mention of the Savior, while references are also found in the works of Pliny, Tacitus, Porphry, Lucian, Suidas and Suetonius. The Acta Pilati is no longer extant."

Such is the answer given. I have often seen it stated in The Progressive Thinker that there was nothing in the writings of that era that mentioned Jesus, his life, trial or crucifixion. Which is correct? Please answer through your editorial columns.

Yours, R. S. B. Siletton, Wash.

Reply.

Absence of any contemporaneous history of Jesus was discussed at length in The Progressive Thinker some two or more years ago, by the scholarly Hudson Tuttle, Esq., but a lie is never killed. Squelch it to-day and it "bobs up serenely" to-morrow. The church has built its faith on this dream-begotten, virgin-born, and crucified God. It has resorted to every expedient genius is master of, to prove its claim. It has tried to bribe humanity into the belief such a character has lived, by offering the convert to such belief a seat in paradise, and has threatened him with endless damnation for refusal to believe.

The great libraries of the world have been destroyed by Christian zealots, because they disproved the claim. And then huge volumes have been forged to supply evidence that never existed in fact. Churchmen have exposed those rascalities, but others ignorantly, or regardless of truth, go on repeating again and again the false claim. When all other means failed to convince unbelievers the horrors of the Inquisition were called into service, and whole nations were decimated to convert the world into belief in such a character.

The quotations from Pliny and Tacitus are well known to be interpolations by some Christian forger, as is the oft-quoted passage in Josephus, though the book itself is now believed by many to be a comparatively modern forgery. The passage in Suetonius is but a repetition of an older forgery. Eusebius first made its appearance in 1880, professedly found in an old monastery, and pretending to date from 324.

The claim of any account of Jesus in the Talmud is subject to grave doubt. The concessions made by learned Rabbis are in the masses believed with Christianity. The name Joshua, from which it is incorrectly claimed the name Jesus was derived, was a common one in Judea. But wherever found faith constructs what the historian has omitted.

We have just had an exhibition of a forged interview between Jesus and Pilate, and there are numerous pretended records of the trial, conviction and execution of Jesus, every one of which Christian scholars admit were baseless fabrications.

Why these forgeries, if the evidence of such a character is conclusive? Why were the libraries destroyed by Christians, if those libraries contained the desired history of a crucified God?

Few will place trust in anything which has come to us through Catholic hands; but every account of Jesus which is extant, including the Bible itself, came from the vile hands of these assassins of truth and of humanity. They are not to be trusted in anything. They made, never adapted and interpolated the "Holy Scriptures" all through the Middle Ages. They pretended to be the special custodians of God's Holy Word! This they kept from popular gaze, adding to it as their needs demanded. From thousands of pulpits scattered all over Christendom came long sermons telling God's will as gleaned from the pages of this concealed book. The masses believed, and bowed in humble submission to the will of the priests. The deception was continued so long, even the priests were deceived, as to the origin of the book. Luther gained control of a copy, and translated it into his mother tongue, to show it did not teach what the parent church claimed. Other protestant countries caught the contagion, and the world is literally filled with Bibles, each perpetrating a Catholic fraud, just as the followers of Joseph Smith would do with the Book of Mormon, and its false history, had they the power.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50.

VALUABLE LAW POINTS.

The opinion of the Attorney General of Missouri adverse to praying or Bible reading in the public schools of that State, mentioned in an article elsewhere, recalls a decision of the Supreme Court of Wisconsin in 1880, wherein the law was set forth—very clearly. Said Judge Orton, Justices Lyon and Cassady concurring:

"The common schools, like all the other institutions of the state, are protected by the constitution from all 'control or interference with the rights of conscience,' and from all preferences given by law to any religious establishments or modes of worship. As the state can have nothing to do with religion, except to protect every one in the enjoyment of his own, so the common schools can have nothing to do with religion, in any respect whatever. They are completely secular as any other institutions of the state, in which all the people, alike, have equal rights and privileges. The people cannot be taxed to support religion, more than anywhere else. Religious instruction in the common schools is clearly prohibited by these general clauses of the Constitution, as religious instruction or worship in any other department of state, supported by revenue derived taxation. The clause that 'no sectarian instruction shall be allowed therein' was inserted ex industria, to exclude everything pertaining to religion. They are called by those who wish to have not only religion but their own religion, taught therein, 'godless schools.' They are godless, and the educational department of the government is godless, in the same sense that the executive, legislative, and administrative departments are godless. So long as our Constitution remains as it is, no one's religion can be taught in our common schools. . . . It is said: 'If reading the Protestant version of the Bible in schools is offensive to the parents of some of the scholars, and antagonistic to their own religious views, their children can retire. They ought not to be compelled to go out of the school for such a purpose at any moment. The suggestion itself concedes the whole argument. That version of the Bible is hostile to the belief of many who are taxed to support the common schools, and who have equal rights and privileges in them. It is a source of religious and sectarian strife. That is enough. It violates the letter and spirit of the Constitution. It requires but little argument to prove that the Protestant version of the Bible, is a source of religious strife and opposition, and opposed to the religious belief of many of our people. It is a sectarian book. . . . The connection of church and state corrupts religion, and makes the state despotic."

THE GILMAN FRAUD A LESSON.

The nabbing of Gilman and his confederates in fraud, should be a lesson to those easy-going, credulous, careless Spiritualists who are ready to receive every "manifestation" and every "medium" as genuine, without taking sensible care to make sure of the character of the performance they pay to see. And yet there are those who will cry out against any attempt to expose and punish any one bearing the name of "medium," even when caught in the very act. By some strange jumbling of logical sequences, they arrive at the conclusion that to expose a "medium" knave and trickster is a blow struck at Spiritualism. And so it is if Spiritualism is a synonym of fraud and knavery. Judging by past experience, we shall in all probability, in due course of time, receive a letter setting forth the merits of Gilman, etc., certifying to the genuineness of his mediumship, and all signed by a number of Spiritualists. O tempora! O mores! Next.

ANOTHER STATE IN LINE.

The Attorney General of Missouri has given the State Superintendent of Public Schools the official opinion, that it is unlawful to require pupils to repeat the Lord's Prayer as a part of the opening exercises in the public schools of the state. He holds that the reading of the Bible by teachers is a form of religious worship, which both State and Federal Constitutions prohibit. State after state is dropping into line on this question of religious instruction in schools supported by everybody's money. The whole policy of the government, State and National—was to secularize every branch of the governing power, and separate them from church rule. But the church and its minions are persistent in their usurpations.

THE ARMENIANS TO BLAME.

The New York Herald, desiring to know the truth about the causes of the troubles between the Armenians and Turks, sent Rev. G. H. Hepworth on a special mission to the scene of the late disorders in Turkey, to investigate the subject thoroughly, and report the facts as he found them, without favoritism to any one. He has returned, and says the source of the troubles beyond question, and the massacres which followed, originated with the Armenian revolutionists. The Armenians labored under the delusion that the Christian powers of Europe would come to their relief as soon as they heard of the massacres. In fact they were disappointed, hence their defeat. This is just as The Progressive Thinker understood it from the beginning.

A GOLD POSITION.

Prof. M. Gifford, author of "The Apostle Age," has justly incurred the displeasure of his Presbyterian collaborators in this: That the Acts of the Apostles, from a critical and historical standpoint, should be examined, and its statements sifted just as should be any other volume which lays no claim to inspiration. He sets aside popular religious conceptions, and assumes limitations of knowledge in Jesus.

It is very apparent such expressions of independent thinking cannot be tolerated, and yet it is said the church is loath to labor with the offending brother, fearful that others will rally to his defense.

A GRAND PROJECT.

The burg-master of a German city has caught the pious contagion, and has issued an order to the town's people to wear their best clothes on Sunday. A lively stable keeper was fined for disregarding the edict. All ye heathen will notice this dressing up on master's day is the next grand movement in the march of church rule. Those who are so unfortunate as to have no "best clothes," nor money to pay a fine, must go to jail as a matter of course, and God will be glorified by the act. Selah!

The Sequel to the Debate.

It will appear some time during the month of March.

GOOD LITERATURE.

For the Subscribers of The Progressive Thinker.

There are people who call themselves Spiritualists who would not read and post up on the spiritual philosophy if they were to have such literature given them by the ton. These are not the ones we expect to reach with The Progressive Thinker. There are enough who will read if papers and books can be had at prices within the range of their financial ability; and many there are also, who are able and would if a sample copy were sent them, read and appreciate, and subscribe for the same, and forever be numbered among us. These are the ones every subscriber should hunt for, and see that they are supplied with the most telling and convincing line of thought available at some Spiritualist printing house, if not at The Progressive Thinker office.

We offer the best inducements in the way of premiums that can be had anywhere in this country or any other. We virtually give away a book that has often been sold for five dollars, and been sought for at ten and fifteen. Besides this there is the Hull-Corvet Debate, and many other special editions that we have preserved to add to the list of premiums at some future time, one of the most important of which is this one—

"MOTHER NATURE, M. D."

by that profound thinker and Spiritualist, Charles Dawbarn. It will do no good to present these editions to oracle worshippers, or to those who claim to have "arisen above and out of the need and requirement of such promiscuous and 'surface' reading." The Progressive Thinker has other missions to perform than that of trying to prevent the lofty from going up higher, even if only in their own estimation, it must go on and on making Spiritualists and broad-minded thinkers and brave and unselfish and unorthodox workers in the great field of humanity, of universal brotherhood.

TWO DOLLARS FOR ONE.

It cannot be truthfully denied that we are giving two dollars for one in this premium deal, and yet we are accused of having no other object in view but that of getting rich. If the plan for getting rich consists in giving out more than one receives, then The Progressive Thinker must acknowledge the coin, and be it truly acknowledged that the backing to such an institution must be strong enough to insure success or no such weekly budget of news could be sent out to the thousands of readers at the price asked for this paper and its various premiums.

It is easy enough for men and women who never had a particle of experience in even the issuing of a common commodity weekly to criticize, censure and even slander the management of The Progressive Thinker; but such trifles are not worthy of much attention from one so busy with the more worthy objects of human attention.

MANY CRAZED BY RELIGION.

Knoxville, Tenn., Feb. 18.—The "sanctified" meeting at Turtletown, N. C., caused temporary insanity among many attendants. Marshall Hamby, one of the leaders, is a maniac and is confined in jail at Murphy. Legal steps will be taken to stop the revival.

If "crazed by religion" was limited to Turtletown, N. C., it could be endured, but there is scarcely a town or hamlet throughout our extended country which is not similarly afflicted. Intemperance is far less destructive in its consequences. Messrs. Covert, Becker & Co., if you shall find Spiritualism is filling insane asylums with lunatics, as is the preaching of endless damnation from your one hundred thousand American pulpits, The Progressive Thinker will join you in denouncing its teachings, just as we now denounce your wicked teachings.

INDIGNANT.

The Japanese are indignant at the provision in a late treaty by their government for the opening of new ports to European commerce. The Buddhist and Shinto priests have been very active in their hostility. They have promulgated their determination:

1. To cultivate feelings of abhorrence of foreigners and to refuse on principle to sell or to buy of them anything whatsoever.
2. To refuse absolutely to rent their houses or lands to foreigners.
3. To refrain entirely from using foreign terms in speaking and writing.
4. To positively decline to listen to Christianity.

A GOOD WOMAN GONE.

The whole country has learned with sorrow of the death of Miss Frances E. Willard, President of the Woman's Christian Temperance Union, in New York, on the 18th ult. She was a woman of great moral and social worth, and her greatest ambition seemed to be to serve her race faithfully. She was some sixty years of age, and universally esteemed.

MONEY SAVES THE SERMON.

The clergyman of Baltimore who opposes Sunday ice-cream, Sunday street cars and Sunday excursions is quite unreasonable. We shall find him opposing the Sunday sermon next.—Ex.

That is just what the whole craft would do if there was no money in the sermon.

THE MIGHTY HAVE FALLEN.

Gov. St. John, the temperance high-flyer, lately signed an application for a druggist's license to sell liquor in Olathe, Kansas, and the prohibitionists are after him with a sharp stick. Has he, too, fallen from grace?

NOT SATISFACTORY.

Dwight L. Moody has admitted that in recent years, though his meetings have been as largely attended as ever, their results as shown by statistics as to additions to church membership, are far from satisfactory.—Chronicle.

SINNERS DON'T CONVERT.

Less than one percent increase during the last year, is reported in the Methodist Year Book, as the gain of that denomination for 1897. Do the hard times prevent conversions?

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

THOUGHTS.

Intuition, Reason, Freedom and Spirituality.

I am so fully a Spiritualist that the fact is ever present to mind, and the truths gleaned as naturally run from my pen as water flows from an unimpeded fountain. And I have received these teachings from those who live in the present, the fearless reasoners of mortal and immortal realms.

Evolution's works are upward, forward, and I feel no inclination to turn to the remote past to gain knowledge. The ancient minds were not as perfectly evolved as men and angels are at present. The books of the past are not as reliable as those written by the instructors of to-day. In olden times men were moved by the motives of policy and superstition, and the writings they gave the people, in instruction to live by, were formed of myth-tales, to frighten the lower classes and keep them in subjugation. Gods were manufactured to order, and the people believed to fear and worship these. And the bishops, with St. Augustine at the head, held a council—composed of men of principles very similar to those who meet in council as the city fathers of Chicago—and these "fathers" of a remote time adopted a list of writings and said, "This is the Bible. Believe it, or be damned."

Policy is perhaps as strong a foe to freethought as is superstition. The liberal mind does not soot at what he has not investigated. But the freethinker, so-called, varies in degree. All who class themselves as Spiritualists lay claim to liberalism. The fullest freedom of thought sweeps a mind far beyond the limits set by the Spiritualist who is still under the shadow of a fear. Permit me to say, no word of mine is intended to wound any person. If my own liberty of thought is greater than another's, full well I know my mine was, in the past, very cloudy; was still under the sway of superstition. Many years I feared and bowed to the Bible Gods. I entered Spiritualism from the narrow doorway of Baptistism; squeezed through and fled because my mind had reached the stage of evolution, when with a deeper research, these could do so much toward enlightening humanity. We grow wiser as we more fearlessly reflect on all points where the interests of humanity are most deeply concerned. The facts of human nature are illogically considered.

Also, we are helped, in our reflections by intuition, a soul faculty. And this

Made Him Ashamed.

Dear Sir:—I received the book, "Ghost Land," and also the first copy of The Progressive Thinker. To say that I am thankful does not at all express my sentiments. I am delighted. I am ashamed to get such a fine book so cheap. Philadelphia, Pa. STEPHEN RYAN.

and pen thoughts, in the hope to touch the minds of others, and be of aid in their growth. While mind growth is a natural process of evolution, the same as the physical, we can be assisted by other minds, as also we have been retarded.

Christianity holds nothing to which I give the least reverence; for which I feel the smallest degree of fear. I have outgrown its myths, therefore I no longer petition, or fear its gods.

Now, with all due feelings of friendship to all who think otherwise, I must affirm that we cannot be genuine Spiritualists and believe the teachings of Christianity. Nor can we be true to Spiritualism and seem to teach, or respect the teachings of Christianity.

I honestly think those who are members of the Spiritualists' Fraternal Society are desirous of advancing true Spiritualism, and are not as interested in the society as any member. Each thought embodied in this paper, is prompted by my loyalty to the purposes stated in the charter. If my thoughts seem to be too radical, to do right, scorning fear and avowing disbelief in any power but that of the soul, to lead to joyous immortality. The mind without fear may go far outside the Christian as the stars are above the glow-worm in real splendor. "This thought would be spurred by the Christian whose code of morals alone keeps him or her from following paths where nature and good sense proclaim 'tis wise and right to walk; and these, with head, heart and hand, and bowed head, walk paths, with life from the soul; tread; walk paths, with fetters welded, where thoughts of discord are thickly strewn, and womanhood is crushed.

If I have been too profuse with these thoughts, or too radical, take at least one lesson therefrom—and do not again vote this task upon me. I have but golden thoughts to hold as truths, and much needed truths.

ALLIE LINDSAY LYNCH.

Chicago, Ill.

A VALUABLE BOOK.

"Mediumship, Its Development, and How to Mesmerize to Assist Development," by the well-known lecturer and demonstrator of psychic phenomena, W. H. Bach, is before us in its fourth edition of 103 well-filled pages, with a fine likeness of the author. Probably no other book has been so long in the world which so fully and faithfully teaches the science of mediumship as does this little brochure. The author, himself, a successful medium and mesmerist, knows whereof he writes, and he seems to have been careful not to claim too much for his powers. The book is clearly and well written, and his ideas are not content with a mere recital of words with thundering sound. His object was evidently to educate his readers, and he has done his work well. The book is printed from new type on good paper, and we can honestly recommend it to investigators. Orders sent to The Progressive Thinker will be promptly filled on receipt of price, paper, 25 cents; cloth, 50 cents.

SENDING MONEY.

In sending remittances to this office, please write your name on the inside of the sheet of paper, to file away for future reference. If you have anything to say outside of that to the editor, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will lose the money. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter, or draft payable in Chicago or New York, and there can be no loss. Write names and addresses as plain as ordinary print and mistakes will be avoided.

make us grander beings, and for these we become devoutly grateful oftentimes.

I am not a theosophist; not a soul-re-embodiment theorist, but a believer in the order of natural evolution. As a student of the universe, I am a soul through parental novelty to individualize me; life was theirs to pass onward to me. That I am as I am is the result of evolution.

Had I been born ages ago, I would not then have been as I am now, while I remained in mortal environments, but had I passed many thousands of years in the past, as I have done as a human being, I would probably now be far in advance of my present soul growth; for I believe our opportunities are grander in spirit-life.

Generation is the parent's power, the prerogative of male and female mankind. And for this reason, I declare a belief in a need for mateship. I repudiate, as "holly" any marriage that reeks with discord. Priests, preachers, state laws, can wield no power to purify, where ill-will rules. Spiritualism has so many thread-lines, interwoven beautifully, I find it hard to trace forward any one alone. I wish to speak further of the soul. We are souls, and each has had one birth. Our angel friends have had their second birth, which is the passing of the soul to higher planes. If there shall be for these other births, you may feel certain 'till be their onward climb. No retrograding process belongs to Evolution. A babe once; an unfolding mind thereafter.

With this knowledge ours, how easy to understand the aspirations that rush upon us, coming as desire to climb with more rapidity, and to reach the helping hand to humanity. It seems to me that Spiritualists should rapidly advance out of all bondage. And those who read, and who by aspirations attract wise angels, will surely do so. Let us come to the clear path of light, and let us be free from all dross, sustained by lofty thoughts held within progressive brain.

If I may so live my earth career as to be thought a "beautiful soul" by the angels who greet us from the immortal side of life, I must ever feel that my work, and walks are worthy.

It grieves the soul of reformers to note in press and by other methods, how frequently others who seek to teach, are doing an injury to mankind, when with a deeper research, these could do so much toward enlightening humanity. We grow wiser as we more fearlessly reflect on all points where the interests of humanity are most deeply concerned. The facts of human nature are illogically considered.

Also, we are helped, in our reflections by intuition, a soul faculty. And this

ANOTHER FAKIR.

His Confederate is Caught, and Arrested.

MRS. F. S. RICHARDSON, THE "GHOST" AND E. MEDFORD GILMAN, "MEDIUM," IN THE TOILS OF THE LAW—THEY FOUGHT DESPERATELY AND THE WOMAN BIT HARD INTO A "DEFECTIVE'S" ARM.

"The conditions that I ask in my circles," said E. Medford Gilman, at 228 Lafayette avenue, Detroit, Tuesday evening, February 22, "are that you keep your seats, unless I ask you to step toward the cabinet. Some of the spirits are strong enough to come to you. Others are weak and you must come near."

These conditions seemed simple enough, but some members of the circle failed to abide by them and there was some lively skirmishing in the dark for a few minutes as a result. Someone had complained to the police that Gilman was a swindler and several detectives were among the members of the circle. The spirits were a trifle weak at first. They only ventured a short distance from the curtain of the cabinet and their voices were weak, but later, by vigorous singing of gospel hymns, they gained confidence enough to walk out of the middle of the room and quickly recede. The messages received by the favored few whose friends called were of the stereotyped kind: "I am glad that you are here and that I can speak to you."

"I am with you all the time, trying to help you."

Some of the meetings were quite tame. The mothers met their daughters and sisters heard from long lost brothers. As the séance proceeded conditions improved and everything was getting into good shape when some one said: "Grab her."

She was promptly grabbed and then followed a scene of wild confusion. She fought like a tigress and the arm of the officer who held her, bore marks of either teeth or nails. For a spirit she put up an excellent fight, screaming, biting and kicking all at once. But the officer knew his business. He got his arms around her first grab and all her efforts to free herself were useless. At the same time Gilman had been seized by another officer, just as he was diving to the cabinet to escape. He also put up a lively argument for a man who was greatly exhausted by his efforts to materialize spirits. "These two fights were going on in the dark amid a crowd of excited men and women. The screams of the captured spirit mingled with shouts of 'Bring a light!' and 'What's the matter!'"

Several matches were lighted and cast a ghastly glare over the faces of the excited crowd. Finally a lamp was brought and the struggle came to an end as suddenly as it had begun.

The woman begged to be liberated and then fainted. She was found to be Mrs. F. S. Richardson, wife of the proprietor of the home. Her face was ghastly, partly through fright and partly because of her spirit make-up. She claimed to be too ill to go to the station, but an examination by a doctor convinced the officers that she was shamming.

On taking down the cabinet the officers found that a sliding door had been opened through which the spirit had entered. A false beard and other material up for the convenience of spirits were found in the cabinet.

Gilman is a long, lean lantern-jawed individual with no hair on the top of his head. The hair that surrounds the bald spot is permitted to grow rather long, giving him a peculiar appearance. He gives so-called "tests" at Prismatic hall, where, with great effort, he sends the spirits of departed friends and gets the usual messages from them. A week ago last Sunday he saw Alfred Chesbrough and several other prominent departed citizens, but he got very little information from them, stating that his line was materializing and not the giving of platform tests. His card announces that he gives circles Mondays and Fridays at 8 p. m., shows, and on Saturdays at 2:30 p. m. Sitings are given daily and private and developing circles by appointment.

At last night's circle there were twenty-one people present, each of whom put up a dollar for the privilege of seeing the figure draped in white step into the room and whisper a few words.

The circle was held by Secretary Downey and Detectives Sadler and High and was the result of a week's careful planning. There are a number of prominent business men in the city who are believers in Spiritualism, with the result that Gilman has been raking in money with Klondike regularity. One man finally decided that there was something wrong with the spirit, and he went to the police station and reported the matter. The police went to the circle and found the man who had reported the matter, and he was taken to the station and held for a few days. The man who had reported the matter, was a well-known business man, and he was taken to the station and held for a few days. The man who had reported the matter, was a well-known business man, and he was taken to the station and held for a few days.

It was decided that as soon as the ghost got far enough away from the cabinet they were to make a rush and take chances on capturing the outfit. They seated themselves in the circle, which contained twenty-two persons, mostly men, who selected the most advantageous position. Gilman, however, knew his business and was careful to keep the husky-looking men separated as much as possible. Downey was placed between an old man and a woman, while Sadler had his hands held by two men. After the cabinet had been placed in position, Miss Gilman sang several songs and the officers say that she sang unusually well. Then the business of the evening began and the room was darkened. Gilman had a contrivance for throwing a gloomy red light on the scene, but nothing could be seen but the white specters moving out of the cabinet. As the light faded, saw the ghost, his enthusiasm nearly overcame him as he started to get up, but one of the men cautioned him to sit down and he did so.

Nearly an hour passed before an opportunity offered for the detectives to get in their work. Every time the ghost approached any person and began to utter words, the person addressed answered in the most delighted way and spoke with the greatest reverence. The ghost and the spirit, who, according to Gilman, was a big Indian chief, were always careful to glide back into the cabinet before there was any chance of reaching them. Finally, they became bold and moved fully ten feet from the cabinet. Like a flash Secretary Downey was on his feet and made a leap. Gilman knew instantly what was up, and he started back, but the officer was upon him and flung him down. Gilman is a big, rangy fellow, and with a mighty effort he struggled to his feet, and at the same time put out the dim light. Downey forced him into a corner and then Sadler caught him around the throat. In the meantime Detective High and the young man with him nabbed the ghost, who proved to be Mrs. Richardson, who nearly fainted from fright.

The two officers had all they could do to put the hands of Mrs. Gilman, but he was finally overpowered and the ghost was up. Then the officers hurried into a back room, where Richardson tried to divest himself of his ghost clothes. Mrs. Maud Johns was added to the little coterie of prisoners, and they were all taken to the central station and locked up.

During the melee Mrs. Richardson bit a young man on the arm, but the wound is not serious. After she had quitted down she admitted that the whole thing was a fraud and said that she and her husband went into it for the purpose of making a little money, as Gilman had told them there would be no danger of detection. Mrs. Johns stated that she came from Oshkosh about a week ago and gave her profession as that of a musician. She had met Gilman there and he sent her for to come to this city. She has a husband and a baby living in Oshkosh.

Gilman had little to say, but the detectives found papers on him which show that he has operated in different parts of the country. In Milwaukee he filed a certificate with the county clerk that he was a minister and another certificate gave him the representation in Texas of the National Spiritualists' Association.

The police succeeded in getting hold of all the paraphernalia used by Gilman and his confederates. For his disguise as an Indian he had a false beard, feathers and a lot of old clothes. The ghost clothes were long, flowing night gowns, made of muslin padded, and with no opening at the neck.

The disclosure greatly shocked the members of the Spiritualists' circle, where there has been considerable rivalry among the mediums of late, in order to secure business and a share of the money. Some of the persons they did not know. Gilman was selected as the easiest to work on.—Detroit News.

THE SILENT WEAVERS.

I never speak a hasty word
But that my heart goes grieving;
I never breathe an unkind wish
But soon I feel the weaving—
Within my own life's "tangled web"
Of threads that wish revealing.
By unseen hands placed deftly there
Love's brighter threads concealing.
I never crush a timid flower
By quick or careless wending,
But that I suffer in the pang
The bruised flower-leaf rending.
I never tax another's hand
To give me ease, or pleasure,
But soon I hear a voice that says,
"Give thou, in equal measure."
I never wound, by judgments harsh,
A sister, or a brother,
But back the sentence comes to me,
"Just as you judge another
Shall you be judged; and as you mete,
To you it shall be measured!"
For every thought of every deed
Is by the spirit treasured.

A MASS-MEETING AND CONVENTION.

An Enthusiastic Gathering of Spiritualists from Over the State and Elsewhere.

A Complete Re-Organization of the Illinois State Spiritualists' Association Is Effected and Harmony Prevails.

Genuine Spiritualism Nobly Sustained, and Fraudulent Practices Most Emphatically
Condemned.

TUESDAY MORNING.

No uncertain or unsuccessful vibrations could be felt around and about the entrance to Handel Hall on Tuesday morning, February 22, at the appointed time for the great mass meeting of Spiritualists. Not only did the committees assemble at the appointed time but a hundred or more anxious Spiritualists from other parts of the state and all parts of this city gathered themselves into little groups and visitors and began speculating upon the prospects for a large turnout. Every sensitive, of whom probably four-fifths of the whole number were composed, felt that there would be a large and enthusiastic meeting throughout the entire session, all of which has proven very prophetic in an overwhelming manner. In fact those with no conscious psychic power felt the same impending boom for Spiritualism.

We found, among others at the door, ready for business, the little giant secretary of the N. S. A., Francis B. Woodbury, whose presence soon became a central figure among the assembling reception committees.

AFTERNOON SESSION.

At 2 o'clock sharp, Handel Hall was crowded to its seating limit and standing room was being sought, and at 2:15 nothing could have been farther from the imagination of even the prejudiced spectator than that Spiritualism was dead.

Mrs. Richmond, vice-president of the N. S. A., and chairman of the meeting, was promptly at her post of duty with her "little hatchet" in hand, presented to her as a gavel of authority in her parliamentary duty of office. It was a very appropriate presentation, the opening day of the session being Washington's birthday also.

The stage decorations consisted of a large picture of Washington hanging in the center of the background draped with a large American flag; over the curtain at one side of the stage hung a large Cuban flag and at the other an American flag. Upon the platform in beautiful display were many palms, flowers and flags, and leaning against the flower stands were spirit paintings by the Campbell Brothers and the Bangs Sisters, beautiful beyond description.

Soon after the invocation by the chairman, Captain W. P. Black offered a series of resolutions concerning the struggle in Cuba and the destruction of the Maine, the last of which was as follows:

Resolved, That if it be found upon full investigation, as is now generally believed, that this calamity, which has touched our own land and homes, is due to the traditional perfidy of despotism, and is the consequence of the action of the agents of the Spanish government, then we call upon our national government to intervene in the pending struggle not alone for clearly to avenge the insult to our flag and to punish the wrong to our people, but to secure liberty to patriots, and to end the years of barbaric warfare which have vexed Cuba and wrung our hearts with grief and horror.

These resolutions were most heartily applauded, but Mrs. Cora L. V. Richmond, who was in the chair, advised caution in connection to the word "if." Unless the condition existed, she deprecated war, but, with the understanding that the resolutions were wholly conditional, she said she could put them to a vote despite some hesitation.

CAPTAIN BLACK'S WELCOME.

An address of welcome was delivered by Captain Black, who said the last century bequeathed the present century a legacy of materialism, which, while it lasted, was blighting to all the dearest interests of humanity. But, as the pendulum that works the progress of the ages had swung back, the world was again recognizing the fact that the things which are seen are temporal, but the things that are not seen are eternal.

Modern Spiritualism, he said, the history of which all belonged to the present century, was one of the distinct forces which had been instrumental in bringing men back to a recognition of the unseen life. He said he had observed that Spiritualists were always the van of every reform movement. It was so in the slavery struggle, and it was so now in regard to the struggle in Cuba.

A response to the address of welcome was made by Mrs. Richmond, who said it was a good omen to see such a large and intelligent audience present on such an occasion. The time had been when Spiritualism was looked down upon and Spiritualists were treated with coolness and contempt. This had passed away, but even now there were people who questioned the necessity of organization. But every good movement was organized in the skies before it was sent down to earth.

She held that Spiritualism was a distinct part of the world of thought. A new truth was an addition to knowledge, but did not settle old truths. The teachings of Jesus did not disturb the old, but added to it. No more did Spiritualism offer to supersede the deliverance of Sinai or the sermon on the mount, or the wisdom of Buddha. There was, therefore, no logical ground for persecuting Spiritualism, nor ostracizing Spiritualists. The large congregation was to her an assurance that the opposition was disappearing and the truth was triumphing.

Rev. Dr. John Rusk, of the Millant Church, spoke briefly of Spiritualism as the most elevating and ennobling thing conceivable. Short addresses were made also by Mrs. Carrie Fuller Weatherford and H. C. Andrews.

At the close of the meeting, when in-

terrogated as to his position, Dr. Rusk said: "I have not said that I am a Spiritualist. I am investigating the matter in a scientific way. As to my statement, I presume that no one will deny that if the dead can communicate with the living it will give to the world a comfort second only to that which Jesus brought to us. Until I have finished my investigations I prefer not to talk about the subject of Spiritualism to the public."

Mrs. O. J. Johnson, daughter of Moses Hull, gave a recitation from that remarkable poet and author, of nature's naturalness, Will Carlton, after which was rendered a beautiful vocal solo by Miss Abigail Hayward.

Miss Olive Watkins presided to the highest appreciation of all in the musical and queen of instruments, the violin. All will long remember and appreciate Miss Watkins.

EVENING SESSION.

Two important personages, Mrs. Martha E. Root and Miss Maggie Gaulle, were announced unavoidably absent.

Grand and practical addresses were delivered by Francis B. Woodbury, Moses Hull and Mrs. Georgia Gladys Cooley. All did themselves credit. Miss Olive Watkins presided to the highest appreciation of all in the musical and queen of instruments, the violin. All will long remember and appreciate Miss Watkins.

P. Corden White supplied the place of Miss Maggie Gaulle in his own admirable style and forceful manner in giving many very telling tests, and one of the most notable given was that of the name of Robert Alexander Comstock Delphi Heustis, and the audience applauded wildly.

SECOND DAY—WEDNESDAY.

Meeting opened with the usual ceremonies and Dr. Magoon, Mr. Woodbury and Geo. B. Warne made remarks on organization, all speaking enthusiastically in favor of immediate action, therefore it took but little time to wind up all idle prattle and get down to business.

By permission, and out of the regular order, Lucinda B. Chandler read a petition to the fact that she had been ailing, to get a repeal of the nefarious medical law now on our statute books. The following is a copy of the petition:

A Petition to the Illinois Legislature:—Whereas, The liberty of the people of the state of Illinois is abridged by the arbitrary action of the State Board of Health and the consequent prevention of receiving the benefit of curative treatment of their diseases and infirmities by its interference, we the undersigned citizens of this State demand the passage of the following bill by the legislature:

Section 1. Provided that all citizens of this state, of sound mind, who are not under conviction for crime, shall be and they are entitled to the right and privilege to select their own physicians, to employ the same and compensate them for their acts.

Section 2. All acts and parts of acts inconsistent with this act are hereby repealed.

Section 3. This act shall take effect from its passage.

Dr. Dutton made a short speech on the freedom we do not have—of procuring the treatment for our sick ones we see fit to, and favored taking some action on the petition. However it was thought best to let the state association act upon the matter later on, and utilize the time in organization at present.

Geo. B. Warne introduced the following resolution:

Resolved, That it is the sense of this conference that immediate steps be taken to organize a representative Illinois State Spiritualists' Association to work in harmony with the N. S. A., in Washington, D. C.

The call for towns outside of Chicago revealed thirteen towns from which, including Chicago, eleven delegates were selected to confer and prepare a constitution and by-laws for a State Association. The committee was as follows:

Mrs. McGraith, Fulton, chairman; B. L. Eskelsen, Rockford; Col. Jas. Freeman, Bloomington; Benj. Levi, Street; E. A. Bangs, Chatsworth; Carrie Fuller Weatherford, Genoa; Henry Up-sall, Watseka; Geo. B. Warne, Ervin; A. Rice, Mrs. Georgia Gladys Cooley, Geo. F. Perkins, Chicago.

AFTERNOON SESSION.

The first occurrence of the afternoon following the customary opening of the meeting, was the presentation of a handsome bouquet of roses to the meeting through its chairman, from the Church of the Students of Nature, by its pastor, Mrs. M. Summers, in a few appropriate words. Mrs. Richmond received sentences.

Mrs. Georgia Gladys Cooley, Vere V. Hunt and C. M. Wellington, all of Chicago, were the speakers of the afternoon, and each in turn gave the audi-

ence something to think of, something to take away and measure and weigh. Mr. Wellington, the last speaker, spoke from manuscript, on the subject of "A Plea for the Higher Spiritualism." His good logic and calm and placid mode of delivery, and truthful statements of what the higher Spiritualism means to him, brought forth frequent applause from his hearers.

EVENING SESSION.

Passing the usual stereotyped form of opening and closing of meetings, which on these occasions are carried out in the usual soul inspiring manner of spiritual gatherings, we came to the inspired and inspiring, the ennobling and uplifting address of Rev. R. A. White, pastor of the Stewart Avenue Universalist Church, of Chicago. His subject was "Mutual Helps for the Elevation of Mankind." In part he said he had watched the spiritual movement for many years, and was much pleased with its growth; that if there was any real proof of immortality Spiritualism and Spiritualists possessed that proof.

He brought up the evolution of religion from the remotest history to the present day with a vividness and eloquence that at once proved to that vast audience of thinkers, of progressive students of the sciences of life and religion, that there was a complete master of the subject. His manner of delivery was that of earnestness and familiarity with his text and he was loudly applauded from beginning to end, and received hearty expressions of appreciation from all who could reach him for a handsake or by a gesture to him.

His reporter shook his head for "The Progressive Thinker" even when he stood up. They were brought back with the wild applause of the audience.

The Oriental Quartette sang a very cute little song entitled "Little Tommy Went out to Catch Some Fish," in which they used the name of Rev. White and the attitude of the churches generally, and a boy fishing on Sunday. They were brought back with the wild applause of the audience.

Geo. B. Warne next introduced the following resolution to the former president of the State Association, now confined to his bed with sickness.

Whereas, Bro. G. L. S. Jenifer, of Chicago, has in recent years given many hours of untiring effort to the promotion of the cause of Spiritualism, and especially to the advancement of our cause by the maintenance of a state association; be it

Resolved, by the Spiritualists of Illinois in mass convention assembled at Handel Hall, Chicago, that we hereby express to him the grateful recognition of his past labors, recognizing his fidelity at all times, even when he stood up, and the association seemed doomed to death; be it further

Resolved, That we tender him the assurance of our sympathy in his hours of sickness, express our earnest hope for his speedy recovery, and invoke the comforting presence with him, of the spirit messengers, whose coming is always welcome to him.

The resolution was referred to Geo. F. Perkins for transmission to Mr. Jenifer, and also to be given to the spiritual press for publication.

Master Harry Thompson sang a beautiful solo in a clear, sweet soprano voice; after which Lyman C. Howe sang a solo in a clear, sweet soprano voice, just to get the audience in a state of passivity for his concluding and scientific gems of thought. His address was too brief, but to the point. He is a royal story-teller, and always leaves an audience feeling better by having appeared before them.

Mrs. Richmond next introduced, to complete the evening exercises, Mrs. Marian Carpenter, who proceeded at once to give tests of which the following are samples:

"With her eyes closed and a smile playing on her face, she first answered the spirit of Henry Van Fleet, who wanted to tell his daughter in the audience that he was enjoying himself and that she had not the slightest reason to worry over him."

"The spirits of two little boys—twins—asked for 'papa.' Their names are Roy and Ray, and then here comes little Willie. 'Does anybody know them?' inquired Mrs. Carpenter. A man with a bandage around his head rose and said they were his children. 'Willie says,' continued the medium, 'that you'd be careful when you are cooking 'lasses candy again.' The man acknowledged that he had burned himself once while making taffy."

THIRD DAY—THURSDAY.

The entire morning session was taken up by the reading and adoption of the report of the committee on organization, and the nomination and election of officers for the new organization, who are to hold said offices until the annual meeting, provided for in the by-laws and set for the third Tuesday in October of each year.

By-laws and constitution accepted and adopted with only the change of the recommended date of annual meeting.

The election of officers resulted as follows: Geo. B. Warne, Chicago, president; Col. James Freeman, Bloomington, vice-president; Martin H. McGraith, Fulton, secretary; E. A. Rice, Chicago, treasurer; and Olin Merrill, Genoa; Geo. F. Perkins, Chicago, and Hiram Eddy, DeKalb, trustees.

The former state association, through its duly appointed agents, Geo. F. Perkins and Mrs. Georgia G. Cooley, presented to the new state association, the charter, books, seal and other appurtenances of the said organization, which were accepted in due form, but through advice from Mr. Moulton, as to the proper legal procedure, it was found necessary for the old association to call a meeting and make an authorization to that effect before disbanding.

A resolution was then passed in-

structing Secretary Woodbury of the N. S. A., and Secretary McGraith of the N. S. A., to wire President Barrett the result of the deliberation of this peaceable and enthusiastic convention.

Meeting adjourned; to the parlor in the rear of the hall to complete their session and accommodate a religious society with the hall for Lenten services.

In the parlor Mrs. Carrie Fuller Weatherford introduced and read the following paper as a resolution:

SPIRITUALISM AND MEDIA.

Brother Chairman and Friends:—Many of our Spiritualists, disgusted with the faults of credulity, have, through lack of thought, opposed organization and everything pertaining to organization.

With some few, I am sorry to say, "convention fits" yet stand at the right hand, ready to manifest, the moment the idea of giving honorable media a designatory name is advanced; yet mediums should be endowed with a name under which they can work—and thus only be responsible in the public eye for their own sins, and not for the crimes perpetrated in the name of mediumship by the great army of pretenders who have no psychic development whatever; by the fraudulent workers tired of being good and concluding to play "hokey" with his better nature and the faith and interest of investigators of our phenomena.

The time is at hand when we Spiritualists have got to come to a realization of the fact that we as mortals still live in the valley of earth life, and are surrounded by earth people, and that we are by no means dwelling upon the mountain tops of peace, where people can read each other's thoughts, and fraudulent spirits can be detected by their dusky garments and bad moral odors generally.

The time has arrived when we as Spiritualists must acknowledge that we owe a duty to the faithful truth which have helped us out of the gloom of Christian doubts and materialistic fears, up to the highlands of an absolute knowledge.

It is oftentimes said that media of a high spiritual development are utterly unfitted for earth's struggles, and lose all capacity for fighting the battles of life.

I for one believe this to be a fact, for the spiritual and material atmospheres are totally unlike; and I do also believe that our dear Spiritualists have lived in the enjoyment of these higher mental, moral and spiritual truths—have contemplated so long the life in the land of justice, the thought to be instead of the "lie and the wrong" that they, too, have become thoroughly unfitted to cope with the necessities of the day of Spiritualism. They have forgotten that to start a society of any kind, to conduct a war, even if it be in the most just cause which ever incited men to deeds of heroism, to keep our public school system in working order, even to distribute merchandise out of a tax country store that requires organization—a leader or leaders, generals, school commissioners, head clerks, and chief factotums generally, and that these people who work and lead must in the nature of the case, be designated by a name which shall be protected by general laws, and the abuse of unauthorized persons.

Our Spiritualists have forgotten

"That earth-life is earth-life. No matter how soft its' To turn its shadow into sunlight To fly ye'er banner high"

We as Spiritualists have almost forgotten that we are envied by people who have always had to organize, state their principles and give their officers and workers designatory names, lest swindlers and fakir impersonators their honorable workers and bring opprobrium upon all concerned.

Not even our own society with nothing more important in view than to further social intercourse would be so impractical as to wish their workers to use a title which they had not first obtained a legal right to; but we have had many short-sighted Spiritualists, happily they are a rapidly decreasing minority, who have insisted and insisted insisted that we needed no organization, and that the word would take care of us and the truth as well, and that all we needed to do was to "let the spirits 'tend to it.'" The results are that our mediums have to live the lives of tramps, and moreover they are classified in the public eye with the already numberless tramps who steal the name of medium to fleece a investigator with our so-called Spiritualism.

And instead of stating our principles (remember I do not speak of a "profession of faith;" we Spiritualists know some things; I said statement of principles, which is a wholly different matter, and is in no way, shape or manner allied to credulism in any stage of formation) we have flung a banner to the people of earth, pure white it is true, but there is only one statement on that banner so far, viz: "There is no death," yet we as human beings have sense enough to know that human life is not all there is of earth, nor immortality all there is of heaven.

It is our duty as reasoning, sentient human beings to define our position, as to the workers by some name originated and kept for their special use, and to organize old and young, root and branch, leaflets, buds, flowers and fruits, that we may not be the laughing stock of the ages, as the best enlightened people on earth in many ways, but yet the most illogical which ever received the precious messages of truth from the lips of the mediums of the angelic sphere.

So far we have all been much like a certain Kansas society of Spiritualists and Liberals, who, in order to satisfy all concerned, commenced a statement of their position by declaring the recognized ideas of God; intimated that they at least were above the weakness of believing in vain because their parents have been murdered to adorn the headgear of a female fool. Think of the innocent, happy, joyous, joy-giving lives of these innocent creatures, ruthlessly killed that you may primp and slumber and quiver before a mirror. Think of the damnable multitudinous murders perpetrated day in and day out for no reason, offered to the Moloch of your disgusting love of self. The shame of it! The horror of it! The black, bitter, burning outrage of it!"

After a vocal solo by Mrs. Ida Perry Clason, came more eloquent addresses by Hon. L. V. Moulton, Dr. Emma Nickerson Warne and Lyman C. Howe, each of whom gave to the patient listeners a reason of reason and flow of spiritual logic.

Not only do we have that great detriment, but without using the proper organization, designated name and protective powers extended from the N. S. A., to our media, any one possessed of psychic gifts, even with ever so weak a moral backbone, can train with our trusty workers, meanwhile picking the pockets of investigators who come our way attracted by the white light of truth, and putting from the teachings of our media who are hoping mortals to see within the gates of immortality, and adding those yet bound in the earthly robes of the physical to commune with loving father, sainted mother, the angel sister and the pure little lilies of earth, transplanted to the love-lands of the soul; the trying place of all who have grieved and mourned or sobbed in anguish at death's parting.

On account of these facts, on account of the manner in which our blessed Spiritualism—the Wonder-worker of modern times—the Alchemist which has changed our vale of death to a fairer field of flowers—this Peace-bringer which has lighted up our hearts with the torch of understanding, this clear-eyed angel of knowledge which has brushed from before our vision the cobwebs of the misty past, and brought to our side, heart to heart, lip to lip, soul to soul, the companions of other days—on account of these facts that the sacred name of mediumship has been defiled by any particular society, but can be claimed by any person without moral character or even psychic development; and

Whereas, Many persons, ignorant or disreputable, are annually posing before the public under the sacred name of mediumship, obtaining money under false pretenses, and acting as a great detriment to the cause of Spiritualism, and phenomena ignorantly suppose them to be representatives of spiritualism, therefore, be it hereby

Resolved, That we the representatives of Illinois and other states in convention assembled, do hereby recommend that all reputable mediums within the state of Illinois, the lecturers and missionaries who give tests, as well as those who have the phenomenal development, do immediately ally themselves with either the State or National Association, or both, by becoming members of the Beneficiary Fund.

This will give mediums so contributing I learn from our Brother L. V. Moulton, the right to use the term medium of the National Spiritualists' Association; or medium of the Illinois State Association, or both, thus forever separating them in the public eye from swindlers who use the name of medium fraudulently.

And be it hereby Resolved, That we most earnestly recommend all Spiritualists to ask for the credentials of the Beneficiary certificate of one or both of these associations from all mediums who may visit their cities, and that our mediums shall use the designatory name which a membership of said department permits.

Personally, I want to say, Brother Chairman, that I never before understood that there was such a provision, or I should long ago have belonged to this beneficiary department, and I do not believe there are many of our workers have understood it.

The benefits of this becoming a member of and under the direct supervision of the National and State Associations are legion.

Brother and sister mediums, we will thus each be responsible for our own character and name.

The benefits of the protection offered in event of unjust accusation is beyond all price, and will immediately place each worker upon the same high plane before the public, that the workers of other denominations enjoy, by our using, in connection with our work the name of our state association, and also the name of our beautiful National Spiritualists' Association, whose work is the crowning glory of the truths of Spiritualism is the crowning glory of the mountain peaks of the 19th century, and whose work has already been made sacred to us by the noble lives, legal actions and pure unselfishness of our beloved Cora L. V. Richmond, our brothers L. V. Moulton, Francis B. Woodbury, Hiram Eddy, and many others, and, alas! is likely to be made doubly sacred to us by these martyrs who are losing health, strength, eye, even earth-life itself, in their efforts to bring it to perfection.

The resolution was adopted with great enthusiasm.

AFTERNOON SESSION.

Jenkin Lloyd Jones, pastor of All Souls' Church, Chicago, began his address by thanking the Spiritualists for the invitation to speak upon their rostrum and went on to say that he had met two classes of Spiritualists. One class said that Jones was a Spiritualist if he would only acknowledge it; the other class said Jones was a Spiritualist if he only knew it. He wanted to say to the first class that he was always ready to acknowledge anything of which he was guilty; to the second class that when he found out he was a Spiritualist he would let them know about it promptly.

"In the meantime," he added, "for twenty-five years I have been waiting patiently for D. Jones to come above or below or in front or behind or anywhere, and it has not come."

He was to talk on "What Is Spiritualism?" After saying at some length that it was nothing more or less than sublimated mind and that the more mind a man possessed the more spirituality he possessed; he fixed his eyes gravely on the enraptured females and said:

"I wish that you all had on your customary hats. I wish that none of you was bareheaded. I hope that some day woman will be so spiritualized that she will blush for her brutal instincts. Think of the thousands of beautiful innocent song birds of the field and fell robbed of life and plumage that your insensate, idiotic, monkeyish vanity may be tickled! Think of the fledglings in the nest crying for food, and crying in vain because their parents have been murdered to adorn the headgear of a female fool. Think of the innocent, happy, joyous, joy-giving lives of these innocent creatures, ruthlessly killed that you may primp and slumber and quiver before a mirror. Think of the damnable multitudinous murders perpetrated day in and day out for no reason, offered to the Moloch of your disgusting love of self. The shame of it! The horror of it! The black, bitter, burning outrage of it!"

After a vocal solo by Mrs. Ida Perry Clason, came more eloquent addresses by Hon. L. V. Moulton, Dr. Emma Nickerson Warne and Lyman C. Howe, each of whom gave to the patient listeners a reason of reason and flow of spiritual logic.

Evening Session.

Rev. Frank W. Millar, pastor Ryder Memorial Church, Chicago, read an address on "Ministry of Angels," running hurriedly through the Bible for his proofs, virtually delivering a Spiritualist sermon.

He was followed by music by Miss Whiting, addresses by Moses Hull, Mr. Woodbury and by Mrs. Richmond who extended thanks to everybody connected with or in attendance at the convention. Mr. Rice, of Chicago spoke in behalf of Mrs. Richmond, vice-president of the N. S. A., the prime and original mover in the mass-meeting, and thanking all parties working on committees under his appointment, not one of whom ever faltered or shirked a duty.

The following message from President Barrett, and authorized reply by Secretaries Woodbury and McGraith were read at this time:

Boston, Mass., Feb. 24, 1898.

Mrs. Cora L. V. Richmond, Handel Hall, Chicago.

Greetings to the great convention. May it deal a death blow to all frauds, and lead the way to perfect peace through organization.

HARRISON D. BARRETT.

Chicago, Feb. 24, 1898.

To H. D. Barrett, Pres't, N. S. A., Boston, Mass.

Dear Co-Worker and Friend:—Recognizing your valuable services and many sacrifices in behalf of honest mediumship, we know your heart will rejoice to learn that a state organization with officers who are live, progressive and active men, has been this day organized in this state, and that the work of organizing local societies under the state association will be vigorously pushed by the new organization. Immense attendance. People turned away from every session of the convention.

FRANCIS B. WOODBURY.

MARTIN MCGRAITH.

As a last resolution of thanks George B. Warne read the following resolutions:

Resolved, That this mass meeting extend its hearty thanks to Brother L. V. A. Rice, of Chicago, for the uniform courtesy, wisdom of judgment and alertness of action with which he has discharged the onerous duties of chairman of the local committee of arrangements for this convention.

Resolved, That as Spiritualists of Illinois we under that loyal hand of work, the Church of the Soul of Chicago, the assurances of our appreciation of the invaluable aid rendered by their tireless efforts to the success of this meeting.

Resolved, That we extend each officer and worker of the National Association present with us, a "heaven bless you" for coming, a "Godspeed" in your going, and an assurance that the Illinois latch string will always be out at your return.

We omitted to report in proper place the tests of Mrs. Hatfield Pettibone, which were good.

Following the last resolution came Mrs. Marian Carpenter, who gave about twenty-five or thirty tests—regular clenchers—in her sweet and pleasing style. She was given all the time she and the audience could agree upon, and made the world better and the audience happier by her loving messages from departed loved ones.

This was truly a representative convention of the cause of higher Spiritualism, and although about one-half the interested public had to be barred from the doors of the hall, owing to its limited capacity, was a meeting to be proud of, and one that every Spiritualist will speak of to his neighbor for some time to come.

The new organization is composed of representative Spiritualists and The Progressive Thinker reporter bespeaks for it almost an unprecedented growth, and through it a boom for the cause.

DR. T. WILKINS.

GHOST LAND.

In order to get that remarkable book, Ghost Land, the order for it in all cases must be accompanied by a year's subscription for The Progressive Thinker. You can not order The Progressive Thinker to be sent to you for one year, and then afterwards send for the book. The fact that you subscribed for the paper some time ago, not knowing about the offer of the premium (or neglecting to order it), does not entitle you to Ghost Land now by simply paying the postage, 12 cents. In each and every case a year's subscription for The Progressive Thinker must accompany the order for the book as previously announced. These conditions must be complied with in all cases, and don't write to us for any other terms, for they will not be granted.

This grand book, "Ghost Land," is a gift to all—to old subscribers as well as new ones, who comply with the conditions set forth in the above. Several, whose subscription to The Progressive Thinker did not expire for many years, have renewed for another year in order to get "Ghost Land." If you desire it, you can get it in the same way.

BEAR IN MIND.

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send remittances by check, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neighbor will soon advance ahead of him, and he will sneak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Yonango County, Pa. For sale at this office. Price 15c.

THE PRIEST, THE WOMAN

—AND—
THE CONFESSORIAL.
BY FATHER CHINIQUEY.

This is a most valuable book. It comes from an Ex Priest, whose character is above reproach, and who knows what he is talking about. Everybody should read it. Price, \$1.00. It contains the following chapters:

CHAPTER I.
The Struggle before the Surrender of Womankind Self Respect in the Confessional.

CHAPTER II.
The Confessional is the Most Terrible Prison.

CHAPTER III.
How the Vow of Celibacy of the Priest is made easy by Auricular Confession.

CHAPTER IV.
The highly-educated and refined Woman in the Confessional—What becomes of her after unconditional surrender—Her Irreparable Ruin.

CHAPTER V.
Auricular Confession destroys all the Sacred Ties of Marriage and Human Society.

CHAPTER VI.
Should Auricular Confession be tolerated among Civilized Nations?

CHAPTER VII.
Does Auricular Confession bring Peace to the Soul?

.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the mediums uttered in an article, but did not actually appear in person, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Grand Indian Council and dance will be given in memory of the Chief Red Jacket, by the members of the Progressive Spiritual Church, G. V. Cordingley, pastor, at Lakeside Hall, southeast corner 31st street and Indiana avenue, Saturday, March 13, 1898. Admission 25 cents. All mediums with Indian costumes are cordially invited to take part in behalf of the church. Prizes will be awarded for the best four Indian character costumes. A handsome oil painting will be awarded to the most popular lady of the evening. Several test mediums will be at each convocation service and give tests from the platform.

S. C. Tracy writes from somewhere, about beautiful lectures by somebody—name and place not mentioned. Moral:—evident to all writers.

J. B. Craddock writes: "I am a delighted reader of The Progressive Thinker and other spiritual papers during twenty-five years. For over forty years I have had direct communication with spirit friends, even twenty years before I heard of Spiritualism. I have seen faces and forms of persons, and heard them speak, and what they said proved true afterwards. Some whom I did not know were recognized by others, and with language utterly unknown to me; and though the best phenomena I have seen has been in the light, we admit that darkness is necessary for development of life, and photos of life. The stars are best seen at night."

E. F. Carrington writes from Buffalo, N. Y.: "The Buffalo Spiritual Society has been favored with a very interesting series of lectures delivered by Mr. Johnston, of Buffalo. That they were interesting was manifested by the large attendance and praise worthy comments upon his remarks. The subjects of last Sunday were: 'What Can India Teach Us, and What Has It Taught Us?' The lecture was very instructive from the fact that Mr. Johnston has traveled through India, and was able to quote facts from personal observation. This society has made a practice of bringing out home talent whenever possible, and up to the present time, we have had the service of several very able speakers. We meet every Sunday at 2:30 and 7:30 p. m., in the A. O. U. W. hall, on Main and Court streets."

Brother Emmons writes from Galesburg, Mich.: "Mr. J. G. Jones, of Columbus, Ohio, has been with us a few days and holding trumpet sennances at the home of Julius Gault. The manifestations have been very satisfactory to all who witnessed them, making a number of converts to the beautiful faith, which is doing well considering the fact that this is an orthodox stronghold."

M. W. Lyman writes from Springfield, Mass.: "Mr. Oscar A. Edgerly, of Newburyport, Mass., closed a month's engagement with the First Society, Jan. 30. His lectures and tests gave the very best satisfaction. February 6, that grand worker, Mrs. Juliette Voss, pastor of the Independent Liberal Church of Greenfield, was the speaker. Mrs. Helen Palmer Russeque, of Hartford, delivered eloquent and inspiring lectures, February 13 and 20. The lyceum is increasing in numbers and the Ladies Aid hall is filled every Thursday at their sabbath."

J. W. Dennis, of Buffalo, N. Y., wishes it to be distinctly understood that while he is an out and out "Anti-Christian Spiritualist," and that he has no branch of any society that has any "free love" or "free love" clause in its constitution or by laws.

Mrs. C. H. Horne writes: "To the noble workers of our National Association, the Spiritualists of Illinois owe a debt of gratitude that only their earnest efforts in carrying out the glorious work of organization can in a measure repay; and among the many well-wishers of the National, and those ready to work in the new State organization, Mrs. Cooley and her church, of 77 31st street, Chicago, stand ready to work. Our Moses and Moulton, our Woodbury and dear Mrs. Richmond and Lyman C. Howe, have left to us a legacy of inspiration that will permeate the entire state in the coming work, and return again to bless the National Association."

Frank T. Ripley is to be at El Paso, Texas, for a few weeks more, then he goes to St. Paul, Minn., for two months. The Fitchburg (Mass.) Evening Mail of February 21, devotes a column to a report of a lecture by Dr. C. W. Hadden, on the "Spiritual Side of Spiritualism." The lecture closed with the following words: "Educate the masses; elevate the homes of the poor; purify politics; create a nation of honest men; oust the politician from place and power; use only; and tear the fingers of foreign capitalist robbers from the throat of honest American labor! Let us be so lifted up from the earth that soul and mind may have a chance to grow and expand; that humanity may live, not exist; that men may look up into the heavens and feel a free land; that America may tower above the nations of the past as tower the mountains above the sea."

Mrs. Ruth A. Wadsworth writes: "Here I am in Butte, Montana, among the Rocky Mountains, have been here since the first of November. Butte is about 1,200 miles from Minneapolis and one of the greatest mining towns in the West. The population is about 50,000—and a mixture of people here I assure you. The pay roll here is \$1,000,000 a month."

Simon Kittell, president of the Spiritualist society of Dunkirk, Ind., writes in recommendation of Rev. A. J. Iden, who has left the orthodox ranks and entered as a worker in the Spiritual field. The Dunkirk society has engaged him three times, and each time he gave entire satisfaction. He is highly respected by all, and is possessed of a good education. His home is Richmond, Ind.

J. E. Walker writes that one Prof. Riddell has been lecturing on Psychic Science, in a Baptist church at Grand Rapids, Mich. He asserted materialism as a positive fact, and told his audience they could call it Spiritualism or whatever they chose.

Mrs. F. A. Logan, of Alameda, Cal., writes of the good results of the Hull-Cover Debate, in stirring up the spirit of investigation; and to help the good cause along she would like to send a printed formula of instruction to earnest souls in every hamlet or city, for the formation of "Circles of Harmony," where home talent could be made available, mediumistic qualities unfolded, and the sick healed. "Where there are few Spiritualists, and those unable to hire talent, let me suggest a course to pursue by the help of the angels which will ultimately in glorious result, then cents in stamps will secure the necessary information." Address as above.

Mrs. Elizabeth A. Russell writes from Santa Barbara, Cal., of the joy and consolation that has come to her through Spiritualism. She has become clairvoyant, clairaudient, inspirational, and an automatic writer. The new light has led her out of the darkness of church dogmas, and out of church relationship. She writes: "I thank God every day for the great good that has come to me; my soul is filled with a new joy. We have some good talent here, our society is growing very fast, and I see new investigators every Sunday. Prof. W. C. Bowman, of Los Angeles, who lectured here two months, has been engaged for three months more, and the hall will be well filled every Sunday night. We have a flourishing auxiliary, which is a great help."

Dr. A. J. Gillespie writes: "I had for years been a believer in Spiritualism, and groping along in the dark trying to get some positive assurance of a future beyond, Shakespeare's 'bourne.' My daughters—three of them—in the last two years have developed into writing mediums, and by that means we hold some communion with our dear ones passed on. Now the murky clouds of doubt and despair are giving away to the sunlight of actual knowledge. We as yet are not able to see their loved faces, but can feel their presence ever near."

Byron Barber writes: "We have a little band of workers at Mineral Wells, headed by Dr. and Mrs. O. E. Dickinson, but we are at a great disadvantage, and are in need of a good medium. Our good little band, Santa Teo, in the same county, headed by C. C. Bradford, which is situated about the same way. Some of us have been excluded from the church on account of this 'heresy,' but that is necessary. It is only by such persecution that truth will be made to take permanent hold. This, too, looks like saying a great deal for one being a member of the church, as I am, but my time has not yet come to be 'cut off as a heathen.'"

Mrs. C. H. Clauber writes: "The Progressive Thinker contains a feast for the soul. When I come to selecting the good, I take it as a whole."

E. B. Clements thinks some things may exist that Elder Covert has no personal knowledge of, and because he has not been conversant with them is no reason he should deny their existence.

L. M. Rose writes from Rockford, Ill.: "Brother Eskelsen, trance speaker, is giving efficacious lectures here, and will represent the society here in the Semi-convention in Chicago. Mrs. Carrie Fuller Weatherford is here doing a good work as lecturer, test medium and teacher."

Frank S. Wellman writes from Mulliken, Mich.: "A. A. Finney, of Grand Rapids, held two very successful sennances here, the 9th and 10th of this month. The last night there were twenty in attendance, most of them being skeptics, and all went away fully convinced of the truth of Spiritualism."

E. J. Bowtell is speaking on Sunday evenings at Malta Hall, 103 Washington street, Birmingham, N. Y. A society is being organized in that city and a charter from the New York State Association will shortly be applied for. All friends to the cause are invited to join in the good work. His home address is 11 Isbell street, Birmingham, N. Y.

W. H. B. writes from North Tonawanda, Kas.: "I would say the first society of Spiritualism here is progressing finely, and there is quite an interest taken in the mediums meetings which meet every Thursday afternoon at the private homes of the different ones. We are contemplating a grand time here during the camp-meeting this season."

G. F. Cooper writes from California: "I send you inclosed a money order for subscription for The Progressive Thinker, giving tests and messages to those assembled from their loved ones who thought they had died, but woke up in the beautiful land beyond, and were anxious to send a message and have the doorway thrown open between the two worlds. Your valuable paper is for sale at our meetings."

A. Bishop Woodcock writes from Brooklyn, N. Y.: "The fraternity of Divine Communion held the Sunday evening service on February 20, at Arlington hall, to a large and anxious audience to hear the truth and philosophy of Spiritualism. The speaker of the evening was Jerome H. Port, Subject, 'Spiritualism as a Religion.' The meeting closed with the medium Ira Moore reading the National Association's address, giving tests and messages to those assembled from their loved ones who thought they had died, but woke up in the beautiful land beyond, and were anxious to send a message and have the doorway thrown open between the two worlds. Your valuable paper is for sale at our meetings."

W. W. Abernethy writes: "My wife and I are located at 1320 Central street, Kansas City, Mo., for a short time, and would like to meet the friends of the cause. We are also open for camp engagements for the coming season."

A grand concert and ball will be given by Mrs. DeLoux, at Shiller hall, 601 Wells street, Friday, March 4, 1898. Tickets, 25 cents.

Mrs. Belle Goddard writes from Lafayette, Ala.: "Mrs. Frances Buddick has been with us for one month and her work has given the greatest satisfaction to the most skeptical. It was through her mediumship that my husband and myself about two weeks ago first saw and knew our dear friends, and we are now rejoicing in our new religion would be mildly expressing ourselves. At a seance a few nights ago all were Catholics, and it was wonderful to see what great results were manifested."

Mrs. Steelman Mitchell, returning home from a three days' business trip, was suddenly prostrated with an acute attack of la grippe, affecting the heart. She asks the best wishes of her friends, and is too ill to see any one.

Dr. Carlos Wright writes from Lead City, South Dakota: "I am located for

the present in this mining city of the Black Hills. I find a large liberal element here, and plenty of mediumistic talent. Have one developing class composed of a Judge of the Supreme Court, an M. D., three ladies and myself—all mediums, and some fine work will surely follow. Shall organize other classes soon both here and at Deadwood."

C. S. Tidwell writes from Joplin, Mo.: "On the evening of February 23, we had a treat from the lips of the Rev. Roberts of Kansas City, a broad-minded, scholarly, 'infidel' preacher. The Brookway family are here. I desire the name and address of the secretary of the Winfield, Kansas, Camp-meeting."

N. V. B. writes from Payne, O.: "The citizens of this place have the past few enjoyed a treat in the presence of Rev. A. J. Iden, of Richmond, Ind., who is a true spiritual man and speaker, who makes you feel the better by meeting him, as a speaker he is thorough, interesting and instructive, teaching higher life by living it himself. All societies wishing an able, intelligent speaker, can find all they desire in Rev. Iden."

Geo. Hobbs writes that at a seance with Mary Craig Jacobs, in Indianapolis, in daylight, his wife and little boy came and conversed with him. There was no dark room nor trumpet.

Mrs. S. M. Lillibridge, of Colden, Mich., having read Elder Covert's claim that mediums, in all cases, produced by some mechanical arrangement, writes of incidents in her own home experience, proving that the Elder is incorrect in his claims. The Elder is sadly given to stating as fact what are merely the offspring of prejudice, and evolved from his own very unreliable "inner consciousness."

Prof. J. W. Kenyon lectured at Lynn, Jan. 30, at Providence, Feb. 13. He will deliver the next lecture at the Seminary in Providence, March 27, followed by tests, by Mrs. Kenyon. He will lecture in Fitchburg, March 20, and at Onset Bay Camp-meeting, July 5, 7, and 9, and in company with his wife will give class instruction in spiritual science during July and August. Address him for dates of 1898 and 1899, at 205 Prospect street, Cambridgeport, Mass.

Ben E. Mayan writes from Indianapolis, Ind.: "My wife and I, through her engagement with the Louisville society, Sunday, Feb. 27, and we will both be open for engagements anywhere on reasonable terms, to lecture, hold parlor meetings, give lessons in psychic science for the development of various phases of mediumship, hold public test meetings for clairvoyance, psychometry, etc."

Mrs. Maggie Gault has been engaged as one of the test mediums at the Semi-centennial celebration of the local societies at Rochester, N. Y., March 27 to April 3. The other mediums are Mrs. Z. B. Bates, Mrs. Anna E. Thomas and Mrs. A. Atcheson.

G. W. Kates and wife will accept calls to lecture and give tests next fall and winter. Address them at 234 Monroe avenue, Rochester, N. Y.

Lyman C. Howe was an active and efficient worker, among many others, at the late mediumistic convention. He returned to Milwaukee on Saturday to finish a two months' engagement there. For March he goes to Paw Paw, Mich.

Mattie E. Hayden writes from Louisville, Ky.: "I have almost finished my engagement in this city for the People's Spiritualist church, and am proud to say it has been a success every way. The Auds tried to run us out, when they found the boldness of the worthy president and the members who went to go on with their work, they would like a weed before the scorching sun, and all is peace again."

Prof. J. W. Kenyon and Mrs. Kenyon lectured and gave tests to crowded houses in Providence, R. I., Feb. 13. Mrs. Kenyon will lecture and give tests in Pawtucket, Feb. 20; Lynn, the 16th, before the Ladies Aid; the 19th before the Arthur Dodge society; also March 20, at Fitchburg, Mass., and in Providence, Feb. 27, and will conduct the anniversary services in Providence, R. I., March 27. Societies address Mrs. Kenyon for dates at 205 Prospect street, Cambridgeport, Mass.

Mrs. Marian Carpenter spoke at Galesburg, Mich., last Tuesday and Wednesday evenings.

Thomas Wallace writes: "The many friends of Dr. W. T. Parker would like to publicly express their sincere thanks to him for his untiring efforts in behalf of the progressive side of spiritualism in Englewood the past two years. Having been called to other fields of labor, they sincerely wish him abundant success."

Dr. W. T. Parker writes: "The Spiritualists of Englewood have completed an organization and elected officers to be known as the Universal Spiritual Society. President, Dr. W. T. Parker; vice-president, Miss Lizzie A. Gordon; secretary, Mrs. Josie Brady; treasurer, Mrs. Eva Webster. The society meets every Sunday at Hopkins Hall, 528 West Sixty-third street, over post office at 2:30 and 7:30. They have engaged Mrs. Carrie Fuller Weatherford as their speaker."

J. Osborne Lunt writes from New York City: "I attend Mrs. H. T. Brigham's meetings, which are a great help. She is a grand inspirational speaker."

Mrs. M. Klein, speaker, desires to make engagements with camps for the coming season. Terms reasonable. Address her at 806 S. Washington street, Van Wert, Ohio.

Dr. F. W. Ravlin, soon to start on his way East, would like to make engagements with societies en route, up to June 1, when he expects to be in attendance upon the Jubilee anniversary meetings at Rochester. He is also open for camp-meeting engagements. Mrs. Ravlin will accompany him on his eastern trip.

J. M. White writes from Beatrice, Neb.: "Spiritualism is making slow progress here, as a division in the society prevents the harmony that should prevail. Mr. L. Pethoud serves the society as speaker, and his work is very good. I shall remain here until March 1, and if the interest revives, I may stay longer. The test circles are well attended and many are desirous of investigating if they only dared. My address is 623 Ella street."

Prof. C. Whitaker writes from Birmingham, Ala.: "In my peregrinations, I stopped for awhile in New Orleans, and after some inquiry I discovered on Camp street, the meeting place of the New Orleans Spiritual Society. I found that the society has a great desire to contend with in consequence of the unfriendly attitude of the council, as exhibited by the Storey ordinance which aims to prevent spiritual manifestations of any kind, and distinctly prohibits any charge being made for sittings. Consequently, every medium afraid that he or she will be arrested if a charge is made, and naturally there is a great deal of suspicion that each caller may be a spy. I found there some earnest Spiritualists, notably Captain Massey, the president, also Brotham Brodie, Humphrey and Patterson. Several ladies also take a deep interest in their work. It was my pleasure to

give some readings before the audience, and also a lecture on astrology, which was kindly received. From New Orleans I came to this place (Birmingham) and although I have made inquiry of M. D., three ladies and myself—all mediums, and some fine work will surely follow. Shall organize other classes soon both here and at Deadwood."

"Don't Worry" Circle.

We call the "Don't Worry" movement begun in New York by S. F. Seward, a good one in many respects. It might be improved and a goodly share of its religion left out and some of its rules modified. It is really mind cure, with a religious inclination—a good deal of an inclination.

There is too much worry, and not enough calm reliance on the things that must come. The inevitable will happen, and crying will not restore spilled milk, or make the dead hold more tomorrow. The Spiritual Don't Worry Circle should hold to the following rules:

1. Consider that you are an immortal spirit; the heir of infinite possibilities.
2. That all your ideals will be realized in the future, if you avail yourself of the means in your hands.
3. Cultivate charity and fraternal love.
4. Realize worry as an enemy which destroys your happiness and robs you of your strength.
5. Understand that it can be overcome by effort.
6. Realize that it can do not the least good; that it wastes vitality and weakens the mental faculties so that they have no good chance to win in the conflict of life.
7. Help and comfort those in need.
8. Forgive. Hate not. Life is too short here for enmity or quarrels.
9. Have neither envy nor jealousy, but do what you find to do at your best, and be glad if others can do better.

This is an improvement, yet it is a narrow foundation, but the "don't worry" is broad enough, for if we reach that self-control where nothing worries us, we are attaining a high excellence and have proven worthy of many other gifts.

HUDSON TUTTLE.

Lake Helen, Florida.

The third Sunday of the fourth session of this organization witnessed a still larger attendance. A clear sky, cool west wind, thermometer at 12° o'clock, 88, made the day an ideal one for this latitude. Mr. Grumblin spoke in the morning upon the philosophy and science of materialization. He treated the subject in a thoughtful manner, closing with a strong denunciation of those mediums who practice fraud in their seances.

In the afternoon, Mrs. Sheets addressed the fine audience upon the "Origin of the Personality."

Mrs. Maggie Wale was very successful in the morning upon the philosophy and science of materialization. He treated the subject in a thoughtful manner, closing with a strong denunciation of those mediums who practice fraud in their seances.

On Wednesday, February 23, Fred P. Evans, of San Francisco, lectured in the opera house at Deland, and gave an exhibition of independent slate-writing.

Dr. Mary Jane Wright, of New Haven, Ct., high by direction of her spirit guides, inaugurated an Indian camp. The opening meeting was held Sunday, February 20, and was conducted by Dr. Wright, entranced by the spirit Indian called "Liliane," who gave satisfactory tests to a number present—one of special interest to Mrs. W. Barnes, of Kokomo, Ind., who with her husband, is studying the phenomena.

Prof. J. W. Kenyon, through spirit power, produced some astonishing results the past week in independent slate-writing. Mr. C. P. Peck, of Apalachicola, has received two test letters, written on the inside of a pair of hinged slates brought from home, besides giving six other slates filled with personal messages. All these were obtained in broad daylight, the slates lying on top of the table while Mr. Peck's hands were upon them.

The meeting continues until March 20, and many interesting features of this session are to come.

H. A. BUDINGTON.

UNFINISHED STILL.

A baby's boot and a skein of wool,
Faded and soiled and soft;
Odd things, you say—no doubt you're right—
Round a seaman's neck this stormy night,
Up in the yards aloft.

Most likely it's folly; but, mate, look here;
When first I went to sea,
A woman stood on the far-off strand,
With a wedding ring on her small, soft hand,
Which clung so close to me.

My wife—God bless her! The day before
She sat beside my foot!
And the sunlight kissed her yellow hair,
And the dainty fingers, deft and fair,
Knitted a baby's boot.

The voyage was over; I came ashore,
What think you found I there?
A grave, the daisies had sprinkled white,
A cottage, empty and dark as night,
And this beside the chair.

The little boat, 'twas unfinished still;
The tangled skein lay near;
But the knitter had gone away to rest,
With a baby asleep on her quiet breast.

Down in the churchyard near.
—Exchange.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price 75 cents.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes, Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"Thomas Paine: Was He Jewish?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

From Two Worlds, London, England.

OTHER BIBLES—WHAT THEY SAY
Vedas, or Bible of the Hindus. Some of the hymns of the Rig-veda are believed to have been composed 2,400 years before Christ, or above 4,200 years ago.

THERE IS ONE SUPREME MIND which transcends all other intelligences... it pervades the system of worlds, and is infinitely beyond it. The man who considers all beings as existing even in the Supreme Spirit, and the Supreme Spirit as pervading all beings, henceforth views no creature with contempt.

THE VULGAR
look for their gods in water; the ignorant think they reside in wood, bricks, and stones; men of more extended knowledge seek them in the celestial order; but wise men worship the Universal Soul. There is

ONE LIVING AND TRUE GOD; everlasting, without parts or passions; of infinite power, wisdom, and goodness, the Maker and Preserver of all things.

There is nothing desirable except the science of God. Out of this there is no tranquility and no freedom. The sacrifice of a thousand horses has been put in the balance with one true word, and the one true word weighed down the thousand sacrifices.

NO VIRTUE SURPASSES that of veracity. It is by truth alone that men attain to the highest mansions of bliss. Men faithless to the truth, however much they may seek supreme happiness, will not obtain it, even though they offer a thousand sacrifices. There are two roads which conduct to perfect virtue; to be true, and to do evil to no creature.

Let the soul of mine which mounts aloft in my waking and my sleeping hours, an ethereal spark from the Light of Lights, be united by devout meditation with the Spirit supremely blest and supremely intelligent.

EXTRACTS FROM CONFUCIUS.
The firmament is the most glorious work produced by the Great First Cause.

What is called reason is properly an attribute of 'Tien, the Supreme God. The light which he communicates to men is a participation of this reason. What is called reason in 'Tien is virtue in man, and when reduced to practice is called justice.

To think that we have virtue, is to have very little of it. Wisdom consists in being very humble, as if we were incapable of anything, yet ardent, as if we could do all.

When thou art in the secret places of thy house, do not say none sees me, for there is an intelligent spirit who seeth all. The Supreme deity into the recesses of the heart, as light penetrates into a dark room. We must endeavor to be in harmony with his light, like a musical instrument perfectly attuned.

Mankind, overwhelmed with afflictions, seem to doubt of Providence, but when the hour of executing his decrees shall come none can resist him. He will then show that when He punished He was just, and that He who was never actuated by vengeance or hatred.

How vast is the power of spirit! An ocean of invisible intelligences surround us everywhere. If you look for them you cannot see them. If you listen, you cannot hear them. Identified with the substance of all things, they cannot be separated from it.

He who knows right principles is not equal to him who loves them.

EXTRACTS FROM ZEND-AVESTA.
Zend-Avesta, or Bible of the Parsees. Believed to contain the words of Zoroaster, who, it is thought, was a contemporary of Abraham.

God appears in the best thought, the truth of speech, and the sincerity of action, giving through his pure spirit, health, prosperity, direction, and eternity, to this universe. He is the Father of all truth.

Attain thou to the sphere of intelligence at whose centre is the fountain of virtue, which is all within you. The immortal depth of the soul should be the leader; but vehemently extend your eyes upward. The soul, being a splendid fire, through the power of the Father remains immortal, is the mistress of life, and combines in it the perfection of the world.

Let us be such as help the life of the future. The best way of worshipping God is in allaying the distress of the times, and improving the condition of mankind.

Your only savior is your deeds. Do as you would be done by. Treat old age with reverence and tenderness.

To refuse hospitality, and not succor the poor, are sins. The heavens are a point from the pen of God's perfection. The world is a bud from the bower of his beauty. The sun is a spark from the light of his wisdom, and the sky is a bubble on the sea of his power. His beauty is free from a spot of sin, hidden in a thick veil of darkness. He made mirrors of the atoms of the world, and threw the reflection from his own face on every atom.

EXTRACTS FROM THE TRIPITAKA
The Tripitaka, or Buddhist Bible, written 645 B. C., revised 250 B. C.

From earliest dawn till setting sun each living soul might tend to self-advantage, reflecting thus: My foot, firm planted on the earth, should make my think, "Am I advancing on my road to heaven?"

Only the religious man is good. And what is religion? It is the perfect agreement of the will with the conscience.

If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the great conqueror of conquerors.

Let a man overcome anger by love; let him overcome greed by liberality, let him overcome the greedy by liberality, let him overcome the greedy by liberality, let him overcome the greedy by liberality.

EXTRACTS FROM THE KORAN.
The Koran, or Mahometan Bible. God is one God, the eternal God. He begetteth not, neither is he begotten; and yet there is not anyone like unto him.

Thou needst not raise thy voice; he knoweth the secret whisper and the yet more hidden.

It is he who hath sown you in the earth, and unto him shall ye be gathered.

One hour of equity is better than seventy years of devotion.

God hath commanded that ye worship no one beside him.

God is the light of the heavens and the earth. His wisdom is a light on the wall, in which burns a lamp covered with glass; the glass shines like a star; the lamp is lit with the oil of a blessed tree—no eastern, no western oil—it burns for whoever seeks light.

From The Freethinker, London, England.

THE GOOD OLD CROSS.
Captain John Hawkins, the first Englishman who ever sailed on a slave-ship, sailed in 1562 for Sierra Leone, where he captured three hundred negroes. These he sold handsomely at Hispaniola. In the following year he set sail with five vessels to play the part of a robber and murderer on a grand scale. Finding the natives at Caye Verd to be "a nation very gentle and loving," he thought to kidnap a lot of them easily, but he was disappointed. Proceeding south to Rio Grande, he went every day on shore, burning and spoiling the villages, and carrying off many of the natives. These he sold in the Spanish American settlements, forcing the colonists to purchase them at his own price.

THIS SLAVE-DEALER was a very pious gentleman. He drew up a set of rules for his men, two of which were "Serve God daily," and "Love one another."

AN INCIDENT LIKE THIS shows the sort of connection that usually exists between religion and morality. When it comes to stealing, any other profitable crime, particularly at the expense of the heathen, your Christian religionist knows how to combine piety with business, and the most beautiful sentiments with the most damnable practices.

THE GREATEST THIEVES.
The Christian nations are the greatest thieves, liars, and hypocrites on this planet—and John Bull is well to the front in the competition. All over the world they are stealing territory, partly for self-interest and partly for grandeur. It is not their plan to go with a straight, bold blackguard face to the natives, and say: "We want your land, so let us have it, or we'll blow your brains out." That would be too rude, too un-Christian, and positively wicked. So they go to work in another way. They pick a quarrel with the natives about something or other—anything will do; then they draw up a document a mile long, proving the natives to be entirely wrong, not only in the matter of territory, but in every way abominable; and then they appropriate the land they want, and always meant to have, in the name of Christianity and civilization. By and by the natives disappear, and the Christians who fill their places talk about the wicked savages who dwell there before they came, and how Providence swept them away to make room for better people.

THE Mysterious ringing of one of the electric bells in one of the private rooms of the Polyclinic Hospital, the pretty nurses of that institution go about in fear and trembling, says the Philadelphia Inquirer. Of course they are not thus affected during the day or in the early part of the evening, but when the dark shadows gather in the hallways and after the old bell in the Arsenal slowly clangs out the midnight hour their fear commences. It is not superstition that is the parent of this fear, but cold, hard facts, which are as inexplicable as they are mysterious.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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NO. 433

MEDICAL SCIENCE AND MEDICAL PRETENSIONS

The Question: Who Are the Quacks? Is Answered by Plain Historical Facts.

Medical Fads Dissected by the Keen Scalpel Welded by the Master Hand of Hudson Tuttle.

I have all respect for the honest physician in his earnest, patient combat with disease. I know his heart is in his work, and that he is ready to visit his patients even at the risk of his own life, and to use every possible means for their recovery. It is not this class who clamor for protective laws. They are for a free field where the most successful wins. An envious class of big game has so persistently urged the attention of the various legislatures, that in many of the states laws have been enacted for the protection of medical practice, that have no counterpart except in the Dark Ages. It is made a crime to brew a cup of herb tea, or perform massage, and an attempt is being made to give the doctors exclusive right to mesmerize!

To show how vulnerable, and fallible this medical science is, is my present object, for a system that assigns the right to prescribe remedies for life or death, to the exclusion of all others, should be infallible, and as absolutely demonstrable as mathematics.

The history of medicine from Hippocrates' time to the present is interesting as a series of theories of practice, pronounced by the "regulars" as infallible and constantly overthrown by quacks, whose wild theories are revealed, to be in like manner overthrown.

To come down to recent time, within the memory of not aged persons, bleeding was held by the "regulars" as the first thing to do on visiting a patient. They said they must take away the "bad blood." If the victim was cold it was the bad cold blood, and if in fever the bad black blood; if there was full habit, it was to get the surplus blood, and if anemic, to get the thin blood out that the new might be better. The doctor came with lance and cup, and a bottle of leeches, and it was a question which was best for blood—the lancet or the leeches. In fact the honored physician became known as a leech.

After getting the victim well weakened, his stomach had to be "cleansed" with an emetic, and his bowels with a purgative, and after this, the regular treatment began, in which mercury was the chief remedial. Salvation followed as a "healthy indication," general poisoning, a diseased liver, kidneys, spleen, dyspepsia, and miserable life. One knew just what to expect if the doctor came. His "saddle-bags" were as much as a man could carry, and a bowl of horrible stuff was a dose!

Now there is no blood-letting. Physicians say in many forms of fever it is death to bleed. There is no giving mercuries, unless some foreign substance is in the stomach, and no cathartics unless indicated, and mercury is most cautiously used.

The average length of life has increased! The homeopaths came and performed wonders with infinitesimal pellets, and the "regulars" concentrated their remedies, until scarcely more bulky, and carried their treatment to a small pocket case. A very small lozenge not bad to the taste, is now prescribed instead of the big bowl of steaming herbs.

The quack homeopaths brought a good share of this change. Yet if it is bad practice now to bleed and purge and vomit, and poison with mercury, antimony—once a lauded remedy—it has always been, and on this altar of medical ignorance and pretensions untold millions have been sacrificed.

Coming down to the present time, the discoveries made by the microscope of disease germs, has given rise to an entirely new theory of disease. For ages the cause has been held to be bad humors in the blood, now it is germs, and for every disease a special form. The cure of small pox, by the method of inoculation, is the best example, get the examples, and doctors all over the world have been engaged in making "cultures."

Brown-Sequard, in his "Researches," found the elixir of life. He brewed it from the generative organs of the dog and sheep, and Hammond, once Surgeon-General of the United States Army, endorsed him, and he had a large following. I write this to show how little confidence physicians have in old theories, and that they have no scientific method of testing the new.

Brown-Sequard died with this loathsome elixir distending his lecherous veins. On the heels of the elixir came Koch's "cure" (?) for consumption. That disease is claimed to be caused by bacilli, and these he cultivated, and tamed and injected into the blood. The poor victim died a martyr to his misplaced faith.

Physicians believed, or at least sent for the poison "culture," and after killing a few patients—more or less—concluded that the remedy was fatal than the disease. The tuberculous bacilli would not leave or die at the command of the doctors—not as readily as their patients.

Then came Pasteur with his "culture" for the rabies. In its decoction he had subjected countless animals to tortures such as Torquemada would have shrunk from with horror. His "discovery" was received almost unquestioningly, a great hospital was erected for the culture of the "virus," and its injection into the veins of those who had been bitten. Years have passed and now the more thoughtful physicians doubt the efficacy of the treatment. Dr. Bell-Taylor, of England, than whom there could be no higher authority, says:

"I regard this so-called wonderful discovery as the most extraordinary delusion which has afflicted men of science for centuries."

Dr. Peters, of the Academy of Medicine, Paris, says: "It did not cure hydrophobia, but gave it."

Now as the latest, we have anti-toxin

looking around for something to do, stumbled into the manufacture of poison in a large way, and its laudation as a digestive. How did he meet the increased demand? The poor and abused hog was called on to contribute. He went to the great slaughter house, and had feeding troughs arranged covered with heavy wire netting. Steam-ing food was thrown into these troughs, and then the hogs were turned in on their way to slaughter. Hungry and thirsty, they became excited over the tempting food and fought along the netting unable to obtain a taste. After an hour they were killed and their stomachs found filled with gastric juice, secreted by their desire for food. This was purified, bottled and dealt out by doctors as a cure for indigestion, dyspepsia, etc.

It was the "faculty" recommended it to be? Will the digestive of a hog digest food in the human stomach? It will, as a food of a hog is digested, but whether it will perform that subtle chemistry as it is done by the gastric juice of the human stomach is another question. The horrible picture of the fighting, hungry, thirsty swine is so repellent that the remedy becomes repulsive.

Talk about the whimsical medicines of the Chinese doctors, as dried toads, snakes' heads, or black cats' eyes, how much more "scientific" are these macerations of the offal of the slaughter house?

Oh, you say, this is "regular" "scientific" practice! I am glad to be informed. I am glad that the wine of iron and beef's blood, this double extract of liver, this pedicured syrup of kidneys, this elixir of ovaries, this decoction of pancreas, this emulsion of cauliflower, this elixir of tripe, known as pepsin, this steepings of the various organic sewers, of hogs, and cows and sheep, are scientific preparations, and the patients who swallow these steeped essences of nastiness are cured or killed "according to medical science!"

Quackery! Yes, quackery should be put down by law; and the doctors who dose their patients with these new remedies should be protected in their rights to force them down the throats of their victims. They should be allowed to write their prescriptions in unknown characters, for if their patients knew what they were swallowing they would prefer normal death to death by the doctor.

From the horrible suffering inflicted on helpless animals, it would be reasonable to expect that the zealous doctors would not hesitate to attempt experiments on human beings. We are not surprised that they urged a bill before the Ohio legislature to have all capital criminals given over to them for vivisection! That is, to be dissected alive!

For experimentation, with remedies and inoculations for patients at the charity hospitals are at their mercy, and the opportunity is not lost. A physician who had just taken a post-graduate course at a famous medical school, speaking of the methods of the "great" surgeon who presided over the clinics in the hospital, said that he removed a tumor from a woman and wishing to prove his method of closing the smaller arteries, he left the patient alone. What was the result? The next morning the woman was dead from hemorrhage! The new method had been tested and her life taken by the murderous hand of that surgeon!

Dr. Leffingwell, in a paper read before the American Humane Society at its Nashville meeting, October, 1897, on "Scientific Assassination," gives an account of the practice of a physician who undertook to treat a patient in charge of a quarantine station in South America. He was an M. D. with a diploma showing the world that he had acquired all the knowledge the medical colleges can give. He began a culture for the discovery of the microbe producing yellow fever. His experiments in inoculating animals with the dread-dread poison did not prove his discovery, and hence he did not hesitate to take human beings. He could not hope that any one would volunteer for this sacrifice for the promotion of medical science. He must choose his victims among the poor, ignorant, and those not able to defend themselves. He found these in the newly arrived immigrants crowded into the quarantine hospitals, and whom as a trusted doctor he was bound by humanity and honor to care for and protect. Yet with a fiendish lust for cruelty, he deliberately selected five victims, and pretending to administer medical treatment, injected into their veins the carefully prepared poison, to which the venom of the rattlesnake, or of vorara is as anodyne. This "scientific" physician stood by and fiendishly gloated over the writhings of his victims. How well he enjoyed their sufferings his own words reveal. Never an inquisitor was more delighted in the torture inflicted than this doctor. He had given the yellow fever in its most dreadful form. He had discovered that he could inoculate the fever which a physician would have known before hand. He says: "The fever, the hemorrhage, the vomit, the fatty degeneration of the liver, the headache, the backache, the inflammation of the kidneys, the jaundice, the delusion, the final collapse, in fine, all the conjunction of symptoms which constitute the basis of the diagnosis of yellow fever I have seen unrolled before my eyes, thanks to the potent influence of the poison made in my laboratory."

A present fad with "medical science" is the extracts from various organs of animals. Thus a well-known firm with extensive connections puts up in attractive bottles, extracts of the pancreas, kidneys, liver, ovaries, testicles, thyroid gland, the stomach, etc., recommended for the various diseases in the allied organs of the human being. Wonderful cures are reported, and physicians experiment with their patients. Are there any healing virtues in these extracts, from the refuse of the slaughter pens? It has not been proven. Their trial is as pure empiricism as ever was practiced by a border "root doctor." Its "science" is a reversion to the belief of the savage that part supports part, and to eat the heart of an enemy would strengthen their courage. The craze began when a certain country doctor moved into the city, and

A DREAM OR VISION. THE CREED QUESTION.

It Has a Special Meaning.

To the Editor:—I desire space in your paper to make a statement of a singular dream I had a short time ago. It was in the night when deep sleep had fallen upon me, conferring rest and sweet repose to the physical body, the intangible and intellectual ego was aroused into activity by hearing distinctly spoken the word "Come." In response to which I left this physical body and seemed to be floating in the ether surrounding our world, and was enabled to take a birdseye view of different things and objects beneath me. A grand variety of scenery, of lands and water, of men and animals, could be seen, yet not distinctly. All seemed enshrouded in something which gave forth a pale, dim light. Our aerial journey was brought to an end by a mountain, whose top was out of sight. We descended the base of the mountain, and gliding around it in making the circuit discovered four archways or openings leading into it. While contemplating the meaning of these, we again heard the command, "Come!" This incomprehensible force carried us on to where the passage ways came together near the center of said mountain where we were ushered into a large, illuminated hall. In the center of the hall was a raised platform, and on it was sitting a large monster bearing some resemblance of man. It was not a living entity, but an image resembling gold in color. I saw the words directly above this image, "God, Mammon." The hall was filled by an intelligent and respectable looking crowd of persons who seemed to be paying their respects to this image by bowing down and prostrating themselves before it. Mentally I asked the question, what did this all mean? I, by impressions, received this answer: "What you first saw was the earth and its inhabitants, living under a shadow cast upon them and their surroundings by this mountain of ignorance. The tunnels leading into this mountain had been dug out by four classes of men, the priests, the lawyers, the doctors and the politicians or rulers. These four classes co-operated together to keep the masses in ignorance and discordant one with another, and by this means enslaving them while they fattened and grow rich off their labors."

This scene faded away and again I heard the voice say "Come." I found myself in a vast, open space, being led by the same unknown force toward a light, glimmering in the distance like the reflection of electric lights in the atmosphere over some city. I soon floated into this light; I could not discern the cause of it, yet the scenery I saw resembled the same we saw before having a dark and gloomy appearance. Now it was lighted, presenting a radiant and cheerful appearance. A range of mountains loomed up into view, smoke seemed to issue from the tops of some of them, while others glittered like silver. I was set down at the foot of one of these mountains which sent out smoke. There were large rents in the side of this mountain, presenting jagged, rocky appearances. I was forced into one of the rents in this mountain into total darkness. I saw that I was kept in motion, in a little while a gleam of light was seen among the broken rocks which led into a cave. Here I beheld a scene I could not fully describe, giving only an outline of what I saw. A vast cave containing an army of men employed in mining, with no clothing around the loins. All seemed to be in a hurry, sweat pouring from their bodies. Some were working with picks and shovels, others trundling some kind of ores, throwing the same into large furnaces, while others were working away at large bellows to keep the fire going; others were drawing off the liquid metal from these furnaces and pouring it into molds, other taking the bricks out of other molds and cording them up. This metal had the appearance of gold. While witnessing this scene for some cause, I know not what, I was aroused to consciousness in my old body. My first thought after waking up was of an orthodox hell.

I will leave this picture for the contemplation of the reader, to form his own opinion of the facts as presented. Please read II. Cor. 12th chapter, 1st to 8th verses. IRA SMITH, Grand Lodge, Mich.

Lake Helen Camp, Florida.

The fourth Sunday of this meeting has been held at 10:30 a. m. Mrs. Twine delivered one of her practical and pathetic sermons upon "The handwriting on the Wall," reading a passage of Scripture describing the feast of Belshazzar. She claimed that modern independent state-writing was of the same nature. The audience listened with closest interest.

In the afternoon Mr. Grumbine spoke upon "Affinity," explaining the laws of the material and spiritual world in relation to evolution, and showed how the proper centralization of the soul could only be maintained by a balance of the forces of attraction and repulsion, which secures true affinity. His lecture was deep and scholarly, and his delivery magnetic and intense.

Mrs. Maggie Waite gave a wonderful test séance at the close describing a great number of spirits each pointing out the people for whom they were intended.

DR. T. WILKINS.

Evidence of Christian Progress

About the first cause for encouragement in connection with the movement to Christianize the Mongolians in this country, is the report that a Chinaman in Worcester, Mass., has gone crazy through religious excitement.—Kansas City Star.

A proper secrecy is the only mystery of able-men; mystery is the only secret of weak and cunning men.—Chatterfield

Do Spiritualists Need One?

THE QUESTION ABLY ARGUED IN THE NEGATIVE.

I remember how in boyhood, while living in the vicinity of credulous Adventists, I once feared the crisis of the earth's life, the destruction of the planet as to the abode of mortals and its colonization by the sanctified.

This change was to come in one August night, and although my parents were unbelievers, I feared the change and dwelt much upon it; so when the day after the appointed night dawned clear and beautiful, and in going to the pasture with the cows I heard the birds sing sweetly, felt the soft breezes kiss my brown cheeks, saw the meadow-brook sparkle as it danced along in the sunshine, I thought of the folly fear, and the terrible, crippling, peace-destroying demon of credulity.

That morning, with its benediction of sunshine, zephyr and bird-song was a "bow of promise," and the promise was this, that while my reason remains clear and trembling, doubt and despair should never be and abide with me.

Because of this youthful experience, not one wave of trouble crossed my peaceful breast when Brother Loveland's article had been read and thought about by me.

This half-century since the advent of Modern Spiritualism has seen, among other things, the utilization of the force of electricity as a power carrier, an illuminator, and in many other offices acting as the rapid and potent agent of the human will.

It has seen the abolition of chattel slavery throughout all Christendom, and be it remembered, that a majority of the factors in the movement were avowed believers in the infant religion. Also it has seen longer strides taken by woman toward the place her due by Nature, by the side of her brother man in whatever position or walk of life she chooses to move.

Lastly, the past fifty years has seen more radical changes in the creeds and teachings of the churches of the western world than had been made in the five centuries preceding; so much for the progress of the world materially, mentally, and spiritually since the advent of the new doctrine.

The Professor says: "A cursory knowledge of the law of evolution should teach us the lesson that real progress cannot be achieved by the promulgation and acceptance of partial truth."

It seems to me that even "a cursory knowledge of the evolution of the mind" should teach the value of "partial truth," and that in installments have come those reforms that make us, the dwellers of the twentieth century, richer in those things that make life worth living than were any of our predecessors.

Furthermore, the entire truth is not known, the jury of the people cannot yet render its final verdict on the evidence is not all in; nor can the great world unite on any decision as yet—witness the many creeds and shades of beliefs.

Partial truths constantly come to the unbiassed, and the favored possessors of such minds are as constantly changing their beliefs; this change may be in seemingly unimportant items, yet the aggregate makes the difference between the Catholic and the Agnostic.

While there may be some Spiritualists that are content to go on and on like Tennyson's brook, with slate and spelling-book of phenomena, the great body of avowed believers are awake to the great movements, and take active honorable part in them, too.

While I would claim to be a radical in politics as in religion, I would not mix them, for the very men that would otherwise assist in the securing or maintenance of what we thought best would not agree with me in either the one or the other, and because of this prejudice would withdraw the needed support.

Thus the upbuilding of such a Utopia as Brother Loveland pictures is to be the work of the Idealist (the great evolutionary factor in society) in the future is most pleasant to contemplate, but I doubt if it can be brought about by the dissemination of mixed truth, that of religion and politics by one body; of course we believe that when such conditions obtain, one belief only is broad and tolerant enough to include, to fraternize all.

Much fraud is charged in the doings of mediums, and no one in the ranks deprecates this fraud more than myself, but honest, earnest workers conscientiously strive to eradicate these weeds, and our efforts give promise of their cure, while it brings discredit upon the Spiritualists, does not in the least lessen the truth of Spiritualism itself, and the persistent investigator is sure to be rewarded for his patient and continued search.

Now, as to the adoption of a creed by the Spiritualists; I think that creeds may be all right to determine the slight differences between the members of the churches but the greatest difference between any one of these and us is the knowledge of continued life and the knowledge or belief in the communion of the living and the so-called dead.

As criticism on Brother Blodgett's creed, I would say, as I did to the sentiments of the earlier article, that I do not deem it advisable to mix religion and politics; also that the basis, and as it seems to me the only essential of a Spiritualist's belief, the communion of carnate and decarnate spirits, has been omitted.

Creed (credo, I believe) is a matter that need not affect us; we know, and that knowledge makes us Spiritualists, whatever theologic belief or absence of same we may favor.

Should anyone care to know what I would substitute for the churches' creed, I would answer Yankee-like by asking a question: "Who would you give a man to replace a tutor that had

long troubled the body corporeal as the creed has the body ecclesiastic? Nothing. Well, that is what I would give the Spiritualists for a creed; and above all things no shackles to bind the oncoming generations in their search for truth and peace.

Likewise, the best legislation that can be enacted, often, as Charles Sumner said, "Consists not in framing new laws, but in repealing old ones."

In a republic where each man is the equal of every other and the officers of the nation are the servants, not the rulers, of the people, the responsibilities of government and of morality rest alike on each individual, rather than on the king and the court on the one hand, and the archbishop and his minions on the other.

The unthinking voter bound by party ties can be reckoned on to act with his organization, but the thoughtful man heedless of the epithets "turncoat" and "mugwump," treats each election as a new issue, rather than a skirmish between two parties, to one of which he owes allegiance; so in religion as in politics I ask the right to maintain my personality, and prefer to be left free and unbound by any statement other than the belief in communication of the living and the so-called dead.

When I avowed my belief in such communion, the world called me a Spiritualist, and however much my belief in other religious or ethical matters differ from those I held at that time, I claim that so long as I retain that belief I am a Spiritualist, nor do I wish to bar or expel others from our ranks because of their refusal to subscribe to for observed facts.

The forming of creeds by which to measure men belongs to that period of the world's history when phylanthropists strove to find facts favoring pet theories, rather than the true scientific method of erecting theories to account for observed facts.

Let us then, unbound by articles of faith, give our support to the business organizations of our fellows, endeavoring to so teach and live as to lead men, to whatever sphere or pursuit of life, to liberal, honest, thoughtful action; eager ever to turn off brother man to the light, that unfeeling he may know of his future, that we may acknowledge the omnipotence of love, that our lives may be earnest, active, yet patient, since

"Heaven is not reached at a single bound."

We build the ladder by which we rise from the lowly earth to the vaulted skies.

And we mount to its summit round by round.

ARTHUR C. SMITH.

N. Newburg, Me.

Illinois State Spiritualists' Association.

In view of the fact that there are many Spiritualists who do not understand how it is that a state organization could be organized at the recent mass-meeting when we had one already, it may be fitting that we explain the matter to such readers who are still in the dark about the subject.

In order to make our State Association, chartered July 16, 1896, (I think that is the date) more effective and productive of the best results, it became necessary to obtain representatives from outside cities, thus making a practical state organization.

Some of us began figuring upon the feasibility of a midwinter convention to bring about the above result.

The N. S. A. also by its representatives conceived the same idea about the same time and made a call to that end soon after Mr. Warr's letter was published in The Progressive Thinker.

The official board of the I. S. S. A. agreed at a special meeting to co-operate with the promoters of the convention and commissioned two of its directors to tender the charter and entire effects of the association to the proposed new board of managers that might be elected by said mass-meeting.

The writer was legally authorized to make this tender, as secretary of the board of directors, which he did at the proper time, Wednesday evening, delivering the charter to Mr. McGrath, under the advice of Hon. L. V. Moulton, of the N. S. A. board of directors.

The committee of which Mr. McGrath was chairman took the matter under advisement and prepared a new constitution and by-laws to meet the requirements, and so reported Thursday morning. The writer made a formal tender of the effects and guaranteed the resignation of the old board and officers.

The offer was accepted and the new officers were there and then elected, and constitution and by-laws adopted.

Under the advice of Mr. Moulton, a special meeting of the old board and members was called at Mr. Jenifer's, 358 W. Congress street, March 2, 1898. The report of the committee was accepted and the resignation handed in and duly accepted by the members present. The new officers were elected and constitution and by-laws adopted, and the final transfer was declared complete. The former secretary, Mr. D. G. Hill was instructed to send to Martin H. McGrath, the present secretary, at Fulton, the entire effects of the association. The president now is Dr. Geo. E. Warr, 3402 Prairie avenue, Chicago, vice-president, Col. James Freeman, Bloomington, Ill.; treasurer, Ervin A. Rice, corner 17th and Clark streets, Chicago. These men are the newly elected officers of the old association that a few have clung to so long.

G. F. PERKINS.

AN EPIGRAPH.

This is the silent stage, where death stands warren.

While opens into God's celestial garden.

His soul passed through, bearing white seeds of duty,

Into that summer realm of fadless beauty,

From whence he visits us, to guide and strengthen

When life seems dark, and sorrows shadow

EMMA ROOD TUTTLE.

THE SOUL—ITS NATURE, ITS HOME.

Man the Living Intelligence, the Embodied Deity.

It may be truthfully said that there is nothing in all the universe but has an abiding place—a home. To the wandering exile the word "home" is ever fraught with the tenderest emotions, carrying his mind back to the halcyon days of his youth, to his own dear native land, where love's young dream first opened wide the windows of his soul, letting in vision after vision of loveliness, of that life which lay before him. To his tired and weary life, as he treads the sands of a foreign shore, the sweet strains of that tender, loving song, "Home, Sweet Home," come as an ever recurring lullaby, an everlasting benediction, that time nor distance may hush.

"Let us go home," may be heard in every vibration of ether throughout universal nature; far, far back to that morn when the stars are said to have sang a new song for very joy because a new world was born of multitudinous life through the evolving ages.

Man the living intelligence, the embodied deity in material form, responds to this universal sentiment, by building unto himself a dwelling place—a home, upon the material plane, where he may gather and garner the fruits of his love; while his soul is making ready its flight to its home. Where? Oh, where? asks the wandering child of time, "This is the problem we would solve, and its solution we seek from the standpoint of a mortal working along the lines of our Spiritual philosophy.

On every side we are met by conflicting theories concerning the soul, its nature and destiny. Whence? Whither? Momentous questions, that have engaged the attention of earth's wisest children, through all the ages, and yet no answering voice from scholastic shades or fields of rustic nature has ever come to quiet the inquiring, anxious mind; in vain do we ask of prophet and priest, or the oracles of Diana, for they are dumb, and the doors of her temples are forever closed. Whence? Whither opens and closes every life history. 'Tis writ on every leaf and spear of grass. 'Tis engraved on every stone and moving sand. We hear it in the billow's play and the surges' moan: Whence? Whither?

Whether the soul is the product of evolution or of its antithesis involution, or the result of the two forces working in unison, matters not so much, for the object we have in view: the nature of the soul, and to determine from its nature, its proper home. In this discussion we have assumed the "monad theory," of the soul's origin as the correct one. In doing this we may well join with Samuel and his school of prophets, in their rendition of the old fables and traditions concerning the creation, as given in the Book of Genesis, that "God breathed into man the breath of life—a living soul, that is, the life in man is God—the soul—the breath. The soul then, is God clothed upon with materiality, for the purpose of individualization only—God manifest in the flesh, a manifestation of God, one of a thousand modes of his manifestations.

This, then, brings us face to face with what is God: for if the life of man is his soul, and it must be so, for when the soul withdraws there is no life left in the body, as in transition, it is only matter or rather spirit in its lowest vibrations, seeking new relation by dissolution; then when we reach an apprehension of that we call God, we will find included in that apprehension a knowledge of the nature of the soul—the breath, the life in man; and if once able to determine the nature of the soul, then may we locate and give it a home, an abiding place, and follow its destiny through the cycles of eternity.

All definitions of an infinite by a finite being must of necessity be partial and incomplete. Yet when with the eye of reason we discover a something which is universal in its manifestation, and yet a unit: of the nature of the sum and substance of all things, its attributes infinite in number as well as in scope; being the all-thinking, and source of thought; being thought itself; but without form, form being but the highest condition of matter; therefore not matter, but spirit in its highest significance, in the sense spoken of by the Nazarene—the "over-soul" of Emerson, the unseen, unknown and mysterious influence ever present and active in its creative energies; forming worlds and systems of worlds, yet never tiring in its directing energies. This we may well call the God—the Creative, the Father principle—the universal intelligence, from which issues forth all life on the material plane. Man, the ultimate, standing at the summit of all created life, representing all things, being the epitome of universal nature, God, Spirit, Matter; being of the perfect whole, the same in nature, the same in substance, but a part, only a part, of the whole of universal life.

May we not now follow the path of Universal Being—the beginning of a human soul—this in embodied form—the highest product of the creative energy, up and along its pathway beyond the boundaries of time and space, for the soul knows, in its freedom from the environments of matter, neither time nor space, being of that unseen, unknown essence which permeates and fills the vastness of the infinitudes? The ascent is indeed steep to mortal eyes, but by the aid of reason, which throws out for our guidance bright rays of light, lighting up this rapidly ascending pathway of the soul into the beyond, by this light, as we now see it illuminating the soul's pathway, we behold, forever disappearing the spheres and zones of the Spiritualist, as well as the material heavens of the orthodox Christian. To the newly disenfranchised soul space and time are no more, it is now in the infinitude of universal ether, its nature is that of the creative principle, and being of the same nature it must of necessity occupy and fill, so far as it may, this infinitude, and just so much of this infinitude in universal ether as it has unfolded its soul or creative powers, and no more. The undeveloped soul, forced from its material body without knowledge of the laws of its being, its creative energies dormant, finds itself enveloped in darkness, and apparently limited in its prison bound. Yet it is in the vastness of the infinitudes filled with the ever-living ether.

Yet this soul—God power asleep and in darkness. And so it remains until moved to action from within, by the vibrating laws of its being; and then commences that unfolding, expanding process, which will forever force the soul's creative energies into action.

The enveloping darkness becomes light, the landscape so narrow and limited to his vision, enlarges and he beholds what were once the waste places of his existence, blooming with flowers of every hue and variety, and upon his newly awakened vision beautiful mansions arise.

This is soul progression; the soul or God-principle, has at last entered upon its work, which is creative and expanding.

The scenery of to-day is not the scenery of to-morrow. The beautiful mansion of yesterday has disappeared forever, and a new house not made with hands opens its doors for your entrance.

The work of creation begun by this soul, God in the darkness of earth life or in the early period of its transition goes on, forever encompassing worlds and whole systems of worlds, enlarging and forever enlarging its home, its vision expanding, reaching the most distant sun in yon far away space; comprehending all below it as it reaches out and upward in its ever-expanding energies. This soul has now truly become a God, it lives in the world and system of worlds it creates; in this its home it is God, responsible alone to itself. How grand is human life; what a glorious destiny awaits every human soul, in this the home of its own creation. It is truly God in its every attribute; unlimited in its possibilities; with the eternities as its abiding place, its home.

This soul progression—expansion is along a line that knows no break—as regular as the clockwork of Time; for in nature all things grow—no springs from sphere to

sphere, from zone to zone, but the unfolding process of the opening rose. God comes not, neither does he go, but manifests himself! Neither do our spirit friends come or go, but they make their presence felt. And thus we say the home of the soul is the home of the God-principle, the vastness of the infinites.

Cincinnati, Ohio. JACOB R. MCGARRY.

Spirit Odd Fellow Gives Signs and Grips.

To the Editor:—I belong to the I. O. O. F. Three weeks ago Mrs. E. E. Long was giving tests here before a large audience, and giving names of spirits who manifested. Among others she said: "A spirit comes here who doesn't give his name, but he gives me this sign." She then gave one of the secret signs of Odd-Fellowship, which was recognized by every member of the order present, five in number, but none of us answered it.

Next day I got the impression that it was a dear friend who passed out without a moment's warning about sixteen months ago, a lame man named Ira Grason. He was an Odd Fellow, and I understood from the sign given that he was in distress. So I went to the medium and told her I thought I knew who it was, and asked her to try through her guides to have the same spirit manifest at the next meeting, and she promised to do her best. I did not give her his name or tell her he was a lame man, nor did I give her the least possible clue of any kind or description.

Well, at the next meeting she was giving tests as usual, when she said: "There is a spirit here who is in distress, not because of any sins committed while in the body, but because he doesn't understand the condition he is in; he is a lame man and I hear the name Grason." She then walked to the rear end of the hall, giving I. O. O. F. signs as she went, and shook hands with several Odd Fellows, strangers to her, and gave them the grip; then returning to the rostrum she gave myself and another brother the grip of the third degree, then took her seat. I then arose and addressing my brother Odd Fellows, told them they all understood it to be our duty to assist a brother in distress while in the body, and that our duty did not end at the grave, but that I considered it our duty to assist a brother on the other side as well as on this; that I did not know what to do, but possibly the medium could enlighten us.

I then sat down, and the medium arose and suggested that we hold a seance composed of Odd Fellows and their wives and daughters, and that course was adopted, and a time and place set for the seance.

When the time arrived we had eight Odd Fellows, some of them skeptics, two men not Odd Fellows, and about an equal number of ladies. The circle was arranged, a song sung, and the demonstrations began. First the medium was controlled by her little Indian girl, who described some of the fixtures of the lodge room, so that all Odd Fellows understood it, but no one else did. The Indian control then withdrew and the spirit of our Brother Grason actually entranced the medium, but unfortunately could not speak a word, but turning to the brother sitting nearest seized his hands, when the brother began talking to Brother Grason, telling him that he had left his physical body and was now an immortal spirit on the spirit side of life; and while the brother was talking there was such a look of surprise, wonder and astonishment depicted on the countenance of the medium as I never saw before on a human countenance, but when the brother ceased talking the medium arose and greeted in the most kindly and affectionate manner every Odd Fellow in the room, giving them nearly all the signs and grips of the order, then turning to the table; seized a pencil and wrote the initials of some of the passwords, and going to one brother, a skeptic, gave him a private secret sign known only to him and Brother Grason, then turning and limping across the floor took her seat and the spirit of Brother Grason withdrew, and the medium was taken by her regular guide, who informed us that we had greatly benefited our brother and had enabled him to make the first step in the life in the summer land. The seance then closed, but I feel sure all present were fully satisfied that they had greeted our brother Ira Grason.

Another seance for the same purpose was held later, but the conditions were not so good, but Brother Grason again entranced the medium and was able to talk in a very low tone and thank us for the interest we had taken in leading him out of darkness into light.

Since the above occurrences several messages and greetings have been received from our departed brother, showing that he still lingers near us but is now happy.

These occurrences have caused more people to think and talk and investigate Spiritual philosophy than ever before in this little city. Mrs. E. E. Long is simply grand as a medium, giving tests with full names in most cases.

Council Bluffs, Iowa.

LIFE'S ESSENCE.

Fair are the flowers and the children, but their subtle suggestion is fairer;
Rare is the rosebud of dawn, but the secret that clasps it is rarer;
Sweet the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ but the meaning out-masters the meter.

Never a daisy that grows but a mystery guideth the growing;
Never a river that flows but a majesty scepters the flowing;
Never a Shakespeare that soared but a stronger than he did unfold him,
Nor even a prophet foretells, but a mightier seer hath foretold him,

Back of the canvas that throbs the painter is hinted and hidden;
Into the statue that breathes the soul of the sculptor is hidden;
Under the joy that is felt lie the infinite issues of feeling;
Crowning the glory revealed is the glory that crowns the revealing.

Great are the symbols of being, but that which is symbolized is greater;
Vast the create and beheld, but vaster the inward creator;
Back of the sound broods the silence, back of the gift stands the giving;
Back of the hand that receives thrills the sensitive nerve of receiving.

Space is nothing to spirit, the deed is outdone in the doing;
The heart of the wooer is warm, but warmer the heart of the wooing;
And up from the pits where these shiver, and up from the heights where those shine,
Twin voices and shadows swim starward, and the essence of life is divine.

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THE IDEA OF GOD.

Some Interesting Philosophical Thoughts on the Subject.

Man—in his more primitive state—sought for the solution of his being and his relation to his environment in nature. The same inquiries, in modified form, are asked to-day by those who prefer to be guided by knowledge, rather than by faith in tradition. Traditional scholarship is to be admired, but to be petrified in its results in the misfortune of delay.

In the hypothesis that mind is the only substance in the universe, we find a striking analogy in the imprisonment of man in ancient dogmas, and the imprisoned conscious life-forces that make up the hoary mountains, the moss-covered rocks, and the fields of ice awaiting the touch of more active mind-forces.

The statement that all life is but dimly comprehended by man at the present time; yet it is one of the grandest truths that ever awaited man's recognition. The universe is, in reality, but one immense family, and the smallest conscious entity plays its part as properly as its bigger brother called man—the difference being only in the degree of mind-power and embodiment possessed by the infinite conscious centers that make up the substance of the universe.

Each conscious life-entity or mind-unit has the power to choose and decide, or, in other words, seek its affinity, and at the same time is dependent upon its immediate environment and the universe as a whole.

The diversified life-forces or substances that make up all the family group called elements, are by no means infinitesimal entities, but, rather, large fellows, who make up the course elements of this planet, which is accounted for by the planet's rate of vibration and stage of evolution.

The species of life called elements, man has found to number over sixty, and forms a mind-aura not so dissimilar to greater aggregations of life belonging to the species called man, animals, etc.

These infinite, differentiated mind-forces make up our globe and its astral life, constituting a colony in the universe influencing other colonies, and, in turn, acted upon by the whole.

Substances are driven by conscious forces acting upon and being acted upon—demonstrating the constant activity of the universal mind pervading all things.

In reality there is not so much difference in the density of a planet, and the so-called ethereal space around it, as man's limited sight suggests to him. Our earth's wisdom is no greater than the product of all its infinite mind-forces, plus the foreign aids from its environment as a part of the whole.

The phenomena presented by the earth's turbulent, conscious elements, and the conscious warping life-forces upon its surface, including man, does not present a probable possibility for the realization of the much-prayed-for millennium.

The infinite planets, worlds, stars, etc., might be called states of one republic, whose government is the universe. The social group called the State of New York is held together by mind-unity constituting a combined force or power, called Law of the State, in which each member of the State is a responsible factor.

Any wrong done a member by a member of the State is a wrong to the whole social body. A wrong-doer is a part of the law, therefore cannot escape the punishment of his errors. This mind-force or law, emanating from the infinite members in the social group called Nature, is not a personality at all akin to the Christian conception of a "God" who is apart from the universe and ruling over it.

The whole theological conception of "God" is incompatible with a larger and truer understanding of Nature. Were it true, every pulsating, conscious, infinitesimal entity up to man, would have no freedom inherent in itself and of itself; no freedom of conduct such as the imagination pictures in an ideal republic—a government of the people and by the people—the true home of every sentient form in Nature.

The old theological heaven is a monarchy—the outgrowth of the form of government to which the people were accustomed.

Members of the social structure called the State of New York live above the law; therefore it may be truly said they are a law unto themselves or at-one-ment with the State, or the Universe, as may be said of those who have attained to man's high estate.

The State cares for its helpless children, the decrepit in mind and body, as well as for many of the lower animals in its membership. This guiding and protecting interest will extend to the minute life-forms, as the brotherhood of all the life-forces of this globe and of the universe is perceived and realized by the more fortunate in the chariot of evolution.

Man will then be no longer recreant to his duties to himself, as he is the constructor of his own temple—the God that should know no error. Any conception less than this makes every sentient particle of the universe a mendicant. The at-one-ment of a true family, State, or Universe, depends upon the inherent unity of all, and no one to say: "Thou shalt," or "Thou must," which is incompatible with every conscious center of life, as demonstrated in physics and the higher orders of thinking forms.

The following lines express the whole essence, compass, duty, liberty, and justice manifested in Nature:

"All that thou hast thought,
All that thou hast felt,
All that thou hast said and done to others,
Thou art that—that art thou." ALCINOUS.

BEAUTY OF SPIRITUALISM.

I looked far behind through the vista of years,
Till vision was lost in the gloom;
I eagerly searched for some proof to my soul,
That life does not end at the tomb.

How could I believe the beautiful clay
That received my last farewell kiss,
Still held the fair soul of an angel—too good
To dwell in a cold world like this.

So I searched for some light—mid deepest of gloom,
My soul torn with grief and despair;
Oh, Spirit of Light, but give me some proof
That my loved one still lives—is my prayer.

Then a calm, holy hush, like a veil of mist, fell
On my heart, so long bruised and sad,
And I heard a loved voice saying, "Darling, I live;
Look up now, rejoice and be glad.

"If you only could grasp it, this grand truth, that Death
Is the beautiful gate to a far
By the hand of an angel who bids you go on
To the beautiful regions afar."

Then the words of sweetest song were wafted to me:
"Life only begins at the tomb,
Look and rejoice, ye mourners of earth;
Death wraps not the spirit in gloom."

Oh, sweet revelation! Oh, glorious truth!
No longer in doubt do I roam.
I wait but the time to pass through the gate
And be with my loved one at home.

Orleans, Iowa. ALICE S. TERWILLIGER.

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INVOCATION—TO "ALMIGHTY DOLLAR."

Almighty Dollar! Governor, benefactor, friend;
All our invocations to Thee we hereby extend,
And ask Thy presence in every quarter of the land;
Rule us with Thine ever loving and powerful hand.
Without Thee we are naught but a drop in the deep, deep sea,
In sickness, in jail, in church, naught without Thee, only Thee.

We are Thy humble slaves, Thy servants, lowly, meek and mild,
Dependent on Thee for food, for drink, and are unreconciled

Till the glory of Thy brightness we behold, then we know
No harm can come to our bodies or souls from high nor low.

And in Thine all-potent power, that makes the lawless men
And women laws obey, we praise Thee, Lord, again—again.

Surrounded by all tempters, delusive signboards and snares

Of selfish corporations, and of multimillionaires,
We feel that we are in the midst of Thy chosen few,
Under the bright light of Thine all-seeing eye, born anew;
Therefore we raise our voice to Thee in gracious thankfulness.

That out of Life's eternal fountain Thou hast come to bless.

Thou art above all juries and judges esteemed most high;
In every teardrop, every smile, in every sigh,
In every palace, every bank, in every spire,
In every church-house, every school, and never tire

Of the poor man's prayers for more of Thee in his own purse,
Nor of the rich man's pull at Thy golden universe.

Thou art the handmaid of religion, and polluter, too;
Dost make heavens and hells, and give the rich the poor man's due;

Dost raise "blind pigs" and drunkards; gamblers, large and small, to fleece
The weary, wandering honest man of wealth and peace;
Dost throw bewitching smiles before unwary, idle youth,
And art the idol, aye, the God of all the world, in truth.

Thou art upon every tongue, in every mind, also;
The object and aim of every human here below;
The ambition and motive power, and passion of man;
Destroyer of virtue, yet under virtue's potent plan;

Within the good, within the bad, Thou art the God of all;
Before Thee all must rise and stand, or at Thy feet must bow and fall.
DR. T. WILKINS.

"BUT FOR A MOMENT."

I will not think of thee as gone afar
To some invisible and distant shore,
Unreached by human eye or earthly lore,
Farther from me than the remotest star

Where undiscovered constellations are
The sparkling dust of Heaven's eternal floor;
But rather say, "Why should my heart be sore?
After the long day's tumult, toil, and jar,

Thy work is done a little while before
My own, and thou hast entered, gladly free,
Into another room, and left the door
Of its calm peace and rest unclosed for me

To follow soon—and in a moment more,
My darling, I am coming after thee!"

—Elizabeth Akers.

TRUTH OUR ONLY AIM.

O come, sweet angels, from above,
And clothe my soul with truth and love;
I would an earnest worker be,
In paths of peace and purity.

I want to feel my heart expand
With love to all throughout the land;
I would in Wisdom's righteous ways,
Walk humbly on throughout my days.

O, blessed angel friends, draw near,
Disrobe me of all dread and fear;
O fill me with true light and love,
And lead me on to realms above.

Beyond the sordid scenes of earth
My soul aspires to higher birth—
Her fleeting joys are not for me,
The truth alone can make us free.

San Diego, Cal. JULIA H. JOHNSON.

Message from Eugene Field, Spirit.

It may seem strange for one like me, who had no proclivity towards the belief proclaimed in this publication, to wish to contribute to its columns. But from my present point of view, matters look altogether different than from my old outlook. Would that I might have realized more in regard to spiritual things. But my happy-go-lucky nature was satisfied with its nourishment, so left spiritual matters and all "isms" to take care of themselves, content to go as I was led, for the most part guided through very pleasant paths.

I am, in fact, coming to view certain things more seriously than was my former habit, and I want to understand the relation of things as it would now strike me. For be it known that I am only now waking up to a thorough comprehension of my present attitude. Do not be incredulous, but listen and hear how it has fared with me since my too sudden exit to the Land of Promise.

Strangely enough, it has only recently dawned on me that the change called death had occurred in my case.

This I find is the experience of a good many who step out in so material a frame of mind as to be unable to realize that the change has come to them, and that from henceforth they must view matters alone from the psychic point of view. This was my state, for apparently I was at home performing my usual duties, surrounded by my family.

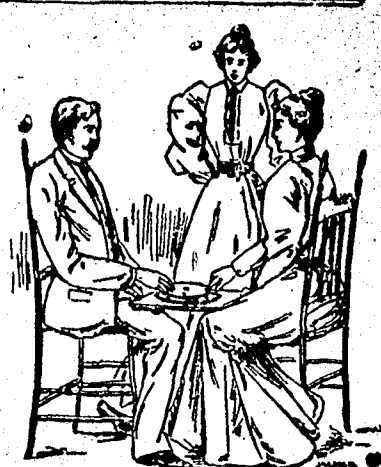
However, I have become aroused from that frame of mind, and as I said am quite awake to the present aspect, anxious to grasp all I may in regard to this new and wonderful existence. I am but a learner, and I trust an humble one, and the attraction to earth through the channel of communication now opening for a natural expression is too great to be resisted. It is a wondrous realm, that of the mind, as the few glimpses that have been afforded me have revealed, and I am anxious to bind on my new wings for the journey into the psychic realm of desire for all that is necessary for the uplifting of a mind barren of the great truth of life.

Let no one disbelieve me because of notes and chords in my nature that may have seemed as if divinely struck. That was but given unconsciously through the psychic part of me, and though having an influence, yet had not a spiritualizing effect.

I am perceiving now the absolute importance of true spirituality, and I crave aid for the putting of myself in a suitable frame to receive it. It seems natural to lean on the earth yet, and an interchange with it the most desirable of anything.

If anyone perchance should peruse this, let it not turn them away, but rather cause a fuller sympathy to go out to one in extremity.

Lucy Boardman, Medium. EUGENE FIELD.



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WELLES' PROPHECY.

Maine Disaster Foretold Last November.

Maybe it was a coincidence, an accident or fortuity; maybe it was a manifestation of Spiritualism; maybe it was a theological demonstration. No matter what it was, it is very hard to believe in the face of the evidence that it didn't happen, says the St. Louis Globe Democrat.

William Burrows lives and runs a grocery store at 2012 Olive street. He appears to be about 65 years old, and well balanced, and better preserved than the average man of his age. Persons who know him say he could not be induced to state that which he does not believe to be true.

His clerk is George G. Darling, formerly of Chicago. Mr. Burrows and his family and Mr. Darling live upstairs over the grocery store. Mr. Darling is a Spiritualist. Mr. Burrows has dipped into Spiritualism and into theology, and believes there are good and truth in both, widely separated though they be, or seem to be, to the casual inquirer.

Neither of these men believed in the efficacy of the latest paraphernalia supposed to attract the powers of the ether world. But when one of the women-folks brought the thing home they gave it a trial. It is a good deal like the old planchette board. There is a needle, which makes the circuit of the alphabet, the numerals, and corners where "Yes" and "No" are emblazoned. Any young person who takes an interest in such things can tell you how to spell the thing's name, but the proffered doesn't know, and is apt to be inquisitive. If you shove your hand under it, so let's call it "The Board."

When "The Board" was introduced into the Burrows circle it was in an eccentric mood. The needle, or indicator, swung around as though insane, and for a long time pointed to nothing, and refused to point at all. Finally, after several ineffectual trials and everybody and his or her hand properly placed on the board, the needle swung to the second letter of the alphabet and stuck.

"Do you mean B?" said Mr. Burrows. The needle swung back to "Yes." "Go ahead, then," said Mr. Burrows. The needle swung to A. Then it indicated T twice; then L, then E, then S, then H, then I, then P. There it stopped.

Mr. Darling was keeping tab. "Do you mean 'Battle-ship'?" said he. The needle pointed to "Yes."

Everybody laughed, because nobody believed thoroughly in "The Board," and, possibly they all suspected each other.

"Go ahead," said Mr. Darling. The needle spelled the word "Maine." "Any battle-ship of that name?" said Mr. Darling to Mr. Burrows.

"Yes," said Mr. Burrows. "She's up near Brooklyn."

This was last November when the Maine was near Brooklyn.

"Go ahead," said Darling to The Board.

The needle spelled out: "Will be destroyed; many lives lost," then gave the signature, "Gideon Welles."

Mr. Burrows got interested. "Are you the Gideon Welles who was Lincoln's Secretary of the Navy?" said he.

"Yes," replied the needle.

"Will the ship be lost in battle?"

"No."

"Will she be destroyed by Spaniards?"

"Yes."

"In Spanish waters?"

"Yes."

"Will war follow?"

"Yes."

"Are you willing that this communication appear over your name?"

"Yes."

"Will Spain have allies?"

"Yes."

Here the connection of the dialogue is broken. Mr. Burrows, Mr. Darling and two ladies who were present agree that the needle said England would be for the United States and Russia for Spain.

Mr. Burrows withdrew from the conference at this point, because, he said, it was nonsense to suppose that Russia would be against England for the United States.

This broke up the conference, but first the needle said that all this was to take place within two weeks.

Mr. Darling wrote down the prophecy and filed it away. At the end of three weeks he destroyed it. The spirit of Gideon Welles had evidently made a mistake, else the board was a fraud.

The fraud theory was supported by the fact that several other prognostications made that night proved fallacious.

But when the Maine was destroyed Mr. Burrows and Mr. Darling recalled the prophecy of the supposed shade of Gideon Welles. The spirit-seer had missed the date by several weeks, but they argued that might be their mistake, so yesterday they told the St. Louis Globe Democrat about it all.

They expressed neither belief nor disbelief in the instrument they used, and did not attempt to explain it. Neither did they seek to conceal the failure of the apparatus to tell the truth in other instances.

"I am willing to make affidavit to the statement you have," said Mr. Burrows after the substance of the foregoing was read to him.

"So am I," said Mr. Darling, "and so are the other persons present, but they are women, and we had rather not have their names mentioned."

So there you are. Anyone who knows Grover Burrows will tell you that he would not willingly tell an untruth, and Mr. Darling's reputation for veracity seems to be good.

"Maybe Gideon Welles' spirit made a mistake as to the time," said Mr. Burrows, "but I am firmly convinced that the told us of the impending destruction of the Maine. Let us wait and see if the rest of his prophecy comes true."

Jubilee Anniversary Celebration at Cleveland, O.

Great preparations are being made by the Spiritualists of Cleveland to celebrate the forthcoming golden anniversary. At a recent meeting where the Society of the Progressive Thinkers and the two lyceums were represented, it was unanimously resolved in honor of our semi-

centennial anniversary to hold a union meeting in Cleveland, Ohio, on Sunday, March 27, three sessions, morning, 10:30; afternoon, 2:30; evening 7, (standard time), to which all the Spiritualists of Cleveland and neighboring towns are cordially invited.

In order to have a good social time, dinner and supper will be served in the banquet room adjoining the hall. All that can, are asked to bring well filled baskets. Hudson and Emma Road Tuttle are coming, and other speakers and mediums will be announced hereafter. Good music, good singing. Come one, come all, and bring a good time with you.

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A CARD FROM DR. G. W. HIDDEN.

To the Editor:—The writer will be glad if you will admit to your columns the following appeal to the Spiritualists of America:

Having been appointed special financial agent for the Veteran Spiritualists' Union of Boston, Mass., I am trying to raise the money needed to pay the mortgage now resting upon the Waverly Home, in order that the Home may be opened at the earliest possible date.

The Union will celebrate the golden jubilee of Spiritualism in Horticultural Hall, Boston, March 31, on which occasion I shall be pleased to announce the names of contributors, and, later, to publish the same in the spiritual press.

Are you interested in the Waverly Home, the only Spiritualists' Home in all the wide world? If so, write me at once and send me your jubilee mite. Kindly address me at my home office, No. 14 Purchase street, Newburyport, Mass. Very truly,

C. W. HIDDEN.

OUR PLATFORM.

Another View of the Principles of Spiritualism.

It is to be expected that, if the time arrives when a creed is called for, there will be among those who aspire to parade their formulae skill some who are incompetent. With such the more gifted should have patience. Most cordially I agree with Prof. Loveland that our movement requires a declaration of principles. I have held such views throughout my entire experience with the Spiritual philosophy. This matter demands at once a good deal of courage and a good deal of caution. Courage, in the midst of the confusion and discord, for the crystallization of our philosophy into a form and space that shall be available to every standpoint and accessible to every stage of development; and caution against untenable dogmas, or the omission of some of the most essential principles of the subject. Mr. Samuel Blodgett, in No. 429, has "seconded the motion" of Prof. Loveland in pretty good shape.

Undoubtedly we often lose time in supping to criticize others instead of offering our own original thought. But in this case it is probable that the writer expects a measure of criticism. He presents a platform of eight articles that are comprehensive; but two of them, 6 and 7, appear to me open to question.

No. 6 says: "We believe that what is called death is not death," etc. So far as the physical body is concerned it is about right. We know that physical death is an inevitable fact. We know that the spirit continues to live. We believe that it will continue to live, as a legitimate heir to the beautiful heritage of endless progression. If in one thing more than another we are to be strictly candid, let it be in our platform. No. 7 says: "We believe the Infinite is our parent," etc. This is rather vague, and would be apt to result in a demand for a jumble of interpretations. The infinite who or what? Let us have something that can be understood, even if we have less of it. If we mean the Infinite God, let us say so, and, if necessary, give our definition. If we do not believe in anything but an abstract principle that permeates immensity and governs life, then let us say that. Let us have our formulas so that they may be easily understood.

Another peculiarity in Mr. Blodgett's platform is the recurrent phrase: "We believe," in union with the entire absence of the phrase we know. It is certain that belief cannot be set aside, and that, concerning some of the essential principles of Spiritualism, we can apply no better word. But are there not some of these things that we know? Perhaps the omission is a sort of inadvertence as a tacit result of the time-honored idea that a creed is simply a belief. Belief, or faith, may be higher and more precious than mere knowledge; but in the order of the logical universe, knowledge must have the precedence, else our faith is sheer superstition and worthless.

With these comments, I have the hardihood herewith to present another formula for the consideration of the friends of truth:

Believing that the essential facts of Spiritualism are as accurately understood by the people in general, we premise that true Spiritualism includes all available truth; and that that truth, according to our stage of progress, is susceptible of a definite sub-division, and that such sub-division is briefly outlined in the following

DECLARATION OF PRINCIPLES.

1. Spiritualism is the science of right living, and includes a belief in the continuity of life, spirit communion, and endless progression.
2. In order to exemplify the science of right living, we must have a knowledge of ourselves. This requires a study of human nature, as the principal proper study of mankind.
3. A knowledge of human nature develops the fact that man, in his natural condition, has a definite number of mental faculties, the existence of which contains an implied mandate that they are to be used.
4. The known existence of these separate faculties leads to the inference that personal development, or self-improvement, comprises the entire duty of man.
5. Spiritualism is not simply a system of religion, but it includes all religions.
6. Religion is the legitimate exercise of the five moral faculties: faith, hope, love, reverence and truth.
7. We are spirits here and now as really as we ever shall be, and in passing to spirit life we retain all of our faculties or lose our identity, hence: all of our faculties are spiritual faculties now, and Spiritualism consists in faithfully cultivating them.
8. On the principle that nature makes no mistakes, the existence of these faculties is a proof that the legitimate object of each one is a veritable fact in the universe. The legitimate object of

reverence, or veneration, is the Supreme God; the legitimate object of hope is the infinite future; the legitimate object of spirituality or faith is the infinite realm of spiritual truth. These things constitute a logical proof of the existence of a God, and the immortality of man.

9. The personality of God is beyond our province to determine, because beyond our knowledge, and is not an essential question beyond the idea that life is the acme of all excellence, and, to us, inaccessible until we reach the end of all progression.

10. The system of rewards and punishments is a law of the universe. It is logically to be inferred from the mental organization of man. As we sow, so shall we also reap. But we may choose virtue and consequent happiness, and not build any essential hope on our denial of divine vengeance. There is no divine vengeance, but there is justice, and we ignore it at our own risk.

11. Such ideas are not inconsistent with the idea of an infinite government with an infinite governor at the head of it. We are not obliged to live in vice. We may choose virtue and consequent happiness, and not build any essential hope on our denial of divine vengeance. There is no divine vengeance, but there is justice, and we ignore it at our own risk.

12. We believe in progression but we cannot with knowledge deny the collateral fact of retrogression, the future of which is still more emphatically beyond our grasp.

The above is not offered as a finality, nor does not assume to be complete. The formula is rather hastily made, and my limit of space is full. There will be some criticism, and I apprehend it will mostly apply to the statements which are based on real knowledge. Of course it is desirable to believe the truth, but let us not be afraid to endorse that which we know is true. The subject is important. While it is on, let us with patience and good will continue our attention to it, and see if we cannot evolve something tangible to submit to the next session of the N. S. A.

SILAS BOARDMAN.
La Crosse, Wis.

THE REASONS WHY.

We know not the reason why Our summer sunshine must turn to night,
Or why our joys must feel the winter's blight,
That all we love must fade and die,
Or why our paths are strewn with thorns,
The calm of day be eclipsed by storms
To wither our hearts' best love-lit forms.

We know not the reason why Our dearest hopes must fade so swift away,
As stars before the still approach of day,
When morning dawnseth night;
Why friends we trusted should grow cold apart;
Why the fountains of sympathy no longer dart
In tender unity from heart to heart.

Sometimes our eyes shall see The reason for our lives so strangely grown,
When we shall reach the great unknown,
Our souls set free
From bondage, willfulness and blind complaint,
In love's atmosphere of unrestrained
We grow the living, loving saint.

Sometimes we shall know That the background of life's darkest cloud
Has a silver lining behind the thunder loud;

That we gather what we sow;
A vision shall rise bright and clear,
And clouds and darkness disappear
And all hearts far and near
Grow glad with love's immortal cheer.

BISHOP A. BEALS.
Summerland, Cal.

A Wonderful Book!

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Dr. E. R. Reed, eminent as an advanced thinker, writes: "Brother Ormsby's Almanac came O. K. It is the best I ever saw, and its usefulness should not be overlooked by the general public. It is well worth the price asked."

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GUARDIAN ANGELS.

The Subject—Interestingly Treated.

The belief in guardian angels, or their equivalent in some form, is as old as human history. And manifestations have been the narratives of their existence, says the Troy (N. Y.) Press. Yet it must be confessed that the theory is popularly despised, especially when contemporaneous examples are stated, notwithstanding the Biblical authority therefor. It is not to be denied that the person who professes to be guided in the practical affairs of life by an invisible spirit intelligence would in many quarters be regarded either as an impostor or lunatic. Yet eminent historical and scriptural precedents are not usually treated so flippantly. The variety of stories enveloped in the halo of the past is taken for granted by those who would unsatisfactorily pronounce current duplications thereof spurious. It is a curious fact that psychological phenomena acquire general credulity only when they are viewed through the vista of receding centuries.

A local illustration may not be uninteresting, and the facts are known to so few that their publication is not likely to reveal the identity of the person referred to. A very intelligent gentleman of this city, well known in business and church circles, confided to a friend: "For several years, in critical junctures, I have been favored with guidance by some power other than my own brain. In time of trouble, when what to do is a puzzle, a something separate from myself speaks into my consciousness, clearly indicating the best course to pursue. I cannot say that several weeks ago an important business matter, involving correspondence, was in a bad tangle, and a good deal of money was involved. It worried me greatly. Repeatedly I took up my pen to write, with an undefined notion of what to say, and as often, after penning a few lines, tore the paper and threw it in the waste basket. Suddenly I remembered the seemingly superhuman suggestions which had helped me, but which never came amid confused surroundings, or when my own mind was in a state of perturbation. Thereupon I closed the desk and went home. The next day I sat in my office alone and composed, and the voice of my guardian angel precisely what I had adopted the suggestion promptly and faithfully, and with the best results. It afterward transpired that if the matter had been handled differently, as I had contemplated, a heavy loss would have been incurred. From whence comes this aid I do not pretend to say; it only comes to me, at least so far as I am concerned, in emergencies, and in every case the wisdom of its counsel has been demonstrated."

Perhaps this Trojan does not know that Socrates, the wisest of the great Grecian oracles, was also blessed in the same manner, but to much greater extent. However this may be, it is a matter of common knowledge to students versed in classic lore. Indeed, in the December issue of the "Spiritualist," a London magazine, Thomas Stanley has a most interesting paper, entitled, "Socrates and his Daemon."

Mr. Stanley says: "Lactantius having proved that God sends angels to guard mankind, adds, and Socrates affirmed that there was a demon constantly near him; which kept him from committing any crime by whose help and instruction he guided his life. Euclid upon these words of the Platonist (He hath given his angels charge over thee, that they should keep thee in all thy ways). We learn out of scripture (saith he) that every man hath a guardian appointed him from above, and Plato doubteth not to write in this manner: All souls having chosen a condition of living, they proceed in order thereto, being moved by the demon, which is proper to every one, and is sent along with them to preserve them in this life, and to perfect those things whereof they have made choice. And immediately after: You may be lieve, saith he, that Socrates meant this when he often affirmed that he was governed by a demon. More plainly Euclidus' description of Socrates, saith he mentioned so often by Plato (seeing that Socrates was a good man, and exhorted all men to virtue, and by the demon was always excited to that which was good) may perhaps not unjustly be thought his angel, as that which appeared to Balaam the prophet, and diverted him from his wickedness. But Plinius expressly: 'If you are not pleased with the speaking of this spirit, to call the familiar guide of man his spirit, call it, if you please, his good angel.'"

This demon, or whatnot, not only guided Socrates, but through him was able to extend help to others. Several examples are given, of which the following will suffice:

Philemon and Philemon, son of Philomenus, being plotting together to murder Nicias, son of Hierocles, commander, were at the same time drinking with Socrates. Timarchus, with intention to execute what they had determined, offered to rise from the table, saying to Socrates: Well, Socrates, drink you on, I will step but a little way and return immediately. Rise not, said Socrates (hearing the same name as soon as he spoke), for the demon hath given me the accustomed sign; whereupon he sat still; presently after he offered again to be gone; Socrates, hearing the voice, withheld him. At last, as Socrates was diverted by something, and did not mind him, he stole away and committed the murder, for which he was brought to execution, his last words to his brother Chironides were, that he was come to that untimely end for not obeying Socrates."

That distinguished diviner, Edward Everett Hale, in a series of delightful papers in the Outlook on "James Russell Lowell and His Friends," relates that Josiah Quincy, an honored ancestor of the present Mayor of Boston, who bears the same name, was also elected by a demon. "We quote: 'Josiah Quincy had been the Mayor of Boston who had had to do with ordering the system and precedents of its government under the new city charter. From a New England town, governed by the fierce democracy of town meetings, he changed it into a city, as America calls it, ruled by an intricate system of wards, councilmen, school committee and overseers of the poor. Of a distinguished patriot family, Mr. Quincy had, for years of gallant battle, been a leader in Congress of the defeated and disconcerted wrecks of the Federal party. His white plume never went down, and he fought the Southern oligarchy as cheerfully as Amosites ever fought with his unmounted enemies. He was old enough to have been an aid to Governor Hancock when Washington visited Boston in 1792. In Congress he had defied John Randolph, who was an antagonist worthy of him; and he hated Jefferson, and despised him, I think, with a happy union of scorn and hatred, till he died. When he was but a boy, after the civil war began, I had my last

ENEMY DEFEATED.

The Campaign in Louisville.

To the Editor:—I promised to keep you posted on matters as they progressed in Louisville, Ky., so I must fulfill my promise and am happy to be able to say "all is quiet on the Potomac." That you may understand the case I will have to be rather tedious in explanation. It seems that some time ago a magnetic healer came into the city and began business on his own hook, and the authorities arrested him, found him guilty, fined him \$50 and compelled him to take out a license of \$200. He appealed to the society for protection, but being unknown they refused to espouse his cause. He then, to get back at the society, swore vengeance against all comers and goers, and it seems made complaint to the authorities, and was perhaps the real cause of their action in the case, rather feeling under obligations to do something in justification of their acts toward the plaintiff. With this explanation, I will tell Mrs. H. the story:

Louisville, Ky., Feb. 16, 1898.
Dear Husband:
Well, Sunday has come and gone. I am still a free woman, and again the angel world has come out victorious, and I am more than ever convinced that if we place our lives in the hands of the angel world, nothing doubting, they can accomplish almost anything they have a mind to do.

I went to the church with some fear, though assured by the guides that all would be well. When time came for opening meeting the speaker was not there. Then I prayed that you might be there to fill his place, but that could not be; so the president said to me I would have to fill his place, too. Did the angel world keep him away, seeing that I would be best for me and their cause? Down in the audience sat three "spotters," (though I was not aware of their presence) sent by the authorities to arrest me for violating the law in case I should attempt to prove our philosophy by actual demonstration. I gave myself into the keeping of angels, and prayed in my soul, I think, more fervently than ever before. I would say the picture was a grand; after which the guides read for all three of the "spotters" and told them their business there. It so took the wind out of their sails, they went away without performing the duties for which they were sent there. I suppose they got so deeply interested in what the guides said in the lecture, like Agrippa, that they "saw nothing worth of bonds," but were "almost persuaded to believe also." But the angelic victory does not end here. The society, which was only an unprotected association of a few of the friends, have since engaged the services of three of the best attorneys in the city, and have incorporated under the state law, and are now a recognized church, protected by the law instead of persecuted, and the president has gone to go ahead and give readings like I had been doing, and if the authorities gave me any trouble the friends would they would protect their mediums. They are able, willing and determined. And I feel the cause has gained much by the larger protection. So I can rest perfectly easy, for I am in the hands of true friends and will be protected by both mortals and angels.

Sincerely as ever, MATTIE.

So, dear brother, you see the darkest clouds have their silver lining, and sometimes our severest trials prove to be blessings in disguise. The few must bear burdens that the many may reap blessings.

There are duties which all true Spiritualists must meet, that truth and justice may triumph. May every one who has his duty be blessed with the courage to perform it at all times and under all circumstances.

BEN F. HAYDEN.

GHOST LAND.

In order to get that remarkable book, Ghost Land, the order for it in all cases must be accompanied by a year's subscription for The Progressive Thinker. You can not order The Progressive Thinker to be sent to you for one year, and then afterwards send for the book. The fact that you subscribed for the paper some time ago, not knowing about the offer of the premium (or neglecting to order it), does not entitle you to Ghost Land now by simply paying the postage, 12 cents. In each and every case a year's subscription for The Progressive Thinker must accompany the order for the book as previously announced. These conditions must be complied with in all cases, and don't write to us for any other terms, for they will not be granted.

This grand book, "Ghost Land," is a gift to all—to old subscribers as well as new ones, who comply with the conditions set forth in the above. Several, whose subscription to The Progressive Thinker did not expire for many years, have renewed for another year in order to get "Ghost Land." If you desire it, you can get it in the same way.

"After Her Death. The Story of a Summer." By Lillian Whiting. No more that lovely story, which has been told to be and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

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..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Will C. Hodge is open for engagements in any locality and on terms suited to the times. He especially desires correspondence with parties contemplating grove meetings, and with camp associations. Will officiate at funerals. Address 98 Ogden avenue, Chicago, Ill.

The Rev. R. Stewart, pastor of the Unitarian church of Detroit, Mich., spoke for the Central Spiritual Union, Sunday evening, March 6.

Miss Angeline Schaefer, materializing medium, 87 Lowell street, Rochester, N. Y.

C. W. Tomlin, M. D., writes that Will C. Hodge's article concerning the B. and Emma Foster episode, etc., has the right ring. Mediums should be above reproach. "I am glad to see The Progressive Thinker giving the frauds such a long pull."

L. P. writes from Chattanooga, Tenn.: "Mrs. J. W. Kratz, of Evansville, Ind., has been ministering to the First Society of Spiritualists during February, and last night concluded one of the most successful engagements of any of the many talented speakers and mediums who have been our good fortune to have with us the past year. She is a good speaker and a satisfactory medium, earnest and untiring in her work. During her stay here she turned away a number of paying sitters for the sake of sitting for some poor person, and not only without charge, but after the sitting handing them a small sum of money with which to gladden their hearts in a kind of sense as well as spiritual. Mrs. Lee P. Prior, another of Chattanooga's favorites, will be the speaker and medium for March. She arrives from Atlanta, where she has been doing good work for the cause for the past three months. She remains only three days in each week, dividing her time between here and Atlanta, as she is arranging for a mass meeting under the auspices of the N. S. A. to be held in the latter city, early in April. Our Ladies Aid meets regularly in social session, weekly. Mrs. A. R. Prather, the wife of our musical director, Prof. A. R. Prather, is the head and front of the Ladies Aid. She is ably assisted by other ladies, but more especially by the vice-president of the society, Mrs. Walter S. French."

The Society of the Faithful, an auxiliary to the First Spiritual Society of Hamilton, O., gave a social in coffee parlour recently at the residence of Mrs. S. Omer Briggs, and it proved a success.

The Fifteenth Anniversary of Modern Spiritualism will be celebrated Sunday evening, March 27, at Handel Hall, 40 Randolph street, under the auspices of the Progressive Spiritual Church. G. V. Cordingley, pastor. All societies are invited to be represented by their speaker or one of their representatives.

A. B. writes: "In the various kinds of mediumship developed, is there any in the same line as that of S. D. Black, of Madison, Mo., who has gained a complete understanding of the origin and use of letters. If there be any such, he would like to correspond with them with the object of ascertaining if there is any resemblance. His development was remarkable, and his descriptions of the alphabet and its meaning are quite unique."

Dr. Brownson writes from Fort Worth, Texas: "Under the splendid leadership of Mrs. Jennie Hagan Jackson, our cause is making rapid headway in this city. We have recently taken a charter for a spiritual temple, with a capital stock of \$10,000. The incorporators are S. S. Perry, J. A. Rexford, Gus Clark, John L. Jackson and A. A. Kunkle. A subscription has been started and we are certain to succeed. Our Sunday congregations are large and still growing, composed of the cream of the liberal element, with not a few church members. There are frequently as many as two hundred present at our semi-monthly societies. Mrs. Jackson's lectures and poetical improvisations are the wonder and delight of all."

Carrie Weatherford writes: "The last Sunday in February I gave a lecture at the Universalist church at Belvidere, upon the Bible and the Divinity of Christ. At the close of the address, the minister arose to his feet and said to his congregation that the time had yet come when he could say he was a Spiritualist, but that for the first time for years he could say that he believed the Bible miracles were probably most of them of actual occurrence; and that prayer had a real efficiency beyond that of directing people's thoughts into a higher channel." Mrs. Weatherford will lecture and give her tests and improvised songs at the Universalist Spiritual Society, which meets at 528 W. 63d street, Englewood, during March.

L. G. K. writes from Deadwood, S. D.: "Mr. C. F. Grumble was here last summer. Oh! such wonderful lectures as he delivered! You should have seen the expression on the faces of a number of the 'best' people who attend the several different churches—large eyes, drawn down mouths—as much as to say, 'Does he mean all that?'"

J. W. Dennis writes from Buffalo, N. Y.: "It is with the deepest regret that the First Spiritual Church people of Buffalo part with Mrs. Helen Stuart Richings, who has occupied their platform so well during the month of February. Her well-trained mind and voice form a combination befitting the noble practical teachings which flow from her lips. The society wishes to publicly thank this gifted lady for the clever and unique entertainment which she gave unsolicited for the benefit of their building fund. Two old veterans in our cause have left the earth plane, Dr. Alonzo Hinckley, aged 75 years, who was a regular attendant at our meetings each Sunday and who never missed his weekly circle seance. Joseph J. Grant, too, left this mundane sphere for the realm of light. He was an old worker in the cause, and at times a factor in the church's triumph. Both of the families of our brothers held funeral services over their remains in accordance with the ideas of the old orthodox churches, and against the wishes of the owners of said bodies. Probably both these spirits will remonstrate against any interference of their spiritual rights in the life beyond the 'gates beautiful in spirit-life'."

Dr. E. A. Palmer writes from Blair, Neb., suggesting means to prevent fraudulent materializations, etc.: "First, do not use an adjoining room for a cabinet, if by any possibility a confederate could be secreted in it or gain admittance to the cabinet through the room in which the seance is being held. Second, from galvanized wire screen, heavy and about one-half inch mesh, make a cage large enough to place over the medium as he or she sits comfortably in a chair. Carefully solder every joint in the cage. Top and sides to be made of the same material, and after it is put over the medium fasten it securely to the floor. It can then be draped in a manner to give as little light inside as the medium demands. If the mesh is small, the wire heavy, and every wire end securely soldered, it will be impossible for hands, faces, or full forms, unless genuine, to appear upon the outside unless it is the work of a confederate and that can be easily guarded against."

Albert Savin writes from Auburn, N. Y.: "I feel very valuable to our cause for a great work I find in my travels it is universally respected and seems to be accomplishing a grand work for truth. Brave, independent, advocating honest, clean, sympathetic Spiritualism, and insisting as it does upon the cleanliness of all our members, I feel it should be supported, and gladly add my dollar to the roll of subscribers."

Secretary writes: "The First Spiritual Society of Centralia, Wash., has a speaker, Mrs. Sheldon, of Chehalis, who minister to our spiritual needs every Sunday afternoon. She is just starting in public work and her lectures are meeting with the approbation of all who are fortunate enough to hear them. She has organized a progressive lyceum, which we hope will grow in interest and numbers. Mrs. Sheldon is a very earnest speaker, and her lectures are always practical and of high moral tone."

Dr. Wheelock writes from Santa Ana, Cal.: "I have just received Ghost Light, and so far as I have examined it, I think it is all that you have represented it to be. I am well pleased with it. I can see how you can afford it with the paper at such a price. I don't know how I could get along without The Progressive Thinker. I read it and then send it out on missionary work. I have converted one or two families with it, and hope to do much more."

The Ft. Meade Times says: "A remarkable coincidence in connection with the destruction of the Maine occurred which has caused one person to be regarded as favored with prophetic vision. On Tuesday night—the night on which the Maine was destroyed—Mr. K. O. Varn dreamed that he was on board that vessel, and while he was standing on deck he saw a huge object moving towards the vessel, which he at first thought was a porpoise, but soon learned to his amazement that it was a great leop to avoid the danger, which landed him on the floor of the Fort Meade Hotel. This story was told to the guests of the hotel several hours before the news of the disaster arrived."

Mr. and Mrs. J. M. McDonald have closed a successful February engagement at Owosso, Mich. The members of that society desired them to stay indefinitely, but other engagements made them impossible. They will serve the Indianapolis Society for the present, and may be addressed at 426 West Alabama street, Indianapolis.

J. J. McGrew writes that he spent about twenty years of his life searching the Bible and the writings of "divine" authors for some evidence of immortality, and could find none. He was forced into atheism, and would have died in that had he not accidentally become acquainted with spirit manifestations. Alone in his room he had raps and spirit writing, convincing him of the continuity of life, and of spirit return.

C. Peffer writes: "Mrs. India Hill, who is filling an engagement for the Spiritual Society of West Lafayette, Ind., lectured for the Delphi Spiritualists February 24 and 25. Miss Ethel Torrey assisted on the 24th by giving tests at the close of the lecture. Mrs. Hill is an earnest worker for the cause of Spiritualism."

A. H. Eddy writes from Buffalo, N. Y.: "Helen Stuart Richings has just closed a month's engagement with the Spiritual Church. She is a lady of taste, culture and refinement. Her lectures were very instructive and of a high order of teachings. She is replete with ideas, eloquently expressed. February 25th Mrs. Richings gave one of her highly interesting and entertaining dramatic recitals."

Mrs. Emma J. Brown writes from Sterling, Kansas: "Sterling is located on the Santa Fe Railroad, California route. Mediums go east or west, honest workers, will be welcomed by our society. We would enjoy a good state teacher, one who can impart good and feel that we can impart good, and as receive. All phases are appreciated, however."

Mrs. Lindsay, of this city, writes of the Church of the Star of Truth, Victor Park Hall, 501 West North avenue. "Mrs. Squires has been with us for some time and is still with us, helping us to make our Sunday evening meetings very interesting and instructive. She is a fine speaker and an accurate and honest test medium. All are invited to attend. These meetings can be easily reached from any part of the city by the following car lines: Milwaukee avenue street cars, North avenue street car and Robey street car, and the Metropolitan Elevated all stop almost at the door of the Wicker Park Building, 501 West North avenue. Services every Sunday evening at 7:30. Come and help us on with the good work for Spiritualism and humanity."

Virginia Barrett writes from Toronto, Ont.: "I find the Spiritualists of Upper Ontario manifesting much interest in Spiritualism. I hold these parlor lectures in Guelph, Ont. Guelph needs the phenomena. I am now laboring in Toronto. We held a parlor seance, and Sunday I lectured and gave tests in a hall, which was full, many standing during the whole service. A few of the friends want the public meetings continued, so I shall remain in this city a while longer. Ontario is a rich field for all honest workers. Canada, in fact, is the best for Spiritualistic work. Will not a few rich Canadians band together and arrange with the N. S. A. to have a few good missionary missions on their shores? Let us sow a few seeds in Lower Canada also. I would like to hear from mediums, slate-writers and those who give full names, to go with me to Lower Canada. I go from here to Hamilton, Ont., for parlor work. I

desire to make engagement with camps for the coming season, also with societies, on reasonable terms. Address me at 22 Walker street, Toronto, Ont. Next at Hamilton, Ont.; later at Indianapolis, Ind."

S. E. Snook writes from South Bend, Ind.: "We have had with us during the past month Mrs. L. N. Claman, and she has done a grand work here. She is a pleasant and convincing speaker. Her tests given at the close of each lecture were for the most part recognized, and some were startlingly convincing. Next month we will have with us Mrs. Payne Hopkins, of Owosso, Mich., who served us so acceptably last September. The cause is gaining and the grand truths promulgated by Spiritualism are taking root and growing in the minds of some of our best people."

W. H. G. writes from Easton, Md.: "Mrs. Mary McDonald, of Washington, D. C., has been holding meetings twice a week here during February, and although this is a new field to work in, her lectures and tests and psychometric readings have been well received, and have set people to thinking more than they ever did before. She has been engaged during the month of March, and we are in hopes to organize a society here before she leaves. She can be addressed here during the month."

J. W. Britton writes from Jonesboro, Ind.: "Doctor Hillgrove, of Anderson, Ind., called to our city yesterday to officiate at the funeral of little Hollie C. Carter, who passed out two days previous by accidental drowning. The funeral service was held in the M. E. church, which was kindly tendered for the occasion. This being the first Spiritualistic funeral service ever held in Jonesboro, and the speaker having only recently developed inspirational speaking, it caused some anxiety among the Spiritualists and gave rise to some of the orthodox. It was soon evident that the doctor was inspired by some master spirit of the past. The past, present and future were painted in word language, and the very heavens seemed to bend down and blend with the earth. The doctor has promised to return in the near future and deliver a few lectures for our society; and we may then expect pentecostal days in Jonesboro."

H. J. Rogers, platform test medium and lecturer in liberty for engagements with societies and camp-meetings. Terms moderate. Address 77 York street, Cleveland, O.

Mrs. Mattie E. Hull will serve the First Spiritual Church in Buffalo, N. Y., March 6 and 13. She is under engagement to deliver the anniversary address at Lily Dale, N. Y., the 31st inst., under the auspices of the Young People's Spiritual Union. She has open dates in April and May, also a few camp-meeting dates. Address 526 Prospect street, Cleveland, Ohio.

The Beacon Light Spiritual Church, 617 N. Clark street, Chicago, Sunday at 2:30 and 7:45 p. m. Free seats. Free contributions. Mr. and Mrs. G. F. Perkins, speakers and test mediums.

J. M. White writes from Beatrice, Neb.: "In the recent issue of the paper I see it stated that I am to remain here until March 1. It should read, March 21."

Miss A. Johnson writes from Portland, Oregon: "We have three spiritual meetings here every Sunday. It would be hard to find a meeting where you can get more direct spiritual food than we can give. G. A. R. Hall, corner of First and Taylor streets, Dr. A. Larson holds his meetings there and those who like him, or even dislike him, do say that he is the best test medium that has ever been in the city. In his conference meeting some of our best citizens take a part and give us the spiritual philosophy. Last Sunday, our brother, Mr. Love, and an able speaker from Boston, Mass., fed the hungry with the spiritual food, and the doctor followed with his good tests."

The following hotel rates have been made for the anniversary celebration, Rochester, N. Y., March 27 to April 3: Whitcomb House (where speakers and mediums will stop), \$2 per day; the New Osborn House, \$2; the Livingston, \$2; National Hotel, \$1.50; Chapman House, \$1; Jackson's Temperance Hotel, (European plan), rooms, 50 cents per day, two in a room, with low rates for table board. For further particulars, apply to G. W. Kates, 234 Monroe avenue, Rochester, N. Y.

Dr. R. Greer has, since last writing, somewhat partially recovered from the effects of his fall, but not sufficiently to wait upon patients. He would, therefore, advise all waiting patients to wait no longer for him, but to apply at once to some other physician.

Dr. P. T. Johnson will speak for the society of Spiritualists at Ionia, Mich., March 27, anniversary meeting.

Investigator writes: "The Psychic Circle at 88 Ogden avenue, 3d floor, flat N, presided over by Mrs. G. Partridge, Friday evening, was very satisfactory to all who attended. Every reading was accurate, and the tests given, and the large increase in the audience speaks loudly for the attraction of her circles."

Georgia Gladys Cooley, of this city, writes: "I wish to thank you for your kindness to the Ladies Aid and Hope Society, as the entertainment which you so kindly afforded us for our last month netted us \$40. Both our society and aid society are flourishing and the people of Chicago will be again entertained and highly amused on Saturday evening, March 19, as it is the intention of the Ladies Aid to give a grand and profitable entertainment. Some of the finest talent of Chicago have promised to assist and we promise a gala evening. Our programme for anniversary day will be composed of the best talent procurable, and an all day meeting will be held. Dinner served by the ladies. Remember, our hall were both entertainments and meetings are held, is 77 Thirty-first street."

Mrs. L. N. Claman is now lecturing at Louisville, Ky.

Dr. J. M. Peebles will lecture in Philadelphia the last Sunday in March.

The Band of Harmony will meet here after on the first and third Fridays of each month, at 40 Randolph street, sixth floor.

Mrs. Carrie Fuller Weatherford, of Milwaukee, Wis., will lecture and give tests at Hopkins' Hall, 528 West Sixty-third street, Englewood, over postoffice, every Sunday at 2:30 and 7:30 p. m. Mrs. Weatherford will also start a class in psychic law and development to which she will also give instructions in her new method of spiritual therapeutics, the higher healing.

Thos. M. Locke writes from Philadelphia, Pa.: "During the month of February we have had on our platform, Prof. William M. Lockwood and Miss Margaret Gaul. Too much cannot be said in praise of both of them. Prof. Lockwood's lectures have made a lasting impression on those who had the pleasure of listening to them. We think he is one of the most instructive and interesting speakers on the platform to-day. His wonderful reasoning faculties and his methods of demonstrations are convincing to those who hear him. We have had the pleasure of listening to his discourses for the last two months and dislike to part with him. I hope that other societies will soon recognize his

abilities and secure his services. Miss Margaret Gaul, followed each of his lectures with spirit messages, and so marked with their interest that the people who were loath to leave the hall at the close of the meetings. The hall was crowded at each service, so eager were the people to hear from their loved ones. Her pleasant manners and sympathetic way of giving messages have endeared her to our society. We have secured her again for next year."

Secretary writes from Ionia, Mich.: "The Ionia Spiritual Society will hold their Anniversary meeting in Ionia, March 27, 1904. Dr. P. T. Johnson, of Battle Creek, will be with us on that day, and will deliver two lectures. All Spiritualists of neighboring towns are cordially invited to attend."

National Spiritualists' Association.

The officers of this association can well be proud of the record of work accomplished. The institution came into life in hard times. Good times financially never have smiled upon them. By determined and persistent effort the institution has been brought to the fiftieth jubilee year and the jubilee month. It has ever been conducted as a people's association. Now in this jubilee month the people should rally to the aid of every Spiritualist and the cause should be brought to the front as a contributing member. Remember \$1.25, will entitle you to contributing membership and a copy of the report of 1897.

FRANCIS B. WOODBURY, Secretary.

Liberalty of a Clergyman.

"A Clergyman"—for such is his nom de plume—has done a great service to a general public with an average education in putting before said public, bound in with the Hebrew and Christian scriptures, some of the scriptures, or sacred writings of the Greeks, the Romans, the Buddhists, the Hindus and the Arabians. It was soon evident that the doctor was inspired by some master spirit of the past. The past, present and future were painted in word language, and the very heavens seemed to bend down and blend with the earth. The doctor has promised to return in the near future and deliver a few lectures for our society; and we may then expect pentecostal days in Jonesboro."

The unlearned will marvel exceedingly too when they find how almost precisely divine, in our sense, many of the so-called "heavenly" writings read. Who would know, for example, that the following quotation was not from the Apocrypha, or other unfamiliar adjunct of our own Bible?

"The east and the west are God's; therefore whichever way ye turn there is the face of God. He will guide unto himself all who turn to Him; those who believe, and whose hearts rest securely on the thought of God."

"Thou art the Eternal One, in whom all order is centered. Thou art Lord of all things, visible and invisible. Thou art the King of Mankind. Protector of the Universe."

Yet those Hebrew and also Christian-sounding sentiments are from the Arabian Bible—the Koran, presumably. From the Persian scriptures comes this breathing that might be from one of our own saints:

"O God, whatever road I take joins the highway that leads to thee!"

The Egyptians and other such utterances as these: "Thou art the mind that understandeth all things; Thou art the God that doeth all things; Thou art the Father that maketh all things. Thou art Thyself." And: "The soul lives after the body dies. The soul passes through the gates; he makes a way in the darkness to his Father."

And then; the wicked Hindu—heathen, heathen, believing in four-headed "Brahma" who are the embodiment of rapacious cruelty and monkey gods, and gods that are sticks and stones—they read such safe orthodox emanations as this: "His glory is so great that there can be no image of Him!" He is the incomprehensible Spirit, who illuminates all, from whom all proceed, and to whom all must return." And, most surprising of all, because our own creed is a direct copy of "The glory of our Lord and God; everlasting, without parts or passion; of infinite power, wisdom and goodness; the maker and preserver of all things!" And what could remind us more nearly of "And if I cause my brother to offend" than this: "Shun wealth and pleasures repugnant to law, and avoid even lawful acts if they may cause pain and offense to mankind."

The Buddhist scriptures tell their votaries that "Buddha" is the embodiment of "Buddha," and "Buddha" is not in idle, vain talk (speak not at all). "The good man, when reviled, reviles not again."

Even the Chinese sacred writings inculcate the highest morality. "If one strives to treat others as he would be treated by them, he will not fail to come near the perfect life." "He who wishes to secure the good of others has already secured it for himself." "The good man, when reviled, reviles not again."

It is not natural, therefore, to suppose that the worst practices of the Hindus, the Mohammedans, the Chinese and the Buddhists have been brought about, not because of those people's written teachings, but because they have strayed from and perverted the meaning of their Bibles? Let a Hindu quote a few passages of our gentle Christian scriptures to us, and then cite instances of our practice. Would he not be justified in thinking our creed and our present exposition of it a little remote from each other?

The book in which the catholic spirit of presenting all scriptures of the world is shown is called "The Old Religion in Modern Words," and is, in the words of its voluminous subtitle, "selections of the most devotional and ethical portions of the ancient Hebrew and Christian scriptures, to which have been added kindred selections from other ancient scriptures of the world. It is designed for common use in churches, schools and homes," and should be put to that use as speedily as possible. Such books are the greatest possible means of enlightenment.—Mary Abbott in Times-Herald.

DR. D. P. KAYNER.

Dr. D. P. Kayner, formerly of St. Charles, Ill., passed to spirit life a few days ago at Prescott, Arizona. He was so badly injured in the fire that occurred at the Johnson House, that recovery was impossible. At one time the doctor was prominent and popular as a lecturer from the Spiritualistic rostrum, and did a most excellent work.

Religion was brought about not by the impression on those who had the pleasure of listening to them. We think he is one of the most instructive and interesting speakers on the platform to-day. His wonderful reasoning faculties and his methods of demonstrations are convincing to those who hear him. We have had the pleasure of listening to his discourses for the last two months and dislike to part with him. I hope that other societies will soon recognize his

THEY ARE COMING!

Echoes of the Convention.

To the Editor:—The late mass-meeting of Spiritualists in this city, held under the auspices of the N. S. A., should and will mark a new era in Spiritualism.

From first to last there was a marked absence of discordant elements, and a wonderful spirit of harmony pervaded the entire assemblage. Organization seemed to vibrate in the very atmosphere, and on every hand was found evidence that at last we are coming to our senses. The question of organization has passed the argumentative period. We must organize or go out of business. In certain quarters there are still objections offered against the N. S. A., but all the evidences point to the fact that the great majority have awakened to see the necessity of a thorough and complete organization. We are no longer a disorganized mass, but a united body, each pursuing their own way without definite aim or purpose. The great bugbear of credulism which in the past has prevented the cooperation of Spiritualists on practical lines is happily fast passing away.

Spiritualism needs no creed that would in the slightest degree interfere with the right of the individual to hold any standard of his own. The middle of disjunctive factions, each pursuing their own way without definite aim or purpose. The great bugbear of credulism which in the past has prevented the cooperation of Spiritualists on practical lines is happily fast passing away.

We have heard much of spirituality and how to become spiritual, but are not told in what it consists, but if it does not consist in a practical application of the principles of the spiritual philosophy to the needs of a long suffering humanity, not somebody else and explain what the words mean."

With crime on the increase in much greater ratio than the increase of population, with the earth producing vastly more than necessary to feed, clothe and furnish comfortable homes for every child of humanity, while thousands are suffering for the necessities of life, and with social conditions that would disgrace the veriest savage, must be a condition that would make the angels weep.

These are conditions that are confronting Spiritualists to-day as they are no other class of people, while as a body, we are doing next to nothing to correct them.

There are many afflictive conditions which have retarded the onward march of Spiritualism and which must be removed before we can take our proper place before the world. The right to do this is the fraudulent medium and the fakir element generally. May we not hope that the time has forever passed when those who prostitute their gifts and disgrace themselves and the cause they misrepresent and thereby get within the clutches of the law, can call upon the N. S. A. and local societies as well as the rank and file generally for a money contribution to get them out of the city? It may sound a little harsh, but to establish a fund for the prosecution of any person who resorts to criminal practices and give them the full benefit of the penalty which the law provides.

Happily this question can be settled without these extreme measures by thoroughly organizing our forces and by bestowing upon all worthy workers credentials that will secure them the respect of the courts, thus protecting the public as well as the honest worker. Let it once be understood that in order to be recognized or have any standing among the great body of Spiritualists our advocates must have credentials backed by the N. S. A., and that in granting these, character and ability must be taken into consideration as well as psychic development, then let every Spiritualist be careful to select his before giving employment to any person whatsoever, and we shall find every reputable worker making haste to climb into the "band wagon" and ready to keep step to the music of organization. All others can be left to pursue their devious ways, and if the public prefer to follow after strange gods and irresponsible persons and become the victims of their swindling operations, we can justly say that it is none of our concern. We can have the dishonest and the unclean, the great army of "professors" and the seventh sons of seventh sons, and the fortune-telling crew generally in the hands of the police where they properly belong, and let them take their chances with other offenders against the law.

The timely resolutions introduced by the Rev. W. M. Lockwood at the late convention and which were adopted without a dissenting voice, is a hopeful indication that all this can be accomplished through organization, and that we are awakening to the necessities of the situation. We can no longer shirk the responsibilities that are upon us.

We must show to the world that Spiritualism stands for honesty, integrity, and for that is necessary in the upbuilding of character and the uplifting of humanity, that it means the rounding out of a noble manhood or womanhood, and we must have a declaration of principles that will at least embrace a broad and comprehensive humanitarianism. Anything less than this is unworthy the name of Spiritualism.

Let us do this, and we will not only command the respect of the world, but we will have the cooperation of thousands who are scattered all over this broad land and who now hold themselves entirely aloof from Spiritualism. Push the organization.

WILL C. HODGE, 98 Ogden avenue, Chicago.

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A SCANDAL WHICH SHOCKED THE WORLD.

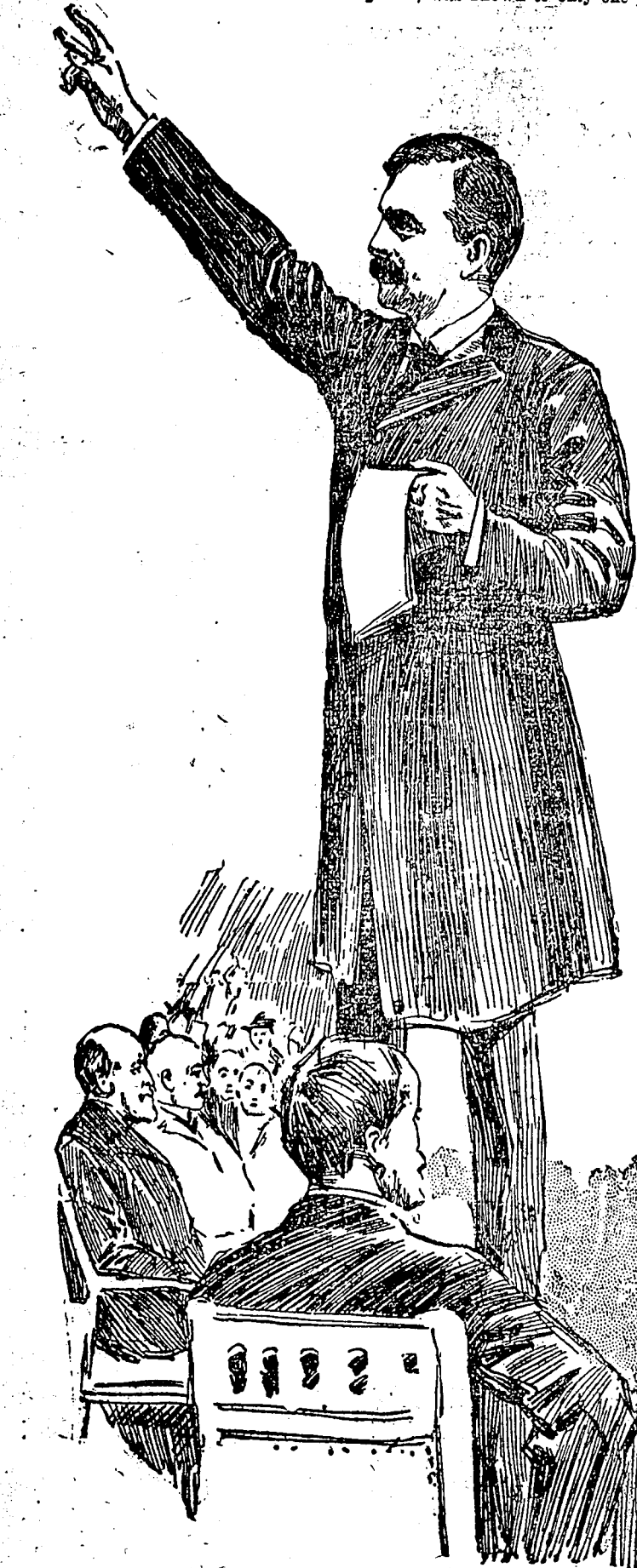
Dr. Brown, of San Francisco, Cal., Confesses His Guilt and Is Dismissed.

His Confession in Full Failed to Move the Conference, Except to a Cool and Mournful Supplication to God for His Forgiveness.

Rev. C. O. Brown has made a confession. As it is printed in full this morning, an analysis may be made by readers for themselves. It may be observed, however, that the confession avoids details, is shrouded in terms somewhat vague, and that its effect upon the Bay Conference was to provoke sympathy, feelingly expressed, but coupled with a decree of expulsion.

The dramatic quality of the incident can be understood when it is stated that Dr. Brown read the confession to the Bay Conference, and that in every tone of his voice was a tremulous plea for mercy. His face, pale when he ap-

peared, became flushed; his arms, at first resting quietly, waved in gesticulation. He was pleading for his ministerial life.



Rev. C. O. Brown Reading His Confession to the Bay Conference of the Congregational Church.

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Mr. Brown's appearance here was a surprise hardly less great than his partial acknowledgment of a guilt he had strenuously denied. The particulars of his trial do not need to be recalled. It was one of length and bitterness, during which one of the foremost local churches was almost split in twain, and it resulted in his having to go to other fields. At Dubuque he was given the hand of fellowship, and later took a charge in Chicago. While there he practically challenged the Bay Conference to a reopening of the matter. Delegates were sent from here to Chicago, and again Brown came out of the ordeal, having gained nothing. Final adjudication remained with the Bay Conference, and yesterday was the time for consideration.

Mr. Brown has been here since Saturday, although few were aware of the fact. He was in the church at Fifteenth street, near Mission, all the time

his fate as a minister was being debated, but remained in the study of the Rev. Mr. Rader, occasionally receiving reports of the proceedings. He sang as he waited, and one of the hymns he chose was "Back From the Folds of Sin."

He talked freely to callers. "My determination to come to California, present my confession and receive the verdict of the Bay Conference, was not made until last Wednesday evening," he said in answer to an inquiry. "My intention to depart from Chicago, where I had the full confidence of my congregation, was known to only one person.

hood, yet I know that God cares for those who care for him and I am prepared for whatever may come.

"When I left Chicago I left a note to my wife and son saying that I would be away for several days, and that I might go to Iowa or even some more distant point, and that is all they knew of my intentions. My congregation in Chicago know nothing of my intention to make a confession, and the report of what has happened in San Francisco tonight is the first intimation that my friends will have of my recent troubles. I know that I have the confidence of the people of Chicago. It was known there that I intended to apply for membership to the Monday Club, and for my benefit the constitution of the organization was so changed that it was necessary for one-third of the members to vote against an applicant instead of a single individual. My friends had this change made in the hope that I would apply for membership in the club, but I declined to do so.

"Since my trouble has become known to the world I have letters from the interior of China, from France, Germany and other European countries, some defending my position and others condemning me for what has happened. I suppose that I have received in all over 1000 letters. I hope the example of my troubles will be a warning to those who have sinned as I have sinned, and that my trial will prove a benefit to others.

"I may have no permanent abode after to-night, and I desire that those of my friends who wish to reach me may address letters to me in care of Rev. George B. Hatch, of Berkeley, who is the secretary of the Bay Conference. This was the substance of all that Mr. Brown said while waiting in suspense. After the conference had rendered its decision he seemed somewhat broken in spirit. Nevertheless, he tried to keep a brave front, and when asked what he thought about the action of his brother ministers, replied: "It is all for the best, I suppose, yet it is hard for me to bear. I did not expect any funny business when I came out here. I did not come for my own interest, but that of the churches of this city. I suppose they did what they thought for the best, and I suppose I would have done the same thing if I had been in their place.

"My plans are all upset. I do not know what I will do. I know, though, I will stay in town for a little while, and after that I will have to go and see my wife and children, who are in Chicago.

"Dr. Chapman was the one that brought the news to me—the man that has been the best friend to me during all this trouble, even when things seemed the blackest.

"All I can say is they did right. I hope that the world will be lenient with me, for I have sinned, but also I have thoroughly repented."

After this Mr. Brown went among the members of the conference, and taking the hand of each, expressed his affection and stated that he bore malice to none.

Those on the committee who passed sentence on the disgraced clergyman were Rev. F. J. Foster, Rev. G. C. Moore, Rev. C. R. Brown, of Oakland, Rev. Dr. Chapman, Deacon Mills, Rev. William Rader and James Hutchinson. They were appointed on the motion of Rev. C. R. Brown that a committee be appointed to take the matter in hand and report to the main body. This motion was carried by a unanimous vote and these aforementioned gentlemen named to act. The report of the committee was accepted by the conference after considerable wrangling, many of the members being disposed to treat Brown leniently, and give the penitent a little hope, by having his name erased for only a year, while others went to



Miss Mattie Overman, the Woman Whose Name Has Been Coupled With That of Rev. C. O. Brown.

the other extreme, and wished his name erased for life. It was thought best, however, to leave it as the committee had decided.

THE RESOLUTIONS DASHING THE HOPES OF THE EX-PASTOR.

Whereas, The Rev. C. O. Brown, being summoned before the Bay Conference, has appeared and has made humble and penitent confession, be it therefore

Resolved, That the conference mourns with Dr. Brown over his transgressions, and supplicates with him the forgiveness of the Almighty God;

Resolved, That it extends to him its brotherly sympathy in this hour of sorrow and humiliation, and assures him of its complete and hearty forgiveness, and of the recognition of the Christian manliness of his action in coming here to make his confession; however, in view of the character and publicity of the offense now confessed, and of the length of time elapsed since it was committed, during which he has maintained a false attitude in affirming his innocence, and in view of the further fact that this conference distinguishes between the personal forgiveness that must be instantly extended to an erring but penitent brother and the solemn responsibility of sustaining a man in official position as a public teacher of righteousness; be it further

Resolved, That this conference with profound sorrow feels compelled, as invested with responsibility for the purity of the ministry and the peace of the churches, to express its sense of Dr. Brown's disqualification for the performance of the duties of the ministry, and we therefore deem it wise and just to remove his name from our roll as a ministerial member of our conference.

pulpits have been open to me, and during the past few days there have been assurances of a larger field in the near future if I desired it. Very recently I was offered \$1,000 and all expenses for a few weeks in the lecture field, with appointments so arranged that I could have supplied my own pulpit. I do not boast these things. They are facts, however, which belong to the testimony of this hour. They are the proofs of my sincerity. To one of my training such possessions are greater wealth than Klondike, and you will consider what it means when I voluntarily surrender them. There was a deep and malignant conspiracy against me and my home. A small part of the accusation against me was true. For any wrong which I had done I had sought forgiveness both of God and man. I had turned utterly and with abhorrence from it long before I was publicly accused. Such were the conditions prevailing in San Francisco—a awful was the storm which threatened—that, overcome for the time with unworthy fear, I denied any wrong at all should be believed. In that I greatly sinned. In the mad tumult of that cyclone which fell upon me, pursued for 150 consecutive days by the papers, with every nerve on fire, with mental powers in confusion and moral sensibilities beclouded, it seemed right to defend myself, my family and the friends, who instantly espoused my cause, by methods which are justified in war.

But, brethren, if I feared then, I fear no longer. To-day I can say with Chrysostom: "I fear nothing so much as sin," and with Tholack: "I thank God for the conviction of sin."

There were several times during the progress of the first council when I would gladly have told the brethren all. I would not now wish to be understood as accusing the young woman who begged me to refrain.

On my way east from San Francisco the relief from newspaper assault and all the conflict was inexpressibly sweet. In those peaceful days I heard again the voice of God which the tumult had silenced. Amid the rocky grandness of the mountains and the weird stillness of the desert God spoke to me and I was thankful to hear that voice again, though in reproof. Obedient to impressions then received I wrote out a brief confession, intending to send it to you. I delayed, and that was fatal to duty. When I reached Chicago my brethren received me so cordially that life again seemed worth living. Hundreds grasped my hand and assured me that no one believed the evil reports against me. The sweetness and confidence of their greeting were like the life of the harbor and the firm ground beneath the feet of one who has come safely in from the stormy menace of a watery grave. I did not see the further conflict to which I was committing myself. It seemed not so wrong to accept the proffer of their love and confidence so freely made, especially as I had turned utterly and with full penitence from my sin. When the conflict was renewed, without my seeking, every impulse of the warrior was aroused in me. I looked on the faces of my beloved and said: "I will fight for them."

I looked upon my friends who had committed themselves in my behalf, and said: "They ought not to suffer for being kind to a brother; I will protect them and make good their confidence."

And when two pulpits were offered me it seemed almost as if God himself were fighting for me. I accepted the more modest and went about my work. "It shall be seen by my holy, patient and ministering life that I am a worthy man."

My success has been such that I lacked only the approval of my conscience of being safe in my position. But as I have drawn near the hour of your action God has so spoken to me that I have feared not your success, but my own. I have come to see that nothing is so perilous as safety when duty says: "Step out and face the consequences." With this clearer view of duty I would not to-day, for my life, consent to stand as an example of successful wrong. I cannot afford to succeed while the churches suffer by my

success. I rejoice more in this hour of self-recovery than words can tell. Truth is worth more to me at this hour than any pulpit in America. How gracious is our God who thus sweetens the bitter waters.

I am sure that you will impute nothing to the Christian friends who have stood by me. They believed my public statement. Their frank and absolute sincerity more than any other human motive has led me to the resolve of this hour. One of my dear sons said to me: "They know, father, that I could not defend you except I believed in your innocence." It has been a snare to me that I could truthfully deny so much. But at this hour I repudiate the folly of building a house of truths for a lie to live in. I rejoice in the thought that what I now say will go every whit and tell the whole world that righteousness is vindicated.

Unto Almighty God, against whom I have chiefly offended, I humbly make my confession, appropriating, as the utterance of my sincere sorrow, the Fifty-first Psalm, counting as part of the fourth verse, the whole of the fifth and fourteenth, and the last lines of the closing verse.

Unto my brethren of Bay Conference I confess the grievous wrong, and through you I confess to the whole sisterhood of churches. I love the Congregational churches and an unwilling longer to be an occasion of grief to their fellowship. I am filled with profound sorrow that having been the recipient of their confidence and honors I have become an occasion of grief to their fellowship.

I confess to Dubuque and Chicago Associations that I did them grievous wrong in accepting the fellowship of one and seeking that of the other. I herewith request that my name be dropped from the roll of Chicago Association.

I confess to the dear friends whose help and confidence I accepted without a full statement of the truth.

Finally, to any person whom I have wronged I confess.

Brethren, I have not dared to ask you to forgive me. Possibly I ought not. I might embarrass you by such a request. If you could forgive and restore me, my life shall approve your renewed confidence and attest my gratitude. It may be that you will find a way to make your mercy as conspicuous as my penitence. However, I do not ask you to sacrifice any public interest for me. I do not expect to find a bed of roses in my furnace.

Oil permit me to hope that he who could overlook the sin of David to his own glory may at least make some use of my suffering and contrite heart to enforce some needed lesson in righteousness. Maybe the words of Mission may apply to me:

"How do you know but his mercy has made your sin too notorious in order that thousands of sinners may be influenced at the sight of your penitence?"

If Almighty God can make use of my suffering to his glory I shall rejoice in suffering.

Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions.

2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3. For I acknowledge my transgressions; and my sin is ever before me.

4. Against thee have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.

5. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.

6. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

7. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

8. Hide thy face from my sins, and blot out all mine iniquities.

9. Create in me a clean heart, O God, and renew a right spirit within me.

10. Cast me not away from thy presence, and take not thy Holy Spirit from me.

11. Restore unto me the joy of thy salvation, and uphold me with thy free spirit.

12. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

13. O Lord, open thou my lips; and my mouth shall shew forth thy praise.

14. For thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering.

15. The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise.

16. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

17. Then shalt thou be pleased with the sacrifices of righteousness.

CHAS. O. BROWN.
—San Francisco Call, Jan. 25, 1898.

THE MINNEAPOLIS TIMES INTIMATES THAT ANY EXPOSURE OF IMMORALITY IS WHOLE-

SOME, IMPARTING TO PEOPLE A RESOLVE TO KEEP CLEAR OF ALL IMPURE ENTANGLEMENT—THE LESSON DRAWN FROM THE CONFESSION OF THE REV. C. O. BROWN.

Following upon the confession of Rev. C. O. Brown as to the moral delinquencies of which he was convicted by the San Francisco conference last year and expelled from its communion, we are hearing the usual doleful or gloating comment upon "the moral sorrow" of it. What must come of this unearthing of folly and baseness where the world looked for truth and purity and honor? By both the friends and the enemies of the church it is said that religion will suffer by the revelation of such a scandal. Others go further and contend that religion and morality will be nullified by the discovery of such hypocrisy in one of the most brilliant and popular lights of the pulpit, and the prolonged contemplation by the whole country of things that lower the virtue and debase the moral tone of a people. Certain critics, of the intolerant type, will see in it great demoralization for orthodox religion, which they say is bound up in its popular exponent; and it must be confessed that they show ad great sorrow at the anticipation of such a result, and give no signs of shedding tears.

It is hard to see how religion can really suffer from an effort to right a great wrong—how morality will lose by exposure of immorality and the breaking of a mask. The discovery that is everywhere felt at the disclosure of such hypocrisy is wholesome and makes for virtue. The effort to get at the truth and correct false judgments and punish license and impurity must be beneficial. People everywhere open their eyes to the folly and wickedness of loose ways and immoral relations. They see what the end of a course of vicious pleasure seeking and sensuality is in the nature of things, and shrink from taking the first steps. And everywhere, among men of the world as they are called, who make no profession of religion, there is a stronger nerve of moral purpose, and a more fixed resolve to keep clear of all impure entanglements. The efforts of the system to throw on disease show its recuperatory vigor and tend to its recovery.

If the church is involved in the unfortunate scandal at all, it is through the fact that Brown, so far as his preaching went, was always careful to keep strictly within the enclosure of safe orthodoxy. He had only vehement denunciation and bitter invective for all those who ventured to doubt the infallible truths of the church as taught by him. The salient features of his preaching were the literal inspiration of the scriptures, and the forgiveness of sin and the removal of its consequence for all who accept the evangelical formula.

Men and women should be helped by the Brown incident to realize what such a doctrine amounts to. They should see that the terrible laws of moral retribution know no difference between saint and sinner, and forgive nothing, and even in this world compel the wrong-doer to bear the natural penalties of his guilt, even though his associates and neighbors do not see the Gethsemane through which he walks making him sit on the sharp edges of despair and contemplate self-destruction while plaudits of an adoring congregation rise in mockery on the air. Everybody can see how the doctrine leads to license and paves the pathway to perdition, and how the other is the ladder of life that leads to light. The Brown calamity, if it does anything, discredits all systems that lay more stress on faith than righteousness, and put a gospel of miraculous and instantaneous forgiveness in the place of morality that is the foundation of order, and of religion, too.

IN SERIOUS TROUBLE.

COLORADO MINISTER'S CHURCH IS LOCKED AND THE ELDER NOTIFIED.

Greensburg, Dec. 16.—Rev. J. E. Little, who came from Homewood last July to supply the A. M. E. church at Mt. Pleasant, and whose invalid wife died about a month ago, is in serious trouble with Ida Butler, a colored daughter of the family with whom he roomed. The clergyman says he will marry her in the spring. The trustees of the church have locked the doors and notified Presiding Elder Lewis, of this city, who will go down and investigate and take his license.—Pittsburg Leader, December 10, 1897.

An Intoxicated Priest.

The Rev. Thomas Brady, a priest, of Elizabeth N. J., was arraigned in the West Side Court yesterday for intoxication. Magistrate Flammer did not ask whether he was guilty or not. He said, "I have heard good reports about you," and then discharged him.—New York Sun, Dec. 14, 1897.

GHOST LAND.

Ghost Land is a remarkable book of nearly 400 pages. It is nicely printed and elegantly bound, and is an ornament to any library.

Anyone who sends to this office during March, April or May, One Dollar and Twelve Cents, will get The Progressive Thinker one year and this remarkable book, Ghost Land. The twelve cents pays the postage on the book.

PRIMES OF MINISTERS AND CHURCH MEMBERS

Sequel to the Hull-Govett Debate.

A Church Leader Arrested.

FAIL FOR MOODY-OAK PARK CHURCH LEADER IS BEHIND THE BARS—THE CONFIDENTIAL CLERK OF DUNLOP BROTHERS IN DISGRACE—HE IS ACCUSED OF FIDELITY FUNDS OF A BUILDING ASSOCIATION—SAID TO HAVE TAKEN \$25,000 DURING TWO YEARS—MONEY IS LOST IN SPECULATION ON THE BOARD OF TRADE—ARREST COMES AS A SURPRISE TO FRIENDS OF THE HAPPLESS MAN.

William O. Moody, confessed embezzler of \$25,000 in funds of the Oak Park Building and Loan Association, was able to attend services at the First Congregational church of that suburb Sunday, and therefore Simpson Dunlop, secretary of the organization, concluded he could change his residence to the county jail without danger of relapse. Further delay was discouraged by Moody yesterday when he came downtown for the first time since November 12. He walked into a cigar store to hear a warrant for his arrest read and a prolonged sojourn in the penitentiary predicted.

After his doctors had given up all hope of his recovery during his illness early in the winter Mr. Moody sent for Mr. Dunlop, who had befriended him five years ago and constantly advanced him in his employment, and declared he had violated a trust by stealing over \$22,000 of the firm's money. Moody begged as the last request of a dying man that his disgrace might not be disclosed.

RESPIRE FOR A SICK MAN.

"He told me it would do no good to announce his crime to friends and the people who had trusted him," said Mr. Dunlop to a reporter for the Chronicle, "as he was on the brink of the grave. In spite of the revelation, which was as unlooked for as sudden, I assured Moody that I would not prosecute him so long as he was sick. Last Sunday I saw him in church leading the choir and I concluded that if he was able to attend services he could go to the county jail."

Moody entered the employ of the Oak Park Building and Loan Association five years ago. Two months later he was assigned to the bookkeeper's desk, with a salary of \$1,000 a year. Simpson Dunlop was secretary of the association, and his brother, J. K. Dunlop, an officer. They also conducted a general real estate business under the firm name of Dunlop Brothers, dealing mainly in suburban real estate, much of which they inherited from their father, who was reputed to own half of the present site of Oak Park.

The Chicago offices of Dunlop Brothers are in the First National Bank building, where they have been located for twenty years. Moody saw to the confidence of his employers and was virtually invested with the care of the secretarial part of the building association, though Simpson Dunlop nominally held the position. The charge of the building loans of the association was turned over to him and his reports submitted directly to the board of directors.

PROMINENT IN THE CHURCH.

Moody became affiliated with the First Congregational church of Oak Park three years ago. He was introduced by Simpson Dunlop and was shortly afterward installed in the Bible class of the Sunday school. In matters pertaining to religion he soon showed such proficiency that he was intrusted with the instruction of the younger pupils, a position in which he soon popularized himself.

He was also found to be an accomplished musician and was frequently called upon to lead the choir.

"According to the claims of Secretary Dunlop Moody's appropriation of the funds of the association covers a period of not less than three years. He is accused of using a method of deceiving his employers that was as effective as it was simple. Seeing how he was borrowed Moody is charged with having told the slips and afterward, when the payment was made, not reporting to secretary Dunlop. These are the names of the patrons of the association whose loans were misappropriated: E. A. Barker, E. Battistoni, C. J. Peterson, Mrs. P. G. Dennis, E. J. Nollin, B. Kounigman, D. P. Kery, J. Paulan, C. Mauch, O. F. Walthaus, E. J. Figgis, Mrs. M. F. Johnson, A. L. Clark, A. N. Granshaw, S. Nicholson, H. H. Eharanberg.

SHORTAGE IS DETECTED.

Moody had an assistant and when illness detained him at his home in November the books were found to be in a bad condition. Secretary Dunlop went to Moody's home at 325 Pease street, Oak Park, and asked if he would help him find the firm out of the tangle. At the time Mr. Dunlop declares he did not have the slightest suspicion as to Moody's integrity. When the figures were found to disagree by big margins Mr. Dunlop hurried to Moody's bedside and found him seriously ill. Then it was that the former confidential employee admitted that he had embezzled over \$25,000.

When the condition of the firm's affairs was ascertained Secretary Dunlop ordered a review of the books by expert accountants and ascertained that the exact amount of Moody's deficit was \$25,000. On the plea that he would surely die and immediate prosecution would do no good, Mr. Dunlop consented to delay action.

Shortly after Moody was taken ill, Mrs. Moody, who had been teaching school in Chicago, was seized with illness that nearly proved fatal. It is thought the disclosure of crime caused the collapse of his wife. The condition of the family excited the pity of their friends in Oak Park and they were the recipients of sympathy and aid. The disclosure of Moody's embezzlement and arrest and the causes leading to its prolonged delay will create an unusual stir in the suburb.

DEFICIT IS MADE GOOD.

Secretary Dunlop made haste to meet the deficit caused by Moody's peculations, and the temporary shortage was kept secret from the investors. Even the directors did not learn of the condition of affairs until Simpson Dunlop volunteered the information that he and his brother had made good the loss. In spite of Moody's confession to his wife he could not be prevailed upon to tell of the motives that lured him to his ruin. According to the story of his employers he is thought to have gone the usual way of embezzlers

Prof. Goldwin Smith's Views.

PROF. GOLDWIN SMITH ON ONE OF THE GREATEST QUESTIONS OF THE DAY—A SCATHING CRITICISM BY THE FAMOUS AUTHOR.

Than Prof. Goldwin Smith no higher authority can be found, and when he acknowledges that the foundation of the faith of the past has become as fog, we may rest assured that he has a vast following. In a recent article in the New York Sun he says:

"One eminent clergyman denies the infallibility of the Bible, and treats the church as an association for general improvement. A second finds in the Bible immorality and worse. A third professes to believe only so much of the Bible as commends itself to his judgment. Mr. Willoughby, in his interesting letter to you, rebukes one of them for indiscretion in the publication of truth. At the same time he says himself that the truth may be rightly told in private conversation. For his own part he regards church-going as a moral tonic, and a mental bath," adding that it is often not comfortable to get up and take a sponge bath with cold water, in a cold room, but lacking better facilities you must do it if you would be decent among your friends and agreeable to yourself. The eminent clergyman might perhaps be justified in retorting on Mr. Willoughby the charge of indiscreet disclosure.

"How many church-goers are there to whom church-going is merely a moral and mental sponge bath, which they take without any definite belief in the doctrine, that they may be decent among their friends, and agreeable to themselves? How many are there who, dissembling in public, tell the truth in private conversation? If the number is large, the end cannot be far off, and this hollow crust of outward conformity may presently fall in with a crash and the greater for delay."

"Mr. Willoughby is a layman, and has only to sit passive in his pew. But a clergyman has actively to profess and preach the doctrines. If he has ceased to believe them, what is he to do? I never could regard without entire aversion the theory of Renan, which, I fear, was also that of Matthew Arnold, that truth was the privilege of the enlightened few, while tradition was the lot of the crowd. But the most fatal part of the arrangement was that it dedicated the clergy to falsehood."

Made His Wife Unhappy.

WEDDED BORROW—TROUBLES OF REV. EVERETT AND WIFE—SHE TOLD OF THE CRUEL TREATMENT SHE HAD ENDURED FROM THE MINISTER—SHE IS GRANTED A DIVORCE AND ALL-MONY.

Oakland, Feb. 7.—The married life of Rev. Everett and his wife, formerly Mrs. Mary C. Bacon, was not a happy one. It lasted ten weeks, and in that brief period the wife suffered much. Her tale of woe caused Judge Hall to grant her a divorce.

She is permitted to resume her former name and Everett is ordered to pay her \$15 a month alimony.

It was only a few weeks ago that Mrs. Everett was compelled to call a policeman from the house, as he appeared to be insane and had threatened to shoot her. Everett has not since been seen by his wife.

Weeping over the sad experience of her short wedded life, Mrs. Everett told of the anguish she had been caused by the man who had sworn to cherish her till death parted them.

"My husband became intensely jealous of me soon after we were married," she declared. "He was suspicious of having people about the house. He was especially jealous of a man who used to come to the house. That man was a grocer in East Oakland. He used to come to the house to get orders. My husband used to watch me wherever I went. He said that I had been unchaste with that man. I told him that the charge was not true."

"When I would try to explain away his unreasonable charges he would say that he knew what he said was true, because he could penetrate the walls of a room. I told him that he would make a show of himself, and then he would say that I was a liar, at the same time applying profane language to me."

Mrs. Everett related several other episodes in which her husband accused her unjustly. Seeing how he got into a lady room, apartments he laid in a dark hallway and afterward told his wife he was there to watch her.

"On still another occasion," said Mrs. Everett, "I was standing out in the back yard talking with one of the boarders and my husband came out of the door and said, 'Why do you want to talk out here of my presence?' At the same time he pulled a revolver from his pocket, and pointing it at me said: 'I am not going to kill you. I tell you I mean business.'"

Christian Slaughter.

WARS AND RELIGION—CHRISTIAN NATIONS FIGHT EACH OTHER—RELIGION SANCTIONED SLAVERY, AND WAR WAS THE RESULT.

The Post, of Chicago, bearing date of March 4, says:

"Many persons, especially those whose youth and inexperience might be pleaded in extenuation of their ignorance, talk very glibly about war and the wisdom of our going into it as a nation for the satisfaction of any petty spite which we may feel against a foreign government of people. It therefore becomes at once interesting and important to inquire what war actually is. In one of its phases, the question has been most broadly answered by Camille Flammarion, who a few years ago made a historic study of the rule wrought by war, and out of his research evolved some striking facts and figures. 'How many men are destroyed by war in a century?' he asked, and responded:

"We know that during the unaccountable Franco-German war of 1871, 250,000 men were slain on the two sides; that during the Crimean war of 1854-55 735,000 men were slain; that during the short Italian war of 1859 69,000 men fell on the field of battle or died in hospitals; that the game of chess between Prussia and Austria in 1866 cost the lives of 46,000 individuals; that in the United States the strife between the North and South caused the death of 450,000 men in 1860-64; we know also that the wars of the first empire poured out the blood of 5,000,000, and that France has taken up arms twenty times since 1815. On adding the number of victims of war during the last century, a total of 19,840,000 is reached in the civilized countries of Europe and in the United States."

An Alleged Swindler.

ALLEGED RELIGIOUS SWINDLER IS ARRESTED THROUGH A MINISTER'S EFFORTS.

Toledo, Jan. 28.—Rev. George W. Belsey, pastor of Plymouth Congregational church here, has caused the arrest in England of a man traveling under the name of Rev. L. C. Hutchinson.

Mr. Belsey became interested in the case at Whitstable, England, where he formerly lived. There Hutchinson said he was pastor of a New England church which had a membership of 2,000. He said his salary was \$10,000 a year. He said his wife, who was dead, was a daughter of Millionaire Hatch of New York. Mr. Belsey learned there was no such person in New Orleans, and that Hutchinson had a wife and several children in London. The latter suddenly left for New York, saying his father-in-law had just died. He could shed tears at the slightest provocation. He borrowed right and left, but did not go to New York. Instead, he began revival work in Swinton, England, where he borrowed thousands.—New York News, Jan. 28, 1908.

Pull for Heavenly Union.

RIOT IN A CHURCH IS AS BAD AS A RIOT IN A SALOON—RELIGIOUS WOMEN FIGHT, BITE, STRIKE, AND PULL HAIR, IN THE NAME OF RELIGION.

Augusta, Ga., Feb. 24.—When the congregation of the Methodist Episcopal Church assembled the other day, Presiding Elder Cooper announced that T. A. Wells would stand suspended for three months, and the congregation was asked to sing while the collection was taken. Mr. Wells, who had always been as usual and respectable, took his place as usual and was seated in the front of the pews. Some of the pews, however, stood by the presiding elder turned their backs on Brother Wells and some spoke in any but brotherly words. Wells, however, persevered and returned his plate to the table. The presiding elder then announced that conference was closed.

This was the signal for the dissenters to take up arms. Marcus Horton and others demanded that the right and the right for what purpose he opened the conference, which had properly closed Friday. The only answer vouchsafed was a command to "sit down." However, the majority ruled and there was no conference. When this was over the people were much stirred up. They were like a powder magazine on board an American man-of-war—an accident would make them explode.

Then George Andrews went to the pulpit and exclaimed: "I came to whip somebody or be whipped." He was whipped! He was not popular in the church, having been expelled about three years ago. So when he mounted the altar and raised a stick over the head of Horton there was a general roar. Horton was hit on the head and received more than one good blow himself. His father, Charles Andrews, and two sisters, Fanny and Lulu Andrews, came to his rescue and a general melee ensued. Women took part, and when the riot called brought the police on the scene wild disorder prevailed. A wagon load of the principals—judged principally by the number of wounds in slight—was sent to the barracks.—New York Sun, Feb. 27, 1908.

An Episcopal Presbyterian.

THE PARSON SKIPPED—GREAT FALLS HAS A MINISTERIAL SENSATION—THE PREACHER WHO EXPOUNDED PRESBYTERIANISM PROVES TO HAVE BEEN AN EPISCOPALIAN AND PREACHED DECEPTION.

Great Falls, Mont., Feb. 21.—Ecclesiastical circles are much excited over the disappearance of Rev. Arthur Davies, temporarily pastor of the First Presbyterian Church.

Six weeks ago Rev. Mr. Davies came here from Rochester, N. Y., to accept the vacancy made by the appointment of Dr. Gwynne, a synodical missionary for Dakota. He came on the recommendation of Dr. Gwynne, who had known him for many years, a clergyman in Pennsylvania. Shortly after his arrival it was discovered that his name was not in the New York Presbyterian report. This Davies acknowledged was on account of his having been absent for three years studying for his degree. An investigation resulted in the discovery that two years ago Davies deserted the Presbyterian faith and was regularly ordained in the Episcopal faith, and until recently had been a minister in Pennsylvania. Shortly after his arrival it was discovered that his name was not in the New York Presbyterian report.

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A Topeka Scandal.

TOPEKA HAS A BIG SCANDAL—METHODIST CLERGYMAN INVOLVED IN A SENSATIONAL ARREST—ACCUSED OF BEING RESPONSIBLE FOR THE CONDITION THAT RESULTED IN THE DEATH OF LENA CRITH, A PRETTY OCTOBER.

Topeka, Kan., Feb. 26.—Dr. I. S. Shields was arrested here to-day on the charge of having performed a criminal operation. He was placed under \$1,000 bond, and the doctor, Dr. Roebuck, in itself, any cause for the social sensation to which it gave rise, but the fact that the most prominent Methodist clergyman in the city is involved has caused no end of talk.

The pastor in question occupies a parsonage. On September 15 last he employed Lena Crith, a pretty october, to keep house for him. She remained until November 10, when her mother, Mrs. Adeline Crith, noticed that she was in a delicate condition and interrogated her. She stated that the pastor had given her wine and other liquors and led her astray under the promise of marrying her and going to Europe, where he said he would introduce her as a Spanish lady. She then left his service. The father of the young woman went with her to see him, and he said he would not talk to him in her presence. The next day they came back without him, and the father and mother were given \$200 to get her out of trouble.

E. B. Welch, his attorney, a prominent prohibitionist and ex-representative in the Legislature, is alleged to have paid them the money.

DIES FROM THE OPERATION.

Early in January Dr. Shields performed the alleged criminal operation, and on the 3d day of that month the young woman died.

A day or two ago Mrs. Crith went to Police Judge Atchison and wanted Dr. Shields arrested. He would not believe her, owing to the prominence of the minister in question, but asked the police to investigate it. Detective Capron was put on the case, and the body of the young woman was found in a large cigar box under the floor of Mrs. Crith's parsonage at 1918 Harrison street. The infant's body is now at the police station.

The fact that the minister gave the parents of the young woman \$200 is acknowledged by his friends, but they insist that it was done out of generosity to a young woman in trouble. Since the girl's condition became known, and long before her death, the minister in question announced that he would leave the pastorate and enter church work on the eastern sea coast.

County Attorney A. P. Jettmore issued the warrant for Shields on information under oath, and it was under the authority of this warrant that he was arrested.—Kansas City Times, Feb. 27, 1908.

A Parson Arrested.

Marion O. Jan. 27.—John Jones, a colored Baptist preacher, is alleged to have been caught stealing Lee Ferrow's corn last night. Jones is a member of Jones' church, but the pastor arrested him, and he is now in the county jail.—Scripps-McRae Press Association.

A Bad Christian.

A GUILTY PAIR—REV. BURKETT GETS INTO FRESH TROUBLE—WITH HIS PARAMOUR HE IS PULLED OUT OF HIS ROOM AT MIDNIGHT—THE PREACHER IS LOCKED UP.

To the Editor.—The enclosed clipping is from the Anderson Morning Herald, of December 6. This paper is the one that was the organ of the Anti-Spiritualists during the recent engagement here. It is the paper which published Govett's articles in which he stated that all Spiritualists and mediums were humbugs, frauds, etc. It is simply another proof that those who live in glass houses should not throw stones. Thinking it might be of use to you when you commence your attack on the church I mail it to you.

F. J. MACOMBER.

Rev. F. Z. Burkett, a minister of the Christian church, teacher of German, French and Latin languages and of more or less fame was locked up at midnight on a charge of fornication. The preacher has been filling appointments in this city, Elgin, Sulphur Springs and New Castle and on Friday afternoon closed a big revival meeting at Cadiz, Henry county.

The woman in the case is Edna Thomas, a young and pretty girl whose home is at Cleveo, Hamilton county. For the past few days she has been visiting in Elwood and came here yesterday afternoon in answer to an invitation received from Rev. Burkett. At the last Miss Thomas said to a Herald reporter that this is the first time she has transgressed the laws of chastity. About a month ago she met Rev. Burkett at Elgin. He approached her and began a conversation. When he returned to Anderson he wrote her a letter and that correspondence ended by her accepting an invitation to meet him here.

Rev. Burkett has been occupying a room in the Netterville block on Madison street, between Tenth and Eleventh. When Miss Thomas came to Anderson yesterday the preacher introduced her to Mr. Netterville as his cousin and they all indulged in a conversation in the latter's office which adjoints the room occupied by Rev. Burkett.

During last evening Mr. Netterville was at work in his office and had suspicions aroused by the actions of the pair. These suspicions were confirmed later and Mr. Netterville reported the case to Captain Pritchard. The captain sent Policemen LaRue and Pinnell to the room where they found the couple in bed together and placed them under arrest. The preacher was locked up on a charge of fornication, and Mr. Netterville put up cash bond for the appearance of the girl whom he felt like protecting as far as possible.

Burkett has a wife living in Union City but it is said she left him several months ago because of a similar scrape into which he got himself. It is stated that he is the same man who created a sensation in the Donnelly block last winter by attempting suicide.—Anderson (Ind.) Morning Herald, Dec. 9, 1907.

Not Peace, but a Sword.

RELIGION DOES NOT BRING PEACE INTO A CHURCH—ON THE CONTRARY, IT BRINGS SERIOUS TROUBLE.

F. F. Passmore's trial on the charge of insubordination and defamation was conducted in the choir room of Trinity M. E. Church yesterday. Mr. Passmore is charged by the Rev. A. Crooks, of Paruchette, Col., with having declared him to be a hypocrite. For this reason he and others, the Rev. Mr. Crooks wants to have Mr. Passmore removed as a member of Trinity M. E. Church. Mr. Passmore was removed from the Methodist Conference about a year ago, but Mr. Crooks charges that he has performed marriages and preached since his removal. Mr. Passmore is but little disturbed over the charges, and says that if he is expelled from the church he will continue to preach, the church and the conference to the contrary notwithstanding.

When the charges against Mr. Passmore were called for trial the defendant contended for an open session, but Dr. Camden E. Coburn, pastor of Trinity, held that such would be against the rules of church procedure. The case was conducted in closed session. Dr. Coburn presided as judge advocate and the jury consisted of the following laymen: A. E. Ford, E. J. Phillips, E. J. Hall, Dr. O. W. Brown. Mr. Passmore handled his own defense.

He admitted the truth of the charges, with respect to his utterances against Mr. Crooks, but maintained that they were true.

It was midnight before adjournment was taken. Several members wished to conclude the work, but this was found impossible, and another meeting will be held to-day. The jury will report upon the guilt or innocence of Mr. Passmore and Dr. Coburn will be called upon to pass judgment.—Denver (Col.) Republican, Feb. 15, 1908.

Drunken.

THE WAY OF ONE PREACHER—HE WAS DRUNK AND WANTED TO WHIP ALL THE SINNERS.

Ed Baker claims to be a colored preacher, says the Louisville Commercial. He was drunk at the corner of Twenty-third and Chestnut streets yesterday afternoon, preaching to a large crowd of people. When he had passed around the hat several times and got no money he declared he was going to whip a sinner who failed to place a nickel in it.

The preacher was a big, powerful man, and as he was in a fighting humor he would probably have made good his threat had not Patrolmen Brown and Hull arrived on the scene. They took him in custody, and he fought gamely for fifteen minutes, when he was finally overpowered and sent to jail in the patrol wagon.—Henderson (Ky.) Gleaner, Feb. 22, 1908.

Brer Johnson in Trouble.

Freehold, N. J., Sept. 25.—Samuel Johnson, colored, who claims to be an evangelist, with letters signed by two bishops, granting him the privilege of occupying any African Methodist Episcopal church pulpit in the state, and William Lewis, another colored man, were received at the Monmouth county jail here, last evening. They are alleged to be the two men who entered the clothing store of Goldberg brothers, at 147 Main street, Asbury Park, on Thursday night.

The accused had on some clothing said to have been taken by the thieves who visited the Goldbergs' place. Johnson had on four vests and one coat, while Lewis had on three coats and one vest. They were identified by the Goldbergs.—New York Times, Sept. 26, 1907.



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CRIMES OF MINISTERS AND CHURCH MEMBERS

Sequel to the Hull-Govett Debate.

A Church Leader Arrested.

WILLIAM O. MOODY, confessed embezzler of \$29,000 in funds of the Oak Park Building and Loan Association, was arrested at the First Congregational church of the suburb Sunday, and therefore Simpson Dunlop, secretary of the organization, concluded he could change his residence to the county jail without danger of relapse. Further delay was discouraged by Moody yesterday when he came downtown for the first time since November 12. He walked into a cigar store to hear a warrant for his arrest read and a prolonged sojourn in the penitentiary predicted.

After his doctors had given up all hope of his recovery during his illness early in the winter Mr. Moody sent for Mr. Dunlop, who had befriended him five years ago and constantly advanced him in his employment, and declared he had violated a trust by stealing over \$22,000 of the firm's money. Moody begged as the last request of a living man that his disgrace might not be disclosed.

RESPIRE FOR A SICK MAN. "He told me it would do no good to announce his crime to friends and the people who had trusted him," said Mr. Dunlop to a reporter for the Chronicle, "he was on the brink of the grave. In spite of the revelation, which was as unlooked for as sudden, I assured Moody that I would not prosecute him to long as he was sick. Last Sunday I saw him in church leading the choir and I concluded that if he was able to attend services he could go to the county jail."

Moody entered the employ of the Oak Park Building and Loan Association five years ago. Two months later he was assigned to the bookkeeper's desk with a salary of \$1,000 a year. Simpson Dunlop was secretary of the association, and his brother, J. K. Dunlop, another officer. They also conduct a general real estate business under the firm name of Dunlop Brothers, dealing mainly in suburban real estate, much of which they inherited from their father, who was reputed to own half of the present site of Oak Park.

The Chicago offices of Dunlop Brothers are in the First National Bank building, where they have been located for twenty years. Moody soon won the confidence of his employers and was virtually invested with the cares of the secretaryship of the building association, though Simpson Dunlop nominally held the position. The charge of the building loans of the association was turned over to him and his reports submitted directly to the board of directors.

PROMINENT IN THE CHURCH. Moody became affiliated with the First Congregational church of Oak Park three years ago. He was introduced by Simpson Dunlop and was shortly afterward installed in the Bible class of the Sunday school. In matters pertaining to religion he soon showed such proficiency that he was entrusted with the instruction of the younger pupils, a position in which he soon popularized himself.

He was also found to be an accomplished musician and was frequently called upon to lead the choir. According to the claims of Secretary Dunlop Moody's appropriation of the funds of the association covers a period of not less than three years. He is accused of using a method of deceiving his employers that was as effective as it was simple. When money was borrowed Moody was charged with having held out the slips and afterward, when the payment was made, not reporting to Secretary Dunlop. These are the names of the patrons of the association whose loans were misappropriated: E. A. Barker, E. Battistoni, C. J. Peterson, Mrs. P. G. Dennis, B. J. Noll, B. Youngman, D. P. Kery, J. Paul, C. Mauch, C. O. Walchman, E. J. Piggett, Mrs. M. F. Johnson, R. Clark, A. N. Cranshaw, S. Michelson, H. H. Ehamanberg.

SHORTAGE IS DETECTED. Moody had an assistant and when illness detained him at his home in November the books were found to be in a bad condition. Secretary Dunlop went to Moody's house at 325 Pease street, Oak Park, and asked if he would try to help the firm out of the tangle. At the time Mr. Dunlop declares he did not have the slightest suspicion as to Moody's integrity. When the figures were found to disagree by big margins Mr. Dunlop hurried to Moody's bedside and found him seriously ill. Then it was that the former confidential employee admitted that he had embezzled over \$20,000.

When the condition of the firm's affairs was ascertained Secretary Dunlop ordered a review of the books by expert accountants and ascertained that the exact amount of Moody's deficit was \$29,000. On the plea that he would surely die and immediate prosecution would do no good, Mr. Dunlop consented to delay action.

Shortly after Moody was taken ill, Mrs. Moody, who had been teaching school in Chicago, was seized with illness that nearly proved fatal. It is thought the disclosure of crime caused the collapse of his wife. The condition of the family excited the pity of the friends in Oak Park and they were the recipients of sympathy and aid. The disclosure of Moody's embezzlement and arrest and the causes leading to its prolonged delay created an unusual stir in the suburb.

DEFICIT IS MADE GOOD. Secretary Dunlop made haste to meet the deficit caused by Moody's peculations, and the temporary shortage was kept secret from the investors. Even the directors did not learn of the condition of affairs until Simpson Dunlop volunteered the information that he and his brother had made good the loss. In spite of Moody's confession to his employer he could not be prevailed upon to tell of the motives that lured him to his ruin. According to the theory of his employers he is thought to have gone the usual way of embezzlers.

Prof. Goldwin Smith's Views.

PROF. GOLDWIN SMITH ON ONE OF THE GREATEST QUESTIONS OF THE DAY—A SCATHING CRITICISM BY THE FAMOUS AUTHOR. Than Prof. Goldwin Smith no higher authority can be found, and when he acknowledges that the foundation of the unit of the past has become as fog, we may rest assured that he has a vast following. In a recent article in the New York Sun he says: "One eminent clergyman denies the infallibility of the Bible, and treats the church as an association for general improvement. A second finds in the Bible infidelity and worse. A third professes to believe only so much of the Bible as commands itself to his judgment. Mr. Willoughby, in his interesting letter to you, rebukes one of them for indiscretion in the publication of truth. At the same time he says himself that the truth may be rightly told in private conversation. For his own part he regards church-going as a 'moral tonic, and a mental bath,' adding that 'it is often not comfortable to get up and take a sponge bath with cold water in a cold room, but lacking better facilities you must do it if you want to be decent among your friends and agreeable to yourself.' The eminent clergyman might perhaps be justified in retorting on Mr. Willoughby the charge of indiscreet disclosure."

"How many church-goers are there to whom church-going is merely a moral and mental sponge bath, which they take without any definite belief in the doctrine, that they may be decent among their friends, and agreeable to themselves? How many are there who, dissembling in public, tell the truth in private conversation? If the number is large, the end cannot be far off, and this hollow crust of outward conformity may presently fall in with a crash all the greater for delay."

Mr. Willoughby, who is a layman, and has only to sit passive in his pew. But a clergyman has actively to profess and preach the doctrines. If he has ceased to believe them, what is he to do? I never could regard without entire aversion the theory of Renan, which, I fear, was also that of Matthew Arnold, that truth was the privilege of the enlightened few, while tradition was the lot of the crowd, results as most fatal part of the arrangement was that it dedicated the clergy to falsehood.

"Caution and tenderness are most necessary in dealing with religious questions, seeing to how great an extent religion has formed the basis of morality. But scepticism has now spread so far, not only among the learned, but among mechanics, that the policy of silence or dissimulation, supporting silence or dissimulation, is no longer possible. There is nothing for it now but perfectly free inquiry and frank acceptance of results. Caution and tenderness will always be in order, but they are not incompatible with sincerity."

"What is the consequence of silence or dissimulation on the part of earnest and reverent inquirers? It is the abandonment of free inquiry to reckless and profane hands, with inquiry for 'Comic Life of Christ,' which I picked up in an anti-clerical book-store at Paris. I heard Mr. Ingersoll lecture on Genesis. He was very brilliant, and highly effective, but he destroyed reverence as well as superstition."

"Do not pull down, but build up, is the cry. How can we build upon a site incumbered with old traditions? All truth, negative as well as positive, is constructive; no falsehood is. I see Henry Newman preferred to his Brother Francis on the ground that Henry was organic, and Francis was not. What did Henry build? A house of medieval dreams, in which he could not force himself to believe without the help of such an apparatus of self-mystification as the 'Grammar of Assent,' and which will only continue to deteriorate by its inevitable fall. Francis Newman, if he did nothing else, cleared the ground for construction and he helped to lay firmly the foundation of all genuine faith, thorough-going confidence in the Author of Truth."

The pastor in question occupies a parsonage, on September 15 last he embezzled \$29,000, a pretty octagon, to keep house for him. She remained until November 10, when her mother, Mrs. Edella Crith, noticed that she was in a delicate condition and interrogated her. She stated that the pastor had given her wine and other liquors and led her astray under the promise of marrying her and going to Europe, where he said he would introduce her as a Spanish lady. She then left his service. The father of the young woman went with her to see him, and he said he would not talk to them in her presence. The next day they came back without her, at his invitation, and he gave them \$200 to get her out of trouble.

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Prof. Goldwin Smith's Views.

Prof. Goldwin Smith on one of the greatest questions of the day—a scathing criticism by the famous author. Than Prof. Goldwin Smith no higher authority can be found, and when he acknowledges that the foundation of the unit of the past has become as fog, we may rest assured that he has a vast following. In a recent article in the New York Sun he says: "One eminent clergyman denies the infallibility of the Bible, and treats the church as an association for general improvement. A second finds in the Bible infidelity and worse. A third professes to believe only so much of the Bible as commands itself to his judgment. Mr. Willoughby, in his interesting letter to you, rebukes one of them for indiscretion in the publication of truth. At the same time he says himself that the truth may be rightly told in private conversation. For his own part he regards church-going as a 'moral tonic, and a mental bath,' adding that 'it is often not comfortable to get up and take a sponge bath with cold water in a cold room, but lacking better facilities you must do it if you want to be decent among your friends and agreeable to yourself.' The eminent clergyman might perhaps be justified in retorting on Mr. Willoughby the charge of indiscreet disclosure."

"How many church-goers are there to whom church-going is merely a moral and mental sponge bath, which they take without any definite belief in the doctrine, that they may be decent among their friends, and agreeable to themselves? How many are there who, dissembling in public, tell the truth in private conversation? If the number is large, the end cannot be far off, and this hollow crust of outward conformity may presently fall in with a crash all the greater for delay."

Mr. Willoughby, who is a layman, and has only to sit passive in his pew. But a clergyman has actively to profess and preach the doctrines. If he has ceased to believe them, what is he to do? I never could regard without entire aversion the theory of Renan, which, I fear, was also that of Matthew Arnold, that truth was the privilege of the enlightened few, while tradition was the lot of the crowd, results as most fatal part of the arrangement was that it dedicated the clergy to falsehood.

"Caution and tenderness are most necessary in dealing with religious questions, seeing to how great an extent religion has formed the basis of morality. But scepticism has now spread so far, not only among the learned, but among mechanics, that the policy of silence or dissimulation, supporting silence or dissimulation, is no longer possible. There is nothing for it now but perfectly free inquiry and frank acceptance of results. Caution and tenderness will always be in order, but they are not incompatible with sincerity."

"What is the consequence of silence or dissimulation on the part of earnest and reverent inquirers? It is the abandonment of free inquiry to reckless and profane hands, with inquiry for 'Comic Life of Christ,' which I picked up in an anti-clerical book-store at Paris. I heard Mr. Ingersoll lecture on Genesis. He was very brilliant, and highly effective, but he destroyed reverence as well as superstition."

"Do not pull down, but build up, is the cry. How can we build upon a site incumbered with old traditions? All truth, negative as well as positive, is constructive; no falsehood is. I see Henry Newman preferred to his Brother Francis on the ground that Henry was organic, and Francis was not. What did Henry build? A house of medieval dreams, in which he could not force himself to believe without the help of such an apparatus of self-mystification as the 'Grammar of Assent,' and which will only continue to deteriorate by its inevitable fall. Francis Newman, if he did nothing else, cleared the ground for construction and he helped to lay firmly the foundation of all genuine faith, thorough-going confidence in the Author of Truth."

The pastor in question occupies a parsonage, on September 15 last he embezzled \$29,000, a pretty octagon, to keep house for him. She remained until November 10, when her mother, Mrs. Edella Crith, noticed that she was in a delicate condition and interrogated her. She stated that the pastor had given her wine and other liquors and led her astray under the promise of marrying her and going to Europe, where he said he would introduce her as a Spanish lady. She then left his service. The father of the young woman went with her to see him, and he said he would not talk to them in her presence. The next day they came back without her, at his invitation, and he gave them \$200 to get her out of trouble.

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Pull for Heavenly Union.

RIOT IN A CHURCH IS AS BAD AS A RIOT IN A SALOON—RELIGIOUS WOMEN FIGHT, BITE, STRIKE, AND PULL HAIR, IN THE NAME OF RELIGION.

Augusta, Ga., Feb. 24.—When the congregation of the Methodist Episcopal Church assembled the other day, Presiding Elder Cooper announced that T. Wells would stand suspended for three months, and the congregation was asked to elect a collector. Some of the pewholders who stood by the presiding elder turned their backs on Brother Wells and some spoke in any but brotherly words. Wells, however, persevering and returned his salute to the table. The presiding elder then announced that conference was closed. This was the signal for the dissenters to get up. Marcus Horton and others demanded to know by what right and for what purpose he opened the conference, which had properly closed Friday. The only answer vouchsafed was a majority vote. However, the dissenters were much stirred up. They were like a powder magazine on board an American man-of-war—an accident would make them explode.

Then George Andrews went to the pulpit and exclaimed: "I came to whip somebody or be whipped." He was whipped. He was not popular in the church, having been expelled about three years ago. So when he mounted the altar and raised a stick over the head of Horton was hit on the head and Andrews received more than one good blow himself. His father, Charles Andrews, and two sisters, Fanny and Lulu Andrews, came to his rescue and, general melee ensued. Women took part, and when the riot call brought the police on the scene, wild disorder reigned. A wagon load of the principals—judged principally by the number of wounds in sight—was sent to the barracks.—New York Sun, Feb. 27, 1903.

An Episcopal Presbyterian. THE PARSON SKIPPED—GREAT FALLS HAS A MINISTERIAL SENSATION—THE PREACHER WHO EXPOUNDED PRESBYTERIANISM PROVES TO HAVE BEEN AN EPISCOPALIAN AND PREACHED DECEPTION.

Great Falls, Mont., Feb. 21.—Ecclesiastical circles are much excited over the disappearance of Rev. Arthur Davies, temporarily pastor of the First Presbyterian Church.

Six weeks ago Rev. Mr. Davies came here from Rochester, N. Y., to accept the vacancy made by the appointment of Dr. Gwynne, a synodical missionary for Dakota. He came on the recommendation of Dr. Gwynne, who had known Davies as a Presbyterian clergyman in Pennsylvania. Davies, who had been not in the New York Presbyterian report.

This Davies acknowledged was on account of his having been absent for three years studying for his degree. An investigation resulted in the discovery that two years ago Davies deserted the Presbyterian faith and was regularly ordained in the Episcopal faith, and until recently served a church in Rochester. He arrived here without means, which is supposed to have led to his deception. Last night Rev. Mr. Davies packed his grip and without waiting to bid his flock good-bye, left for parts unknown.—Minneapolis Times, Feb. 22, 1903.

A Topeka Scandal. TOPEKA HAS A BIG SCANDAL—METHODIST CLERGYMAN INVOLVED IN A SENSATIONAL ARREST—ACCUSED OF BEING RESPONSIBLE FOR THE CONDITION THAT RESULTED IN THE DEATH OF LENA CRITH, A PRETTY OCTOBER.

Topeka, Kan., Feb. 26.—Dr. I. S. Shields was arrested here to-day on the charge of having performed a criminal operation. He was placed under \$1,000 bond. The arrest of the doctor was not, in itself, any cause for the sensation to which it gave rise, but the fact that the most prominent Methodist clergyman in the city is involved has caused no end of talk.

The pastor in question occupies a parsonage, on September 15 last he embezzled \$29,000, a pretty octagon, to keep house for him. She remained until November 10, when her mother, Mrs. Edella Crith, noticed that she was in a delicate condition and interrogated her. She stated that the pastor had given her wine and other liquors and led her astray under the promise of marrying her and going to Europe, where he said he would introduce her as a Spanish lady. She then left his service. The father of the young woman went with her to see him, and he said he would not talk to them in her presence. The next day they came back without her, at his invitation, and he gave them \$200 to get her out of trouble.

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A Bad Christian.

A GUILTY PAIR—REV. BURKETT GETS INTO FRESH TROUBLE—WITH HIS PARAMOUR HE IS PULLED OUT OF HIS ROOM AT MIDNIGHT—THE PREACHER IS LOCKED UP.

To the Editor:—The enclosed clipping is from the Anderson Morning Herald, of December 6. This paper is the one that was the organ of the Anti-Spiritualists during the recent engagement here. It is the paper which published the articles in which he stated that all spiritualists and mediums were humbug, free-lovers, etc. It is simply another proof that "those who live in glass houses should not throw stones." Thinking it might be of use to you when you commence your attack on the church I mail it to you.

F. J. MACOMBER.

Rev. F. Z. Burkett, a minister of the Christian church, teacher of German, French and Latin languages and of music, or less fame was locked up at midnight on a charge of fornication. The preacher here has been filling appointments in this city, Tipton, Sulphur Springs and New Castle and only a few days ago closed a big revival meeting at Cadiz, Henry county.

The woman in the case is Edna Thomas, a young and pretty girl whose home is at Cleora, Hamilton county. For the past few days she has been visiting in Elwood and came here yesterday afternoon in answer to an invitation received from Rev. Burkett. At the jail Miss Thomas said to a Herald reporter that this is the first time she has transgressed the laws of chastity. About a month ago she met Rev. Burkett at Tipton. He approached her and began a conversation. When he learned that Anderson he wrote her a letter and that correspondence ended by her accepting an invitation to meet him here.

Rev. Burkett has been occupying a room in the Netterville block on Meridian street, between Tenth and Eleventh. When Miss Thomas came to Anderson yesterday the preacher introduced her to Mr. Netterville as his cousin and she indulged in a conversation in the latter's office which adjourned to the room occupied by Rev. Burkett.

During last evening Mr. Netterville was at work in his office and had suspicions aroused by the actions of the pair. These suspicions were confirmed later and Mr. Netterville reported the case to Captain Pritchard. The captain sent Policemen LaRue and Finnell to the room where they found the couple. They were placed under arrest. The preacher was locked up on a charge of fornication and Mr. Netterville put up cash bond for the appearance of the girl whom he felt like protecting as far as possible.

Burkett has a wife living in Union City but it is said she left him several months ago because of a similar scrape. It is stated that he is the same man who created a sensation in the Donnelly block last winter by attempting suicide.—Anderson (Ind.) Morning Herald, Dec. 6, 1897.

Not Peace, but a Sword. RELIGION DOES NOT BRING PEACE INTO A CHURCH—ON THE CONTRARY, IT BRINGS SERIOUS TROUBLE.

F. F. Passmore's trial on the charge of insubordination and defamation was conducted in the choir room of Trinity M. E. Church yesterday. Mr. Passmore is charged by the Rev. A. Crooks, of Parachute, Col., with having declared him to be a hypocrite. For this reason and others, the Rev. Mr. Crooks wants to have Mr. Passmore removed as a member of Trinity M. E. Church. Mr. Passmore was removed from the Methodist church about a year ago, but Mr. Crooks charges that he has performed marriages and preached since his removal. Mr. Passmore is but little disturbed over the charges, and says that if he is expelled from the church he will continue to preach, the church and the conference to the contrary notwithstanding.

When the charges against Mr. Passmore were called for trial the defendant contended for an open session, but Dr. Camden E. Coburn, pastor of Trinity, held that such would be against the rules of church procedure. The case was conducted in closed session. Dr. Coburn presided as judge advocate and the jury consisted of the following laymen: A. E. Ford, E. J. Phillips, B. R. Hall, Dr. O. W. Brown. Mr. Passmore handled his own defense.

He admitted the truth of the charges, with respect to his utterances against Mr. Crooks, but maintained that they were true. It was midnight before adjournment was taken. Several members wished to continue the work, but this was found impossible and the case will be held to-day. The jury will report upon the guilt or innocence of Mr. Passmore and Dr. Coburn will be called upon to pass judgment.—Denver (Col.) Republican, Feb. 15, 1903.

Drunken. THE WAY OF ONE PREACHER—HE WAS DRUNK AND WANTED TO WHIP ALL THE SINNERS.

Ed Baker claims to be a colored preacher, says the Louisville Commercial. He was drunk at the corner of Twenty-third and Chestnut streets yesterday afternoon, preaching to a large crowd of people. When he had passed around the block several times and got no money he declared he was going to whip every sinner who failed to place a nickel in it.

The preacher was a big, powerful man, and as he was in a fighting mood he would probably have made good his threat had not Patrolmen Brown and Hull arrived on the scene. They took him in custody, and he fought gamely for fifteen minutes, when he was finally overpowered and sent to jail in the patrol wagon.—Henderson (Ky.) Gleaner, Feb. 22, 1903.

Brer Johnson in Trouble. Freehold, N. J., Sept. 25.—Samuel Johnson, colored, who claims to be an evangelist, with letters signed by two bishops, granting him the privilege of occupying any African Methodist Episcopal church pulpit in the United States, William Lewis, another colored man, were received at the Monmouth county jail here, last evening. They are alleged to be the two men who entered the clothing-store of Goldberg brothers, at 147 Main street, Asbury Park, on Thursday night.

They were accused, had on some clothing said to have been taken from the thieves who visited the Goldbergs, and were held on four rests and once coat, while Lewis had on three coats and one vest. They were identified by the Goldbergs.—New York Times, Sept. 26, 1897.



THE PSYCHOGRAPH OR DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. W. F. Floyd in his early investigations. It is an improved form of the planchette, and is much more convenient and accurate than the planchette. It is made of brass and is of a simple and elegant design. It is of a size that it can be carried in the pocket, and is of a weight that it can be handled with ease. It is of a material that is not affected by moisture, and is of a color that is not affected by light. It is of a shape that is not affected by heat, and is of a size that it can be carried in the pocket. It is of a weight that it can be handled with ease. It is of a material that is not affected by moisture, and is of a color that is not affected by light. It is of a shape that is not affected by heat, and is of a size that it can be carried in the pocket. It is of a weight that it can be handled with ease. It is of a material that is not affected by moisture, and is of a color that is not affected by light. 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GRIMES OF MINISTERS AND CHURCH MEMBERS

Sequel to the Hull-Govett Debate.

Embezzlement.

SAY HE IS A THIEF—CHARLES R. HOUGH IS CHARGED WITH EMBEZZLEMENT—SUM OF \$6,000 MISSING—ARRESTED AND OUT ON BAIL.

Charles R. Hough, superintendent of the Auburn Park Baptist Sunday-school was arrested yesterday on a warrant charging him with embezzling from Green's Dredging Company, which has offices at 178 South Water street. Of this concern he has been secretary and cashier for the last six years; and it now appears, according to the charge standing against him, that he has used his position to extract something like \$6,000 from the cash box of the company.

Superintendent Hough lives at 7601 Butler street, only a few blocks from the church which he serves each Sunday of the year. Within the last few months a new church edifice has been erected; and it appears, he has taken devoted interest in its construction. In fact, he has been a large contributor, so large, indeed, that some have dared to question how a man of moderate means could afford such conspicuous generosity.

The developments of yesterday are said to offer an explanation of the matter. While Superintendent Hough is not a man of extravagant habits, he has large and liberal notions of what should go to the church. And it seems he gave too freely. At any rate his employers, the dredging company, have missed a large amount of money of late, and, having traced the shortage to him, are determined that no more of their funds shall be appropriated in directions not accounted for on their own books.

WARRANT SWORN OUT.

Having made these discoveries the officers of the company lost no time in placing their secretary in the hands of the law. Andrew H. Green, vice-president of the company, went before Justice Houghland, and obtained a warrant for his arrest on the charge of embezzling \$6,000, this being the amount of the first deficiency that came to their notice. Hough was immediately arrested, and placed under arrest. His bond was fixed at \$5,000, and Attorney S. S. Fallas became his surety. The case is set for hearing on Saturday morning at 11 o'clock.

Members of the company and their attorney, Murry Nelson Jr., refuse to say anything about the case or to give any explanation of the charges they have brought against Superintendent Hough. O. B. Green, president of the concern, shut off inquiries by referring them to his son, Andrew H. Green, who had taken out the warrant in Judge Houghland's court. The latter, in turn, said he had nothing whatever to say, not even concerning the amount that his company had lost.

OVER \$5,000 IS GONE.

It has been learned, however, that the company is still in the dark on the latter question. The investigation of the books has not yet been completed; and yet, from the evidence at hand, it appears that not less than \$5,000 has disappeared. This, it is claimed, has been taken in sums of varying amounts during a period of several months, and to hide the deficiency in cash false entries were made in the books.

The discovery of the shortage was largely accidental, but the confident attitude of the officers of the company suggests that they have unquestionable proof of what they charge against their secretary.

Superintendent Hough was seen last evening at his residence. He, too, is silent on the subject. When asked if he had anything to say in his defense he replied merely:

"I cannot talk on the matter."

"Will you say whether or not the charge is true?"

"You will admit that you are superintendent of the Auburn Park Baptist Sunday-school?"

"Yes."

With this he closed the door and ended the interview.—Chicago Tribune, Sept. 24, 1897.

Uphold Slavery.

MINISTERS OF THE GOSPEL FOR SLAVERY AND ITS LICENTIOUSNESS—RELIGION AS A BUM AND A FARCE.

Even ministers of the gospel sometimes lag in the process of being judges from the following clipped from the W. C. T. U. columns of the Nashville News:

"In 1860 when Mr. Lincoln, then living in Springfield, Ill., was running for president, all the preachers were against him but three; he was grieved beyond measure and said to Mr. Batesman: 'Here are 23 ministers of the gospel, and all but three are against me, and here are the churches, a very large majority are against me; these men well know that I am for freedom in the territories, freedom everywhere, as free as the constitution and the law will permit, and that my opponents are for slavery; they know this and yet with their hands (New Testament) raised in the light of which human bondage cannot live a moment, they are going to vote against me. I do not understand it at all, it seems as if God had borne this thing (slavery) so long that the very teachers of religion have come to defend it from the Bible and to claim for it a divine character and sanction, and now the cup of iniquity was full and the vials of wrath will be poured out.'"

A Disgraceful Row.

RELIGION COULD NOT PREVENT A DISGRACEFUL ROW IN A CHURCH.

Cedar Rapids, Feb. 18.—There was a big sensation in the Church of the Immaculate Conception Sunday morning, when Miss Lizzie Neary walked up to the altar and struck him in the face with her prayer book. The trouble is one of long standing, as each has been arrested several times at the instance of the other. Tenny, who is one of the roadmasters of the Burlington, Cedar Rapids and Northern railway was out of town to-day, and it is not yet known whether he will cause Miss Neary's arrest. Miss Neary left the church immediately after striking Tenny.—Minneapolis Tribune, Feb. 17, 1898.

Sexton Accused of Theft.

ACCUSE A SEXTON OF THEFT—A VESTRYMAN OF GRACE EPISCOPAL CHURCH, OF PLAINFIELD, SAYS HE CAUGHT HIM IN THE ACT.

Plainfield, N. J., Feb. 21.—William Fisher, sexton of Grace Episcopal Church, one of the most fashionable and aristocratic in Plainfield, and of which the Rev. Dr. Rodman is pastor, retired from his place yesterday evening, and it is said that he did so under very unfavorable circumstances.

George M. Randall, one of the vestrymen of the church, told to-day why it was that Fisher had suddenly terminated his relations with the church.

He said that it had been noticed for some time that the collections were dropping behind, although the attendance at the services had been just as large, and the appeal of the pastor for funds seemed to be generously answered by the congregation. Nevertheless, when the collections were counted up, it was found that the amount was dropping lower and lower every Sunday. This caused the vestrymen to decide that someone who had access to the vestry room was responsible for the shortage.

It was decided that after the service yesterday, Mr. Randall said, to keep watch on the vestry room, and that George S. Clay, a New York lawyer and a vestryman of the church, hide in a closet from which he could see any one who entered the room. Mr. Randall said he stood concealed outside the door, and saw Fisher go into the room.

As he was leaving the vestry room, Mr. Randall stated, Vestryman Clay came from the closet and appeared at the door. They surprised Fisher and endeavored to hold him, but he succeeded in getting out of their grasp, tearing his coat in doing so. The two vestrymen caught him, however, and accused him of having been responsible for the shortage in the collections for the past six months.

Fisher broke down and made a confession. He admitted that he had taken the money, and begged for mercy. He did not say why he took the funds, but asked that he be not prosecuted, because he had a wife and five children depending on him. So, after making the confession, the vestrymen allowed Fisher to depart, and then dismissed him as the sexton. Fisher has not been arrested, and Vestryman Randall said to-day that because of the man having such a large family, the chances were that he would not be taken into custody.

When it became known that Fisher had been caught stealing from the collection plates, there was considerable of a stir among the wealthy members of the congregation, and several said that if they had known he was in need of help they would gladly have aided him. Fisher is about thirty-two years of age, and because of his position as sexton was held in high esteem by the members of Plainfield. Before he became sexton he was assistant sexton, and his promotion followed his apparent integrity and attention to duty.—New York Times, Feb. 22, 1898.

Dethrones Her Reason.

HER REASON DETHRONED BY RELIGION, ILLUSTRATING THE FACT THAT AS IT EXISTS AT PRESENT, IT IS A CURSE RATHER THAN A BLESSING.

Leominster, Jan. 20.—At her home in North Leominster, Miss Etta J. Marshall, 23, a well-known young woman, is confined in a straight jacket, the result of religious enthusiasm which developed into insanity.

The members of the Marshall family assert that her condition is due in a great measure to persecution upon the part of a few ultra zealous Seventh Day Adventists.

A visit was paid her home last evening by the Globe correspondent to learn the particulars of this strange case. The ravings of the young woman could be heard distinctly throughout the house. She has screamed and sung snatches of religious songs to such an extent the past 48 hours that her voice is very husky and her vocal organs much impaired. In her incoherent shouting she frequently cries out: "Look me right in the eye," which her parents assert has a special significance.

The Adventist preacher is Rev. Mr. Gilbert. He exerted a great influence over her, it is said. The reverend gentleman has the reputation of being able to exercise hypnotic power. It is alleged by the Marshall family that this power was held in the fact and was very enthusiastic in the cause. Dr. Pierce does not hesitate to express his opinion that religious excitement is the cause of both these cases of insanity.

Mr. Marshall stated last evening that he had consulted legal counsel in the matter and if there was any way of reaching those whom he declares are responsible for his daughter's condition he shall do so.—Boston Globe.

Sends Obscene Matter.

OLERGYMAN IN JAIL—CHARGED WITH CIRCULATING IMPROPER MATTER IN THE MAIL.

Providence, R. I., Feb. 8.—Rev. C. J. Budlong, of Ashway, was tried before the District Court at West Kingston on Saturday and found probably guilty of circulating obscene matter. In default of \$200 he was ordered committed to Kingston Jail, and was taken to that institution Saturday afternoon by Sheriff

It is understood that later the United States Government will also prosecute Budlong for sending objectionable matter through the mails.

Budlong has separated from his wife, and it is alleged that he has on several occasions sent improper pictures to her by mail. He has achieved a deal of notoriety through subscribing to the offices of patent medicines, and testimonials, accompanied by his portrait, have appeared in newspapers all over the country.—Boston Morning Journal, Feb. 8, 1898.

Against Patriotism.

THE ROMAN OCTOPUS, OTHERWISE THE CATHOLIC CHURCH, FORBIDS THE USE OF THE NATIONAL FLAG IN ANY CHURCH, THUS STAMPING ITSELF AS A TRAITOR TO PATRIOTISM.

Washington, March 4.—The congregation of the holy office, one of the most solemn tribunals in the Roman Catholic church, has just sent to this country a decree regulating the use of flags in decorating churches at any church function, which it is believed, will rouse Catholic hostility against patriotic Catholic hymns.

This decree absolutely forbids the use of national, state or other emblems of any purely secular organizations in any service of the church, whether the observance of an official of standing or in the celebration of such events as might make the presence of the flag appropriate.

The decree also prohibits the use of the unbleached banners of all private societies and makes the following rules for the blessing of such banners as may be used in the churches. They must be emblems of an organization the statutes of which are fully approved by the bishop's jurisdiction and must depend on his authority, and the banner must have on it a distinctly religious mark which is fully approved by competent judges.

The decree admits that the American flag is one which must be to all Americans a glorious emblem of freedom, but it says it can never be considered as a fitting decoration for the house of God.

This mandate from Rome was issued in consequence of the friction between Bishop McDonnell of Brooklyn and some of his people in consequence of the bishop's action in commanding that a flag with which the church was decorated should be removed from the edifice. The affair caused such wide-spread criticism that the Civiltà Cattolica, one of the official organs of the Vatican, took up the case and obtained from the office of the inquisition an authoritative opinion on the controversy, to be used as a precedent in all future disputes of a similar nature. The Civiltà Cattolica upholds Bishop McDonnell, and declares that had he acted otherwise he would have failed in his high duty as one of the "shepherds" of the fold of Christ.

It is believed by the church authorities that this decree will call forth a protest, and it is not unlikely that Mr. Marshall will be asked to modify the ruling. At the burial of soldiers, sailors or others whose devotion to their country has made them worthy of exceptional honors it is believed the church should be decorated with the national emblem, as well as with the emblems of faith.—Chicago Times-Herald, March 5, 1898.

A Swindling Minister.

MINISTER, LAWYER AND SWINDLER—CAREER OF REV. G. F. B. HOWARD, WHO ESCAPED FROM OHIO PENITENTIARY.

Columbus, O., Sept. 14.—Rev. G. F. B. Howard, who escaped from the Ohio penitentiary by walking out of the front door, a few days ago, when trusted alone in the front office, was a famous United States prisoner from Tennessee.

Howard was convicted at Jackson, Tenn., and sentenced for nine years and fined \$1,200 on a charge of using the United States mails for fraudulent purposes. His specialty was swindling alleged heirs to fabulous fortunes in England. One of the chief witnesses against him was Robert Lincoln, ex-minister to England.

Howard is an Englishman and a doctor of divinity, a minister of the Baptist church and a lawyer. He became widely known in 1888 in his suit for \$50,000 against two newspapers and leading members of the First Baptist church, Jackson, Tenn., who had published an article ventilating his record and accusing him of bearing a false name. The jury awarded him 1 cent damages. Howard was called to the pastorate of the First Baptist church of Jackson in 1892, marrying in one of the best families in the city.

In 1884 some dissatisfaction arose in the church, which finally resulted in the withdrawal of the pastor and a large part of the congregation and the founding of the Central Baptist church under his charge.

His enemies began looking up his record. It was charged that he had consorted with negroes in South Carolina, where he had figured as a local politician. It was also charged that he had made away with funds entrusted to him and fled with another man's wife.

It was further charged that Howard enlisted in the United States navy in 1878 and deserted a few months after, according to one statement, killing a man to effect his escape; that in 1875 he was appointed a trial justice by Governor Chamberlain of South Carolina, but in 1876 he was charged with fraud, and, though the charge was not pressed, Howard resigned and left the place, leaving many unpaid bills.—Chicago Chronicle, Sept. 15, 1897.

Manlaughter.

HACKENSACK SUNDAY-SCHOOL SUPERINTENDENT ACCUSED OF MANSLAUGHTER.

The case of Nelson M. Weeks, who is accused of manslaughter in the second degree because of the death of Almee Smith, of Hackensack, was placed on the trial calendar of the criminal branch of the supreme court to-day.

Weeks was superintendent of the Sunday-school of the Asbury Methodist Church of Hackensack, and the young woman was one of its teachers. He was employed as a salesman for a lamp reflector manufactory on Pearl street, in this city.

He and the Smith girl went to a hotel at twenty-first and Third avenue in this city on March 8 last. After they had been in a room for about an hour Weeks rushed out of the room, calling for a physician. The young woman was found to be very ill and was taken to Bellevue Hospital, where she died.

A post-mortem examination showed traces of carbolic acid. Weeks' arrest and indictment followed. He was in the Tombs for some time, but finally secured \$2,500 bail and was released.—New York Evening Sun, Feb. 21, 1898.

A Church War.

CHURCH WAR IN WESTON, ILL.—TRAITING THE FACT THAT DISGRACEFUL SCENES ARE COMMON IN THE CHURCHES—VERY SPICY TIMES.

Weston, Conn., Jan. 18.—As regards railroad facilities, the quiet town of Weston is like the millennium, the Klondike and many other good things yet a long way off. But all roads led in that direction to-day, for it was the date set for the expiatory council of the pastors and delegates of the Congregational churches of Fairfield county, to take action on certain grave charges made by 32 members of the Norfolk church in letters missive and drawn under date of Jan. 1, 1898, against their pastor, Rev. C. M. Arthur. This, it is hoped by all interested, is the final of a series of occurrences which have kept the town in a turmoil for several months.

Testimony was then taken from several members of the church under count which was fully substantiated. The first excitement was caused by Miss Annie Fitch, who stated that when she asked why she was not allowed to vote at the Dec. 17 meeting, the pastor replied: "On account of your ugliness. I guess there is no other reason."

Mr. Allen then charged that Mr. Fitch and his sons were very drunk on the night in question and were making a disturbance.

"That's a lie!" shouted Rufus K. Fitch, one of the sons.

Lively talk by several in the audience followed and the chairman for the only time during the meeting was compelled to rap for order.

Recess was taken and the ladies treated all present to a famous luncheon.

The fifth point was taken up after recess, and a committee was sent requesting Mr. Arthur of his counsel to be present. Mr. Arthur sent a formal declination.

The chief facts in Mr. Arthur's career in the past ten years were then reviewed by Mr. Francis, a member of the council from Brookfield. It was proven by letters from many of his former charges in Nebraska, Kansas and Michigan that his life was far from ministerial. He was a divorcee from his first wife in Wisconsin in 1887, and was dropped from the M. E. church of that state soon after for marrying again while his first wife was living. Many letters were read, all charging Mr. Arthur with sinful acts, Mr. Francis stating that there was literally bushels of similar tenor which had been received.

R. Ladd, superintendent of the church at Bremen, Ind., of which Mr. Arthur at one time had charge, was scathing in his denunciations, using the terms, "personal demon," "general loafer," "deep-dyed scoundrel," and stating that "his place was behind prison bars." Many of similar tenor were then read.

Count Arthur, which had been saved for the last, in which Mr. Arthur's immoral language was alleged, was then brought up.

Many witnesses testified to this fact. Much of the testimony was refused in open session and was told in executive session. It was of the vilest description, Rev. Mr. Luther, of Redding, one of the council, stating that he had heard Mr. Arthur use language "unworthy of the frequenter of the lowest bar-rooms."

The council then conferred together and shortly announced that a unanimous decision had been reached, but that it would not be made public until Monday next, when it would be announced at the Congregational church, Southwick, at 3 p. m.

Several of the members of the council stated to your correspondent after the meeting that the evidence was all against Mr. Arthur, and said that more care would be taken in the admission of ministers to the church without more careful examination of their credentials. All the friends of Mr. Arthur, however, consider a complete vindication.—Bridgeport (Conn.) Telegram, Jan. 19, 1898.

Charged With Bigamy.

THE BAPTIST CHURCH NO SAFEGUARD AGAINST CRIME—THE REV. HARRY FELTS ARRESTED ON THE SERIOUS CHARGE OF BIGAMY—HE IS IN JAIL AT LEITCHFIELD.

Leitchfield, Ky., Feb. 14.—Saturday afternoon the Rev. W. Harry Felts, a Free Will Baptist preacher, who has been holding protracted meetings in this county, was lodged in jail on a charge of bigamy. He was arrested at Horse Branch by Deputy Sheriff Allen Payton, of Ohio county, just after he had purchased tickets for himself and wife to Cairo, Ill.

Mr. Felts was married at the courthouse in Leitchfield last Monday to a young girl of seventeen, by County Judge A. L. Wells. About the same time letters of inquiry were received here in regard to the reverend gentleman and disclosing the fact that one W. H. Felts, a Free Will Baptist minister, whose description also tallied with that of this man, had come to Randolph county, Ark., in 1897 and married a woman, lived with her a short time and left her destitute of support.

Acting upon this information the authorities here proceeded to arrest with the foregoing result and arrangements for his examining trial will be made to-day.

Felts is about thirty-five years old, dark hair and blue eyes and is comparatively a stranger in this county, not having been known until he came here about two months ago. His friends say he will prove his innocence of the serious charge. Mr. Felts has not had anything to say for publication.

His arrest has created a great sensation in the religious circles where he had been conducting revivals.—Louisville Post, Feb. 14, 1898.

Charged With Slander.

RELIGION IS NO SAFEGUARD AGAINST SLANDER.

Fourteen prominent citizens of Eldorado Springs, Kans., including the pastor of the M. E. church, have been sued for slander by Miss Anna Hackler, daughter of the M. E. church Sunday-school superintendent.—Kansas City Journal, Feb. 26, 1898.

A MINISTER SUSPENDED.

Sharon, Pa., February 10.—Rev. H. S. Hicks, of this place, failing to meet the committee for trial on a charge of slander by Miss Anna Hackler, daughter of the M. E. church Sunday-school superintendent.—Pittsburg Chronicle-Telegraph, Feb. 10, 1898.

Violate Postal Law.

PROMINENT CHURCH AND SOCIETY LEADER IS ACCUSED OF SENDING OBSCENE MATTER THROUGH THE MAILS—MRS. LETCHER, OF FORT SCOTT, IS IN SERIOUS TROUBLE.

Fort Scott, Kan., Feb. 18.—Mrs. S. F. Letcher, a well-known society woman of this city, and a very prominent figure in the ladies' society of the First M. E. church, was arrested at her home late this afternoon, on a United States warrant, charged with mailing letters containing obscene matter. The arrest was made on complaint of Mrs. Helen W. Evans, of this city. Mrs. Evans is the mother of Miss Anna Gullford, who is now soloist in the Grand Avenue M. E. church at Kansas City. On account of some family matters Miss Gullford incurred the dislike of Mrs. Letcher. She had also made an enemy of a Mrs. Richardson, of Eureka Springs, Ark. Mrs. Letcher and Mrs. Richardson were friends and Mrs. Richardson was a plan to injure Miss Gullford's reputation. A few days ago Mrs. Letcher received a letter from Mrs. Richardson which contained many alleged defamatory statements regarding Miss Gullford's character. Mrs. Letcher caused typewritten copies of this letter to be made and mailed them to the young ladies of the church and society. Before Mrs. Letcher's arrest was made an attempt was made by Rev. Durboraw, pastor of the M. E. Church, to have the matter hushed up and the proceedings stopped, but Miss Gullford's mother would not listen to such a course. Mrs. Letcher was placed under \$500 bond and her hearing was set for Friday. She admits mailing the letters, but says she did not know she was doing wrong. The first news of the affair was made public this afternoon and has caused one of the greatest sensations society has had for some time.—Topeka (Kan.) Capital, Feb. 17, 1898.

Too Affectionate.

KISSES CAUSE TROUBLE—CALIFORNIA PASTOR WHOSE MANNER WAS TOO AFFECTIONATE.

Rev. John Rea, superintendent of the First Presbyterian church of Oakland, Cal., has presented his resignation to the board of elders, which body had previously given him to understand that such a course would be advisable.

Mr. Rea kissed not wisely, but too often in a paternal way, and his miscellaneous occupation caused such a buzz among the church members that he had been forced out. Gossip has it that he had been in the habit of saluting some of the elder Sunday-school girls whom he had known as children. One or two of the girls objected and trouble was the result. Naturally the pastor denies that his kisses were more than fatherly in character, but the fathers of the girls seem to think that such caressing may as well be confined to the home circle. The trustees of the church agree that Mr. Rea was no more than thoughtless. At the same time they think that such lack of judgment is not a character to be desired in the pastor of their church.—Chicago Chronicle, Sept. 20, 1897.

Shake Their Pious Fists.

RELIGION INDUCES PIOUS WOMEN TO SHAKE THEIR FISTS IN A DISGRACEFUL MANNER.

Geneva, Feb. 9.—This place is excited over the doings of T. H. Osborn, the drummer evangelist who has been holding a series of meetings in the Methodist Episcopal church.

"You will put me out of this church, will you?" "You dare send me home from meeting!" and similar expressions were Monday evening hurled at Osborn. An excited and argument crowd was around the evangelist, and some excited women shook their fists in his face as they made the remarks giving vent to their feelings. The trouble all arose over a suddenly dismissed meeting. Things were not going the way the evangelist desired, so he ordered the people all home, and it was to this action that the people objected. All day yesterday his action was the subject of discussion and comment, and many were heard to remark that they would never go inside the church again.—Rochester (N. Y.) Times, Feb. 9, 1898.

A Mean Scheme.

A SMOOTH TRICK—TRADING CHEAP WRITING PAPER FOR CORN PROVES PROFITABLE.

There is a man traveling through Shelby county, and he is headed this way, who is certainly engaged in a peculiar way of making his living. He travels in a large covered wagon, and pretends to be a minister. He will go to a farm house and secure a bushel or two of corn, for which he will give in return a small amount of cheap writing paper. He will then drive to another house, work the same scheme, and when he has secured a load of corn he will drive to the nearest market, where the grain will be disposed of. It is thought the fellow has secured not less than \$200 worth of corn in this county in this manner, and that he has worked other sections of the state in the same way.—Anderson (Ind.) News, Feb. 9, 1898.

Serious Charges.

PASTOR IS SENTENCED—FOUND GUILTY OF CHARGES PREFERRED BY MEMBER OF HIS FLOCK.

Greensburg, Feb. 21.—Rev. H. C. White, late pastor of the Long Run Presbyterian church, who was recently convicted of serious charges preferred in the criminal court of this county, by Miss Jessie Jefferies, a member of his flock, was to-day sentenced by Judge McConnell to pay a fine of \$250 and costs of prosecution.

Mr. White is a member of the Red Stone Presbytery. That body has not yet taken action in the case. Mr. White removed his family to Ohio some time ago.—Philadelphia Press, Feb. 22, 1898.

Kidnaping.

The Rev. W. Jarvis Maybee, a Methodist Episcopal clergyman, and who for four years has been the state agent of the Children's Home Society, of Chicago, has been arrested in Syracuse on the charge of kidnaping.

William M. Millard, of Fayetteville, alleges that three years ago, while Mrs. Millard was ill, Mr. Maybee induced her to part with their baby, Daisy E. Millard, and three others.

Mr. Maybee, when arrested, pleaded not guilty and waived examination for the grand jury. He was later admitted to \$2,000 bail.—Auburn (N. Y.) Independent, Feb. 10, 1898.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

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Wrote with Ingersoll.

STRONG PREACHER ATTACKS
ABBOTT—PASTOR MAINS SAYS
HE IS DOING MORE FOR THE
DEVIL THAN INGERSOLL, THUS
ILLUSTRATING THE FACT THAT
RELIGION IS A DIRTY POOL—
ONE MINISTER SLANDERING
ANOTHER.

Syracuse, N. Y., Monday.—"Lyman Abbott is doing more for the devil than Ingersoll," was the comment that the Rev. W. H. Mains, pastor of the Central Baptist Church, of this city, made at a meeting of the Syracuse Ministers' Association this morning.

Professor Ismar J. Peritz, of Syracuse University, had read a paper on "Some Results of the Application of Modern Methods in Bible Study," when a general discussion took place. When the Rev. Mr. Mains made the remark quoted he was applauded by some of the clergymen present, while others thought that Biblical research was the proper thing.

Mr. Mains made no further statement and declined to state his views any further as he thought that sufficiently covered them.—New York Herald, March 1, 1898.

A Big Revival.

WHAT WON'T A MINISTER OF
THE GOSPEL DO?—SOME MUR-
DER, SOME MAKE LOVE TO
THEIR PARISHIONERS' WIVES,
BUT THIS ONE MARRIED HIM-
SELF.

Rev. Scott Debow and Lulu Smith, the colored couple who attempted elopement, were arraigned before Judge Wallace yesterday morning for the larceny of Will Smith's household effects. The proof showed that Debow had packed up the goods and shipped them to the depot, consequently he was bound over to court and Lulu was discharged.

The injured husband, however, was put through with her wife and her lover by any means. It appeared that the woman and Debow had been married (?) he performing the ceremony, Smith thereupon swore out additional warrants for both charging bigamy. Lulu and Debow were remanded to jail. When Debow was sent back to the county he was a queer result followed. He met Sprague, one of the white bigamists, in the "bull ring," or recreation cell, and the two proceeded to hold a prayer-meeting, Debow doing the praying and preaching and Sprague the singing. The two were then "kicked out," who said they had "done gone crazy," and the biggest revival ever held within the county jail was soon in full swing, lasting all of the afternoon.—Chattanooga (Tenn.) Times, Feb. 23, 1898.

Canaan's Happy Land.

FREE-FOR-ALL FIGHT IN ONE OF
GOD'S HOLY CHURCHES—THE
SERVICES OF THE UNITED
BROTHERS CHURCH INTER-
FERED WITH.

Charleston, Ill., Dec. 8.—A few miles north of this city is a neighborhood known as "Canaan." It was named, doubtless, from the "happy land" mentioned in the Bible, but the conduct of its inhabitants will justify no abbreviation, for they have been "raising Cain" of late. The trouble arose over the efforts of the United Brethren Church to plant its banners in this territory. This church is popular in the country districts to the south and southeast, but when it undertook to go to the north and possess the land of Canaan they found rough sledding. Meetings were begun some weeks ago in a newly built church at a point called Oak Grove. Here the gospel was expounded plighly to the unbelievers, but trouble arose. Some of the unruly spirits of the neighborhood took exception to Rev. Blansberry's remarks, and they proceeded to raise a disturbance. This aroused the righteous wrath of the few brethren of the church, and Monday night one of them, J. O. Thomas, became engaged in an altercation during the hour of service, with Ellis Crawford. The result was a free-for-all fight, in which Crawford vanquished Thomas with a kick in the stomach that laid him out completely. He was carried home in an unconscious condition, and his recovery is doubtful. Warrants were sworn out for the arrest of Crawford and several of his abettors. The whole population was supposed to appear in Justice Kershaw's court in this city to-day. The meetings at the church were discontinued, school was dismissed, and preacher, teacher and every man of any prominence was here to attend the hearing of the case. But owing to the precarious condition of Thomas, the preliminary hearing was postponed a few days. Crawford and one of his associates, Ross, gave bond for their appearance.—Republic Special.

Committed Suicide.

A MINISTER'S RELIGION DID NOT
SAVE HIM FROM SUICIDE.

LaGrange, Ky., Jan. 3.—A strange man about 45, well dressed in ministerial garb, was found lying near the Louisville and Nashville depot yesterday afternoon writhing in agony. He was taken to the county jail, where it was found that he had taken 35 grains of morphine. Every effort was made to save him, but he died at two o'clock this morning.

The suicide gave his name as Alonzo Anderson. He said he had been doing mission work for years, that he was a native of Boyle county, near Danville, and that, having been unable to eke out an existence for some months, he was on his way home to secure aid.

He conversed with several persons before taking the poison, but after having been found in death agony he did not speak a word.

In his pocket was a card of the First Christian church, Pleasant avenue, between Third and Fourth, and on the back of it was the name, "H. H. Baughman, 21 Neave street, Covington, Ky."

Another card contained the name of "Robert McGowan, Street Evangelist." The body will be kept until claimed by friends.—Knoxville (Tenn.) Journal, Jan. 4, 1898.

Will Look for a Job.

THUS IT IS WITH THE GUILTY
MINISTER.

The Rev. C. O. Brown, of Mattie Overman fame, says that he will probably be compelled to seek employment in driving a dray or as a newspaper reporter. Let the driving business retain its status as an honorable occupation, but as for the other matter, Mr. Brown would fit into yellow journalism like a pointer on a tight board fence.—Los Angeles (Cal.) Times, Jan. 16, 1898.

THE ORTHODOX HELL REVERSED. ROASTING THE PREACHERS.



"With what judgment ye Judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."—Matthew vii, 2.



Reveries the United States.

HEAPS ABUSE ON UNCLE SAM—
NEW YORK PRIEST TELLS HIS
FLOCK TO TAKE UP ARMS FOR
SPAIN.

Rondout, N. Y., Feb. 24.—The Rev. F. Weber, assistant priest of St. Peter's German Catholic church, after preaching the funeral sermon of Frank Martini, a member of St. Peter's Commandery, Knights of St. John, made an address in which he reviled the United States. He told the members of the commandery it was their duty as loyal Catholics to take up arms against the United States and fight for Spain in the event of war being declared by this country. The address caused consternation and several persons left the church in anger. The priest said that under no circumstances should Catholics fight against Spain, a Catholic nation.

Regarding President McKinley and the members of his Cabinet, the priest said it would be an excellent thing if they were all blown up. Father Weber is regarded as a fanatic. Asked to-day why he preached the sermon, the priest said: "I preached a Catholic sermon to Catholics. It is no one's business what I said. I simply told Catholics what their duty was in case the United States fought with Spain."

The members of St. Peter's Commandery declare to a man that in the event of war they will fight for the Stars and Stripes.—Chicago Tribune, Feb. 25, 1898.

Defaming Character.

THEY QUARREL IN CHURCHES
JUST THE SAME AS THEY DO IN
SALOONS.

Terre Haute, Ind., Feb. 7.—The Rev. John W. Bundy of this city, has brought suit against William Davis and Joshua Moore, deacons of the Church of Christ at Cleveland, for defamation of character, claiming \$3,000 damages, the suit growing out of a publication in the Golden Echo, affecting his financial integrity. Messrs. Rice & Elmore, of Covington, publishers of a religious paper, and other members of the church, it is said, will be involved in similar suits.—Indianapolis News, Feb. 7, 1898.

Conjugal Infelicities.

THE REV. H. O. LEED ACCUSED
OF CHASING HIS WIFE OUT.

Lake Grove, L. I., Jan. 22.—The Rev. D. O. Leed, pastor of the Methodist Episcopal church in this village, has resigned as a result of serious charges preferred by some of the members of his congregation. Although Mr. Leed had been loved and respected by his parishioners for the last two years they now assert that he is guilty of ill-treating his wife; that on one occasion, with a lack of proper consideration, to say the least, it is reported, that she was obliged to seek refuge in a neighbor's house. Mr. Leed, however, indignantly denies the charge and says that if he did become angry at his wife, it was for good cause, as she had thrown a cup of hot tea in his face.—Brooklyn Eagle, Jan. 23, 1898.

"The Relation of the Spiritual to the Material Element of the Law of Spirit Control." By Michael Faraday. Price 25 cents. For sale at this office.

Convicted of Immorality.

REV. CAMPBELL IS CONVICTED—
EXPULSED FROM THE MINIS-
TERY FOR IMMORALITY—THIS
WAS THE VERDICT OF TRIAL
COMMITTEE.

Henderson, Ky., Sept. 27.—The sensation of the day was the conviction of Rev. George F. Campbell, of Jeffersonville, Ind., of immorality and his expulsion from the ministry and the church. This was the verdict of the committee on trial as announced to the conference by Chairman H. G. Morrison this morning. The vote stood as follows: For expulsion, H. C. Morrison, E. E. Pate, R. F. Hayes, J. W. Love, M. M. Hunter, J. S. McDaniel; for acquittal, J. C. Petrie, I. W. Ellerson, Val P. Thomas.

When the Campbell case was reported to the conference the decision created quite a stir. The charge against him was immorality, and the committee reported that they found that the charges were sustained by the evidence, and recommended that he be expelled from the church and the ministry, and Bishop Wilson carried out the recommendation by so expelling him. An appeal was asked to the general conference, but, after consulting with his counsel, Dr. David Morton and Dr. John W. Lewis, Rev. Campbell decided to withdraw the appeal, which was done.

The report of the committee was only signed by two-thirds of the members. Rev. Campbell was seen by your correspondent, and in reference to the matter said: "The finding was not justified by the evidence. It was hearsay evidence on the side of the prosecution, all the way through, and from the fact that three of the committee refused to sign the verdict shows that the charges were not fully substantiated. I will live this down by pursuing the even tenor of my way, as I always have done."

He said further that his wife was afflicted with emotional insanity. Rev. Campbell is not certain yet as to where he will locate. He goes to St. Louis to-night for a visit.

Mr. Campbell's case was first brought to public notice by the filing of a suit for divorce by his wife, who charged cruelty in her petition. The case was taken up by the Local Board of Ministers in Louisville and recommended to the conference here for settlement. The trial at the conference was attended by the Rev. Campbell, who is known all over this part of the state, where he lived many years of his life. He was born and reared in Christian county, and is a member of one of that county's best families. The news of his trouble was a great surprise to his friends.—Louisville (Ky.) Commercial, Oct. 4, 1897.

Trip the Light Fantastic.

CHURCH MEMBERS WILL DANCE
IN SPIRIT OF THE "DEVIL,"
SOME POOL MINISTER WILL
REPRIMAND THEM.

Rev. J. Hoffman Batten, of the First Methodist church, Matawan, in a prelude to his sermon yesterday said he did not propose to use his pulpit as a coward's castle, and proceeded to read the rules of the church, commenting upon that rule which declares that it is a sin for a person to dance and that dancing is positively against the doctrines and directions of the Methodist church.

Mr. Batten then spoke of a fancy dress dance that will be held Wednesday evening next in Gehlhaus's hall, and said he hoped that it would not be known that any members of his church were in attendance. The dance is in charge of four young men of the village, who stand high in the social scale. Mr. Batten in his remarks said the world, the flesh and the Devil would be at the ball.

The crusade against dancing has been taken up by Rev. Mr. Cook, of the Methodist church at Morganville, two miles from Matawan, as a result, a prominent family, consisting of a young man and a young woman, who were in charge of four young men of the village, who stand high in the social scale. Mr. Batten in his remarks said the world, the flesh and the Devil would be at the ball.

When the Rev. Cook found that Brother Snyder had taken in hand the arrangements for a fancy dress dance in the parlors of a hotel, he called the brother to account, and as a result Mr. and Mrs. Snyder left the church. It is understood that they are upheld by the members of their Sunday-school classes and that the latter go with their teachers each Sunday afternoon to a country school house several miles away.—Asbury Park (N. J.) News, Jan. 24, 1898.

PRICE OF THE "SEQUEL."

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

A Church Scandal.

A CURIOUS SCENE IN A CHURCH
OF GOD—IT EQUALS IN DIS-
GRACEFULNESS ANY OCCUR-
RANCE IN THE LOWEST STRATA
OF SOCIETY.

Middleport, N. Y., Jan. 20.—A village scandal that has been setting this place by the ears for many months culminated with startling effects on Sunday night last when Mrs. Wm. Voorhees, wife of a prominent merchant, rose in her pew and interrupted the sanctification by shrieking, "I am no dog thief, cat thief, no back-biter, no slanderer, no liar, no letter thief, nor any of his family. All the children Mr. Voorhees and I have are our own, and we are not ashamed to own it. If the talk which has been going on recently is continued any longer we shall carry it to the highest court in the country."

The woman remained standing after her denunciation until the pastor, Rev. J. D. Chamberlyne, recovered his composure and replied: "Sister Voorhees, you had better leave your reputation in the hands of the Lord."

The attention of the church authorities has been called to the matter, and an investigation will follow.

The scandal started with the allegation made by a member of the church, a woman who was a member of the church, when she resigned, and the wife of a prominent member of the church got hold of some letters that had passed between the accused woman and a man. These letters, it is said, were shown to Mr. and Mrs. Voorhees. They at it is alleged, Mrs. Voorhees went to the pastor's church and told him that a member of the church was not living as she should.

At any rate the accused woman, it is said, has resigned, and has joined another church.—Philadelphia Inquirer, Jan. 21, 1898.

Ten Arrests.

TWO MINISTERS AMONG THOSE
CHARGED WITH BURNING THE
SEMINOLE INDIANS.

Guthrie Ok., Feb. 8.—United States Marshal Thompson and Chief Deputy Hale returned to-day from Pottawatomie, where they have been to arrest the leaders of the mob who burned the two Seminole Indians, Sampson and McGee, at the stake recently. Marshal Thompson, Chief Deputy Hale, Deputies William Fossett, Bill Tighum, Heck Thomas, Ned Sisson and N. M. Douglass have been in Pottawatomie county since last Friday arresting the leaders. All the men arrested are prominent farmers of that county, with the exception of two, who are ministers, one being a Baptist and the other a Free Methodist. Those arrested Saturday were Tom King, John Malloy, Hardy Williams, two men named Gunn, James Pettiford, Mike Lawless, Sam Morton, Hiram Holt, a preacher, and a man named Sickel. They were taken before Commissioner Galbraith at Shawnee and admitted to bail. Assistant United States Attorney McChesney, one being a Baptist and the other a Free Methodist. 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CRIMES OF MINISTERS AND CHURCH MEMBERS.

Sequel to the Hull-Govett Debate.

Round About the Cauldron Go

THE CAULDRON BOILS—TROUBLE IN THE CHURCH EVERYWHERE—AS MUCH CRIME THERE AS IN LOW DIVES—NOW COMES FATHER DENT, WHO WANTS \$100,000 DAMAGES FROM ARCHBISHOP CORRIGAN.

A suit for \$100,000 has been begun in the Supreme Court by the Rev. Father Dent for damages against Archbishop Michael A. Corrigan, Bishop Joseph L. Keane, William T. Schley, a lawyer; Anacleto De Angelis, head of the Order of Friars Minor of the Order of St. Francis, and against the order itself. For more than four years Father Dent has been fighting in the courts for reinstatement as a monk in the Order of Friars Minor in the Order of St. Francis.

Father Dent alleges on information and belief that the defendants, conspiring and maliciously intending to injure him in his good name and credit, and to bring him into public disgrace and to cause him to be imprisoned and thereby injure and impoverish him, on or before October 23, 1893, caused District Attorney James W. Ridgeway to procure the attendance of witnesses before the grand jury for the purpose of procuring an indictment against him for the crime of perjury, alleged to have been committed on June 9, 1893, in giving testimony as a witness in the suit of Francis Dent against the Society of the Friars Minor of the Order of St. Francis, then on trial before Justice Edgar M. Cullen and a jury. The plaintiff testified that a paper submitted to him in evidence and known as a receipt, was issued by the congregation of Bishops and Regulars at Rome, on January 20, 1884, and was a copy of the whole original filed in the office of the congregation and was compared by him with the original.

The plaintiff says that the charge of perjury was false and that the defendants knew it to be untrue. Their acts caused him to be indicted, on October 30, 1893, for perjury, and without probable cause they caused his arrest and he was taken before the Court of Sessions, held in custody for twenty-four hours and led as a felon through the streets of Brooklyn. On December 18, 1890, on Father Dent's motion, the indictment was dismissed.

The plaintiff alleges that these facts were published widely in the newspapers and that he endured great mental anguish because of the indignities heaped upon him and was under a physician's care for three years, enduring great mental and bodily suffering on account of the indictment and arrest. He alleges that, as a member of the Society of Friars Minor of the Order of St. Francis, he has a right in and to its property, according to his rank as a priest during his lifetime; that he had an action pending against the said society for \$50,000 damages and for reinstatement; that the prosecution caused him to delay the action for three years, and that, having suffered from the delay, judgment and arrest and prosecution, he was forced to accept \$10,000 as a consideration for the discontinuance of his civil action.

Therefore he demands judgment for \$100,000 damages, with the costs of the action.—Brooklyn Eagle, Jan. 25, 1898.

A Divorce Suit.

CROSS LIBEL AGAINST WIFE—LATEST MOVE BY DEACON WOOD, OF BARRINGTON, IN DIVORCE CASE.

Providence, R. I., March 2.—Deacon Mark H. Wood, for 25 years town clerk of Barrington, is again before the courts in a sensational way. Early in the winter he was made respondent in a divorce case, his third wife charging him with being barbarous in his treatment of her; that he refused to let her ride her bicycle in company with some ladies of the Congregational parish. Mrs. Wood is about 20 years the junior of the deacon. They were married at her home in Minnesota, where she was a typewriter.

She asserted that the deacon represented to her that he had lands and houses, strong political influence and big bank accounts. When she arrived here she says she was made a drudge, not allowed to go out doors but once a week, and that the situation was unbearable.

All winter the deacon has lived alone in his Barrington castle. His wife has resided in Providence, and awaited the coming of the divorce hearing in the supreme court.

Deacon Wood came to town to-day, and he consulted his lawyers. Then he sent a cross bill to the court house, in it he charges Mrs. Wood with cruelty and other Wood says his young wife flirted with other men, and that she was more expensive in her ramment than a good deacon's wife ought to be. She was also importunate in her requests for money, says the deacon. On the salary of town clerk of Barrington he asserts he was unable to maintain her in such queenly style as she desired. The deacon has a grown up family. That, too, it is alleged, caused some of the trouble.—Boston Globe, March 2, 1898.

Irregularities.

EXPLANATIONS NOT ACCEPTED—MINISTER WILL BE EXPELLED UNLESS RESTITUTION IS MADE.

Lebanon, Ind., Jan. 14.—The Rev. William Beatty, recently pastor of the Millersville circuit of the M. P. Church, was arraigned before a committee headed by the Rev. W. A. Russell, of Indianapolis, with President Russell, of the Indiana Conference, in the chair, to answer the charge of selling a horse for which he was indebted to Ora Stephenson, of Marion township, and a buggy, for the payment of which his note had been indorsed by P. O. Sticks. It was also alleged that he had wrongfully obtained money from the Sedgewick Chapel congregation. The accused answered the charges by letter, but the committee refused to accept his explanation and ordered that he be expelled from the ministry and the church unless he confessed his faults, asked forgiveness and made restitution within ninety days.—Indianapolis (Ind.) News, Jan. 14, 1898.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and number of letters and addresses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

Hell for Agnostics, Etc.

ALL THE EMINENT DIVINES WHOSE NAMES APPEAR IN THIS ISSUE OF THE PROGRESSIVE THINKER, HAVE FROM TIME TO TIME DECLARED, IN HARMONY WITH THEIR RELIGION, THAT AN AGNOSTIC CANNOT GO TO HEAVEN.

In the Clarendon Street Church, last evening, Rev. James M. Gray, D. D., spoke on the question, "Can an Agnostic Enter Heaven?" Taking his text from the words of Jesus in John xvii., 3, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

He referred to the discussion of the question which had recently taken place among the New York ministers, expressed surprise that men reported to be orthodox and evangelical, should, in some cases, have answered it affirmatively. He said it was common for Protestants to speak of Roman Catholicism as an apostasy, but he thought such expressions indicated that there was a Protestant apostasy equally if not more serious.

The opinion that an agnostic could enter heaven was based upon two monstrous false assumptions, he said, the Bible being the judge. One was that ignorance of God was not sin, and the other that character was the basis of salvation instead of faith. Dr. Gray argued that an agnostic was responsible for not knowing God because God had originally created man with the knowledge of himself, which man had lost through sin. He said this was taught in Isaiah I. and Romans I. Moreover, God now declared that all men might know Him if they wanted to, that is, they had the capacity to know Him if they would surrender their will to be taught. He said this was proved among other places in Jesus' words to the Jews, that if they did the will of God they would know of the doctrine. John, vii., 17.

Addressing himself to the theory that salvation was based on character rather than faith, the preacher went on to say there were no perfectly righteous men on earth who had a character sufficiently pure to stand in the light of God's law, and that the Scriptures expressly taught that men were saved by faith in the Lord Jesus Christ, and not of works, lest they should boast, Ephesians II. It was a scientific impossibility that character could save men, for Jesus had said no man could see the kingdom of heaven unless he were born again.

It was charging God with unfairness and partiality, Dr. Gray affirmed. He alleged that He created some men with a capacity to know Him and others without it, and he closed by saying that ministers who were deluding men into the belief that they could enter heaven without a knowledge of God through Jesus Christ were not the friends but the enemies of their fellow-men. As for himself he had rather tell the truth than be persecuted by him throughout eternity for telling him a lie.—Boston Journal, Feb. 28, 1898.

Given to Shooting.

THE FOLLOWING ILLUSTRATES THE GENERAL CUSSIDNESS IN THE CHURCH, SHOWING THAT CRIME IS RAMPANT THERE AS WELL AS IN LOW DIVE SALOONS—WOULD-BE SLAYER THINKS HE IS OUT OF PLACE IN THE CHURCH.

Dr. C. F. Simmons, who recently shot Emil B. Davidson, whom he accused of insulting his daughter, Miss Mary Simmons, is no longer superintendent of the Sunday-school of Centenary Methodist church, at Sixteenth and Pine streets.

Dr. Simmons' resignation from the position has been accepted by the officials of the church, and George A. Baker, president of the Continental National Bank, has been elected to fill the vacancy, and after much urging has accepted.

Dr. Simmons was superintendent of the Centenary Sunday-school, which is the largest in the country, with the exception, possibly, of that presided over by John Wanamaker, at Philadelphia, for many years. The trouble he got into several years ago, when he was charged with stabbing John K. McBain, his bookkeeper, caused no disturbance of his relations with the Sunday-school. The trouble he has now got into, however, is more serious, and Dr. Simmons states that he thinks it improper for him to remain at the head of a Sunday school so long as a charge of assault with intent to kill hangs over him.

The shooting of Davidson has brought Dr. Simmons and his son Harry into much unpleasant notoriety. The affair was most sensational, and their victim is of good family. Added to this is the interest aroused by the mystery caused by Davidson's absolute denial of the truth of Dr. Simmons' charges and his declaration that he will have no trouble proving that Dr. Simmons acted without just cause.

In explaining his resignation, Dr. Simmons said: "I believe that a man charged with breaking the law should hold no official position, especially in a church. It does not make any difference what mitigating circumstances there are. For this reason I resigned. I did the same thing as I shot a man in Mississippi, but the church exonerated me, and I resigned when the McBain trouble arose, but no action was taken on my resignation."

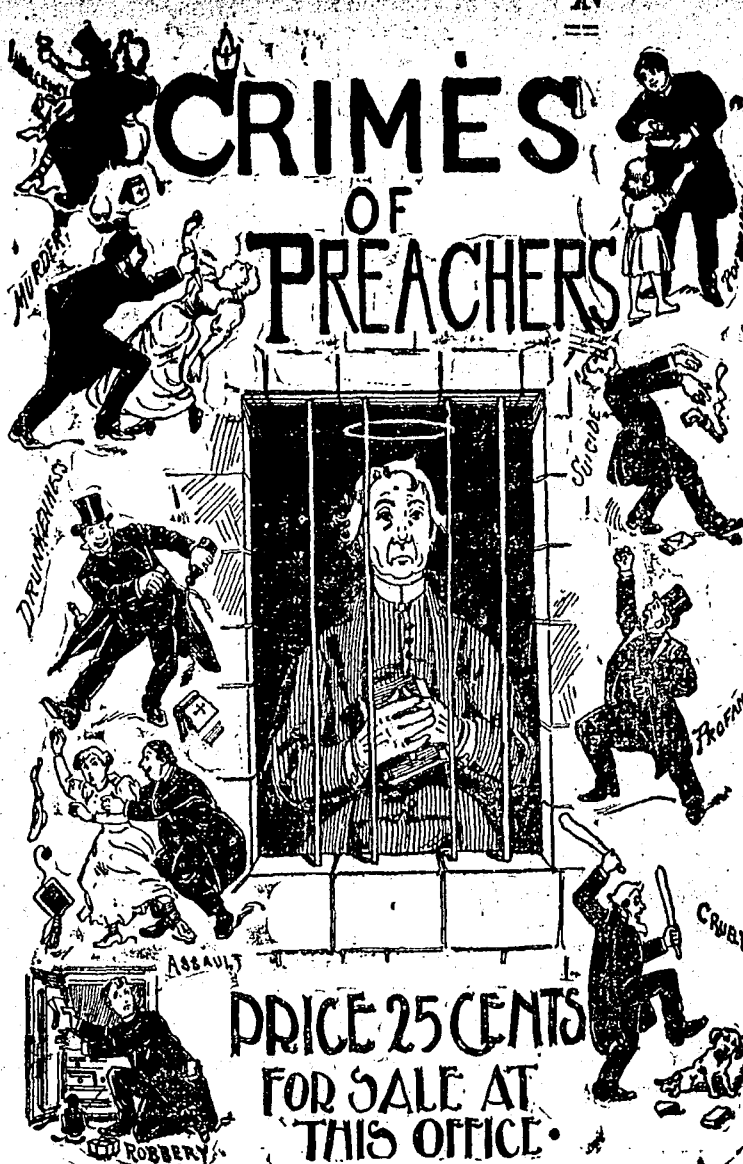
Davidson is slowly recovering from his wounds.—Chillicothe (Mo.) Tribune, Feb. 4, 1898.

They Quarrel and Fight.

AND THUS IT IS THAT THEY QUARREL AND FIGHT IN THE CHURCH.

Syracuse N. Y., Feb. 9.—Rev. W. D. Rockwell has brought an action for libel against Chancellor James R. Day, of Syracuse University and Dr. James M. Buckley, editor of the Christian Advocate of New York. He asks for a joint judgment of \$35,000 because of the publication of articles which he claims defame him.—Chicago Times-Herald, Feb. 10, 1898.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.



Rev. Sample on Trial.

FORMER MINNEAPOLIS PREACHER—HE IS CHARGED AT JAMESTOWN, N. Y., WITH CONDUCT UNBECOMING A MINISTER.

Jamestown, N. Y., Jan. 10.—Trial of Rev. S. W. Sample, former pastor of the Independent Congregational church of this city and a member of the New York state convention of Universalists, for conduct unbecoming a minister, was begun yesterday in the Hotel Everett behind closed doors, and will be finished to-morrow. The investigation is being conducted by Rev. Dr. Saxe, of Albany, and Mr. Hopkins, a Syracuse lawyer, who has charge of the examination. Dr. Saxe is the representative of the New York State convention of Universalists.

The gravest charges relate to the minister's alleged relations with Mrs. Olla Conway, who formerly attended his church and who was divorced from her husband some months ago. One specific allegation is that Dr. Sample on one occasion was seen in the church with his arm around Mrs. Conway's waist. The other allegations are that Dr. Sample had associated with Mrs. Conway by walking with her on the streets and visiting her at her home, contrary to the advice and wishes of the congregation.

Dr. Sample, in his answer, asserts that all his associations with Mrs. Conway were at proper times and places and with the full knowledge and consent of his wife, Mrs. Conway had been divorced in the West before coming to Jamestown. She married Olla E. Conway, a prominent young man of this city, but gossip soon associated her name with other men, and her husband applied for a divorce. It was rumored at the time that the minister had been named as a correspondent. This, however, was not the case, but as there was no defense to the action and the divorce proceedings were secret, the local public was not made aware of the fact that Mr. Sample's name did not appear therein. Mr. Sample's ministerial church in Minneapolis, Minn., he was divorced from his first wife, by whom he had three children. His two daughters, who are grown, are in this city. After coming to Jamestown he married a Miss Tucker, of Boston, who is his warmest champion in the present difficulty.

Mr. Sample is an advocate of the single tax, free silver and organized labor, and his extreme views on these questions made him unpopular with many members of his congregation.

The janitor of the church, who at first alleged that he saw the minister embrace Mrs. Conway, testified that he saw the couple in the lobby and that Mr. Sample's right arm was raised. He could not, however, in the dim light say whether the pastor's hand was around Mrs. Conway's neck or against the wall. Mr. Sample was compelled to defer his testimony because of illness. Mrs. Sample was called on the stand. She strongly proclaimed the innocence of her husband. She testified that she had given Mrs. Conway \$200 to leave the city last fall after the charges of improper conduct had been made public. She did not consult her husband as to the giving of the money.—St. Paul Pioneer Press, Jan. 20, 1897.

Assaulting a Little Girl.

WANT TO LYNCH PREACHER BATES, A NEGRO, CHARGED WITH ASSAULTING A FOUR-YEAR-OLD CHILD—TROUBLE IS FEARED, AS THE NEGROES ARE VERY MUCH EXCITED OVER THE FACT.

Nothing but the quiet action of officers of the law prevented a lynching in South Macon last Thursday. A negro preacher named Louis Bates was arrested on the charge of committing rape upon the person of a 4-year-old girl.

Bates was carried before Judge Hendrix for preliminary hearing, but there was so much feeling against the prisoner that it was thought best to bring him to the city and try him.

He was given a preliminary hearing at Judge Balkcom's court and bound over to the superior court.

The facts as brought out at the trial are most revolting in detail. A negro preacher named Louis Bates was charged with assaulting a four-year-old child. The child was also brought into court as evidence, and her condition bore out the allegations made by the mother. Dr. Scoville also testified that rape had been attempted.

Very few people knew of the occurrence at the time, and the officers have kept it as quietly as possible. It has gradually leaked out, however, and the negroes are very much excited and threaten a lynching. Bates vigorously denies his guilt. He says it is a plot made up against him to ruin his character by some of his enemies. When the full facts become known, the officers fear that there will be trouble.—Macon (Ga.) News, Dec. 23, 1897.

Divorce Scandals.

THE CHURCHES ARE NO GUARANTEE OF HAPPY MARRIAGES—DIVORCES AND SCANDALS ARE FREQUENT, AND RELIGION IN CONSEQUENCE IS HELD IN CONTEMPT.

West Chester, Jan. 11.—Mrs. Carolyn L. Pearson-Hills, who is now starting with a concert company in London, will not return home in order to be present at the final trial of the divorce suit instituted by her husband, Rev. G. Heathcote Hills, rector of fashionable Holy Trinity Protestant Episcopal Church.

The fact became apparent this morning, when her counsel appeared in court and asked that a commission be appointed to take Mrs. Hills' testimony, so that she may not be interfered with in her professional work. Ralph Blane, Notary Public, of 30 Fleet street, London E. C., is named as commissioner, and a number of interrogatories are set out, which it is desired shall be asked her.

The first interrogatory is whether or not she was married to Rev. G. Heathcote Hills on May 24, 1888. She is then to be asked whether or not the allegations of her intimacy with Howard Garrett, of this place, and Abraham H. Huey, now of Chicago, former member of Holy Trinity Vestal Church, are true.

She is asked retroactively the acquaintance with Benjamin R. Bechtel, the wealthy young society man who left here when the scandal was first made public and entered a monastery, and who is now also in London. Mrs. Hills will also be required to state if she at any time made confessions of her alleged intimacy with Mr. Bechtel, under what circumstances and whether or not Rev. Mr. Hills condoned her alleged offenses.

This query follows: "State under what circumstances Benjamin R. Bechtel lived with you and your family in West Chester, at the seashore, and on the trip to Europe. What considerations did your husband receive therefor?"

The counter-charges which she preferred against Rev. Mr. Hills are also set forth, and she is asked to testify in regard to whether or not they are true. Counsel for Rev. Mr. Hills, the libelant, have also asked that a commission be taken to take depositions of Abraham H. Huey, of Chicago. A number of pointed questions in regard to his alleged relations with Mrs. Hills are set forth which will be heard before a commissioner to be named.

The trial of the case has been fixed for next month's term of Common Pleas Court, at which time it is hoped to finally dispose of the affair. The clergyman's counsel are Congressman Thomas S. Butler, W. S. Wilde and A. P. Reid.—Philadelphia Press, Jan. 12, 1898.

Another Divorce.

DIVORCE PROCEEDINGS ARE COMMON IN THE CHURCHES—RELIGION NO GUARANTEE OF A HAPPY MARRIAGE.

Syracuse, Jan. 20.—Mrs. Genevieve Gardner Fuller has secured an absolute divorce from Rev. Henry R. Fuller. The case was tried before Judge Hiscok without jury, and the plaintiff was given five dollars a week alimony and the custody of their three children.

The couple were married here on May 15, 1880, the defendant at that time being chorist and organist of St. Paul's Church of this city. They grounds on which the divorce was granted were that the defendant and Elizabeth Albrecht have, at different times, lived together as man and wife at 138 East 117th street, New York.

Fuller is at present organist of the Church of the Redeemer in New York. He put in no defense. The principal witness was the housekeeper of the boarding-house in which they lived in New York.—New York News, Jan. 30, 1898.

Wife-Beating Preacher.

HE ATTACKS HIS BETTER HALF WITH A CHAIR RUNG—PLEADED EXTENUATING CIRCUMSTANCES BUT THE MAYOR FINED HIM NEVERTHELESS.

Orlando, Jan. 24.—Quite a sensation occurred among the colored people last night, when a preacher named Jones went home from church and beat his wife with a chair rung. A couple of colored women ran into town for an officer. The husband was arrested. This morning, before Mayor Zarramore, he declared that upon reaching his home he found another man there, and under conditions which fully justified the castigation which he gave his wife. The man escaped, but he says he has him "spotted." The mayor decided that he had violated the law in beating the woman, and he imposed a fine of \$5.—Jacksonville (Fla.) Citizen, Jan. 25, 1898.

Infamous Slander.

HOW BASELY THE CHURCH HAS SLANDERED THE McILRATHS, TELLING THE MOST RIDICULOUS LIES—THE INTER OCEAN SHOWS IT UP IN ITS TRUE LIGHT.

We publish in this issue a reply to charges against Mr. and Mrs. H. Darwin McIlrath, made by Rev. Mr. Geistweil, of Galesburg, in the Standard of this city, and other Baptist papers. It was at first decided to have Mr. McIlrath reply to these charges against himself and the insinuations against his wife, but as he is in India, outside the range of regular mails, and as the hundreds and thousands of friends of the intrepid cyclist and the "little woman" are clamoring for an answer, a statement of facts and circumstances is published to-day.

The statement made at Galesburg is to the effect that both Mr. and Mrs. McIlrath are impostors and frauds; that they pretended to be converted while they were in the interior of China that they might the better impose on and borrow money from the Baptist missionaries; that when they could borrow no more money they threw off the mask and went on a prolonged spree at Balmo, Burmah, and then proceeded to write letters belittling the work of foreign missionaries.

This infamous slander, it appears, is based on a scarcely less libelous statement sent out by the secretary of the American Baptist union and published in the Standard and other church papers. We are pleased to know, and the Baptists throughout the country will be glad to hear, that the responsible editor of the Standard was not at home when the article was published in that paper.

The statements published on another page show that there is absolutely no ground for the charge of fraud or imposture or hypocrisy. Mr. McIlrath's letters were not given to abuse or misrepresentation of missionaries. He and his wife did not join the church in mid-China that they might borrow money from the missionaries. They joined the church in sincerity and good faith. They did not borrow money on false pretenses, but took gold in exchange for drafts on Hankow and Shanghai. These drafts have been paid.

Mr. McIlrath's chief offense in the eyes of those who publish these charges is that after joining the church (months after) he became intoxicated. Had he joined the church here in Illinois, where he lived, and then fallen from grace he might have been pardoned and labored with, but having fallen from grace in a strange land ten thousand miles from home he is to be pursued as a criminal and an outcast, and his wife is to be slandered. Brave men, these gentlemen! They feel that they are safe. Mr. McIlrath is so far away he cannot make reply. There is no danger in attacking a woman when she and her husband are in the deserts of India. But if the husband were here, what then? May he live to return from his long journey and to make these slanderers eat their words?—Chicago Inter-Ocean.

Embezzlement.

CHURCH FUNDS MISSING—AT THE SAME TIME THE CONGREGATION'S SECRETARY DISAPPEARS.

Irrington, N. J., Jan. 19.—George Kettler, secretary of the Emmanuel Evangelical Church, and a goodly sum of money belonging to the church have disappeared simultaneously. Kettler came from Germany about two years ago and made his home with his brother, Theodore Kettler, of Irrington, a constable of Clinton township.

When the church was organized, about a year ago, Kettler was one of its most enthusiastic workers and because of his zeal was made secretary. He passed around the collection plate, implicit confidence was imposed in him. Having no building of its own the congregation met in Masonic Hall, and used every endeavor to gather enough money to build a fitting house of worship.

At the opening of the new year a committee was appointed to audit the church books. Irregularities on the part of the secretary are said to have been found, and reports began to come in that he had collected, for the new building, as he said, money which he had never turned in.

Then the secretary disappeared. Warrants were issued charging him with embezzlement. It is thought that he has gone to Philadelphia, but his brother intimates that he may have fled to Germany.

"I had suspected him of dishonesty," said Constable Kettler, "and even threatened to arrest him myself."—New York Press, Jan. 20, 1898.

Priest Guilty of Libel.

REV. FATHER KAMINSKI IS SENTENCED IN LUZERNE COURT.

Wilkes-Barre, Jan. 25.—Rev. Father Stephen Kaminski, of Buffalo, convicted on the charge of libel at a recent term of court, was called this morning for sentence.

Asked by Judge Bennett if he had anything to say why sentence should not be pronounced, his counsel, John T. Lennahan, said there were strong reasons to doubt the defendant's guilt. He thought that in view of all the circumstances, Father Kaminski had already suffered in many ways, and that as there was no disposition now on the part of the retired District Attorney to punish the man by imprisonment, he would beg clemency.

The sentence was, that on the first count of the indictment the defendant pay a fine of \$100 and the costs of prosecution, also a fine of \$50 and costs in the second count. As the case was continued a number of times, the costs reach \$1,000. Father Kaminski will pay the fine and thus escape imprisonment.

The libel consisted in publishing and distributing a pamphlet calculated to injure the reputation of a Hazleton clergyman. The defendant is a member of the Independent Polish Catholic church, which has severed its connection with the Roman Catholic jurisdiction.—Philadelphia Press, Jan. 26, 1898.

Charges Against Two Pastors.

ALLEGED TO HAVE VISITED A QUESTIONABLE PLACE.

Trustees of the German Evangelical churches in the suburbs of Palatine and Plum Grove sat last evening and debated what action they should take regarding a visit made recently to a questionable place in Chicago, by the Rev. J. A. F. Harder, pastor of the Palatine church, and the Rev. Mr. Busch, of the Plum Grove congregation. A verdict was deferred.—Chicago Tribune, Mar. 8, 1898.

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CRIMES OF MINISTERS AND CHURCH MEMBERS.

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Sharp Practice.

BAD STORIES ARE AFLOAT CONCERNING REV. JOHN DRIVER—HIS WIFE GETS POSSESSION OF A LETTER OF A HIGHLY COM-PROMISING NATURE—A STORY FROM MARION.

Six or seven years ago Rev. John Driver was pastor of the Simpson Methodist Episcopal church of Fort Wayne. He was very popular and was one of the best known divines in the city. He took a great interest in public affairs and was especially prominent in advocating the cause of labor. His book, "Sampson and Shylock," treating of the labor question, had a wide sale and attracted attention. Rev. Driver was also well known in the lecture field.

He went from Fort Wayne to Columbia City and his last appointment was at Marion, Ind. It now appears that Dr. Driver has forgotten his obligations as a husband and a minister of the gospel to tread the primrose path of dalliance. The following from the Marion Chronicle is fully explanatory:

"There were divers and ugly rumors afloat to-day affecting the standing and reputation of the Rev. J. M. Driver, pastor of the First Methodist church. Mr. Driver's announcements appeared in the city papers Saturday as usual. When the time for services came Sunday morning the pastor was not in his pulpit. In his place was Presiding Elder Lewellyn, of Warsaw, who stated that Mr. Driver had been called to Illinois by a telegram announcing the serious illness of his father. There was nothing unusual in the presence of the presiding elder, as this was the time of his regular visit. His explanation of his absence was accepted by a majority of the congregation, but to a few members of the church had come the alleged information that he had come to Marion on Saturday night to see his father. It is said to have been signed by one of the ladies of the flock. The pastor, who had agreed to take his son upon her son if Driver assured her that she could be pardoned, and meet him at the place and on the date agreed to.

"It is said that this not being the first, nor the second, nor the tenth time that evidence of this character had come into the hands of Mrs. Driver, she determined to rebel, and to make sure that the evidence of the justice of her rebellion should not be destroyed, and make unavailable, she took the letter and read it to three or four of the ladies of the church who are members of the hall of the hall. The Chronicle had information Saturday evening that Driver, by his indiscretion, had involved himself in such a mess that he would not dare to face his congregation on Sunday morning, and that he would likely leave the city Saturday night, and this proposition proved correct.

"Asked as to whether Driver would return to assume charge of the work here for the remainder of the conference year, a member of the official board replied that he did not think he would. He did not think the condition of the pastor's father would warrant his leaving. The further information was given that arrangements had already been made for the Rev. J. M. Greenman to fill out the unexpired conference year."

It is to be hoped that the ugly stories involving Dr. Driver may be found to be unfounded. His friends in Fort Wayne will be greatly shocked by the reports that so seriously compromise his character—Fort Wayne Sentinel, March 2, 1908.

Insulting Language.

TRIED TO KILL A PREACHER—CLAIMED THAT THE MINISTER HAD INSULTED HIS WIFE.

Beaver Dam, Ky., Feb. 14.—Rev. William Bowlin, who lives at this place, was charged with killing a minister, who lives at Rensselaer, yesterday morning at that place, about two and a half miles from here, while on his way to preach at McHenry.

Baltzell was waiting for Rev. Bowlin, who is charged by Baltzell's wife with using indecent language to her on the day before. When the two men met, Baltzell, who was in a terrible rage, said to Rev. Bowlin that he had to say in answer to the charge, and not being satisfied with Bowlin's reply, struck him with his fist and then threw a big lump of coal at him, knocking him down and inflicting an ugly wound on the head.

Bowlin got up and started to Dr. Ennis' office. Baltzell followed, and for a time it seemed as if Baltzell would kill him.

Bowlin had stopped at Baltzell's house on Saturday and was selling patent medicine. He asked for a small piece of butter, saying he wanted to use it for medicine for a private affliction. Mrs. Baltzell was greatly shocked and told her husband, who called Bowlin to account at the first meeting.

Rev. Bowlin is well known here, and his remarks were indecent, it is believed here that he is a minister of the German Protestant Church, Sixth—Louisville (Ky.) Commercial, Feb. 15, 1908.

More Swindling.

Rev. Regis Ganevin, rector of St. Paul's Cathedral, took occasion yesterday to warn his congregation against an individual who, he said, had come to a number of servant girls and attempted to collect money from them for alleged charitable purposes. Father Ganevin advised his people to contribute to no such fund unless the solicitor had with him authority to make the collections.

Only a short time ago a similar attempt was made to fleece members of the German Protestant Church, Sixth avenue and Smithfield street—Pittsburgh Leader, Jan. 31, 1908.

Quarrel of Church Members.

THUS IT IS THAT QUARRELS TAKE PLACE AMONG CHURCH MEMBERS AS WELL AS AMONG THOSE LIVING IN LOW DIVES.

Suit has been begun in the Supreme Court by Charles Goring, Jr., against the Rev. Isaac K. Funk for \$5,000, for services alleged to have been rendered by his father, Charles Goring, Sr., in the reorganization of the Harriman and Northeastern Railroad Company. Justice Garretson this morning reserved his decision on an application made on behalf of the defendant for a bill of particulars—Brooklyn Standard-Union, Feb. 14, 1908.

ROSTOVER A CHURCH FAIR, ILLUSTRATING THE FACT THAT RELIGION, LIKE LOW DIVES SALOONS, HAS ITS QUARRELS—AILED IN COURT.

Civil Justice Jacob Neu in the First District Court, Brooklyn, handed down a decision of a handsome piece of tapestry which was raffled off at a fair held last December under the auspices of the Trinity Protestant Episcopal Church, at Arlington and Schenck avenues, in that borough. The Rev. Nelson P. Boss is the rector of the church. By the decision of Justice Neu, the tapestry is handed over, much to the scandal of the parish, to Frederick P. Luhrs, a saloon-keeper, a 1408 Herkimer street, and all of the Rev. Mr. Boss' parishioners are now wondering what the saloon-keeper intends to do with it.

The tapestry, which is three by five feet, is valued at \$75 and is the handiwork of Mrs. Caroline A. Boss, the rector's wife. The fact that the tapestry was contributed to the fair by Mrs. Boss, that it was captured by a saloon-keeper, made the more peculiar. The church members exerted their utmost to recover the property, and in that way the case got into court. Luhrs was an attendant at the fair, which was held last December in the Young Men's Christian Association building on Pennsylvania avenue. He was persuaded to buy a chance on a lot of land which was being raffled. It appears that a sufficient number of chances were not received on the lot.

Hence it was withdrawn, and by consent the chances on the lot were transferred to the tapestry, Luhrs' chance among the others.

When the drawing took place it was declared that Luhrs was the winner. But few of the church members knew Luhrs, and no comment was made at first.

It presently became known, however, that he was a saloon-keeper. Then the good folk were shocked to learn that he was the man who had captured the tapestry made by the rector's wife. Mrs. Boss herself protested against the tapestry going to a saloon. Thereupon Theodore C. Miller, a member of the church, of 31 Van Slen avenue, set out to recover the property. Miller went straightway to Luhrs' saloon, and opened the subject by informing the saloon-keeper that he was the lucky winner.

"But I will buy it of you," added Mr. Miller. "I would like to have the tapestry for my wife. You know that Mrs. Boss, the rector's wife, made it. She is a particular friend of my wife, and that is why I want the tapestry."

Luhrs knew at that time of the sentiment in the church against his becoming the owner of it.

"How much will you give for it?" he asked.

"Well, I'll give you \$2," replied Miller. Luhrs said that he thought that that was not enough, but added that if Miller would give him \$5 he could have it. A receipt was drawn up and the tapestry was handed over.

"Well, I made just \$4.50 by that bargain," remarked Luhrs, as he folded up the bill and tucked it in his pocket. The next morning Luhrs was informed that the tapestry was worth \$75, and that it was a handsome piece of work. This information made him indignant. Without any delay he looked up Miller, and proffering a \$5 bill to him, demanded the return of the receipt.

Miller merely shook his head and smiled.

"You have your money," said he; "I have the tapestry and receipt. We are quits."

"Well, we'll see about that," replied Luhrs, hotly, as he started off in search of a lawyer.

When the case came up in court there was a big array of church members present. Mrs. E. B. Gogswell and Mrs. Carrie Crimmins took the stand as experts and testified that the value of the tapestry was \$75. Luhrs told how he was induced to part with the prize.

His testimony was corroborated by Edward F. Harris, a detective, and by William Jellicoe, who were in the saloon when Miller called. Miller, in his own defense, said that he had bought the tapestry, and contended that that was sufficient evidence of his ownership.

The sensation of the day came after all the testimony was in. Frank C. Lang, counsel for Miller, arose and moved the dismissal of the case on the ground that the tapestry had been won at a raffle in violation of the laws, and that if the tapestry was the property of any one it belonged to the State, and hence should be handed over to the State.

In his decision this morning he declared that Luhrs, the saloon-keeper, was entitled to either the tapestry or to \$75 in cash. As the tapestry is in the custody of the Court, it will be turned over to Luhrs—New York Evening Sun, Feb. 10, 1908.

Contempt of Court.

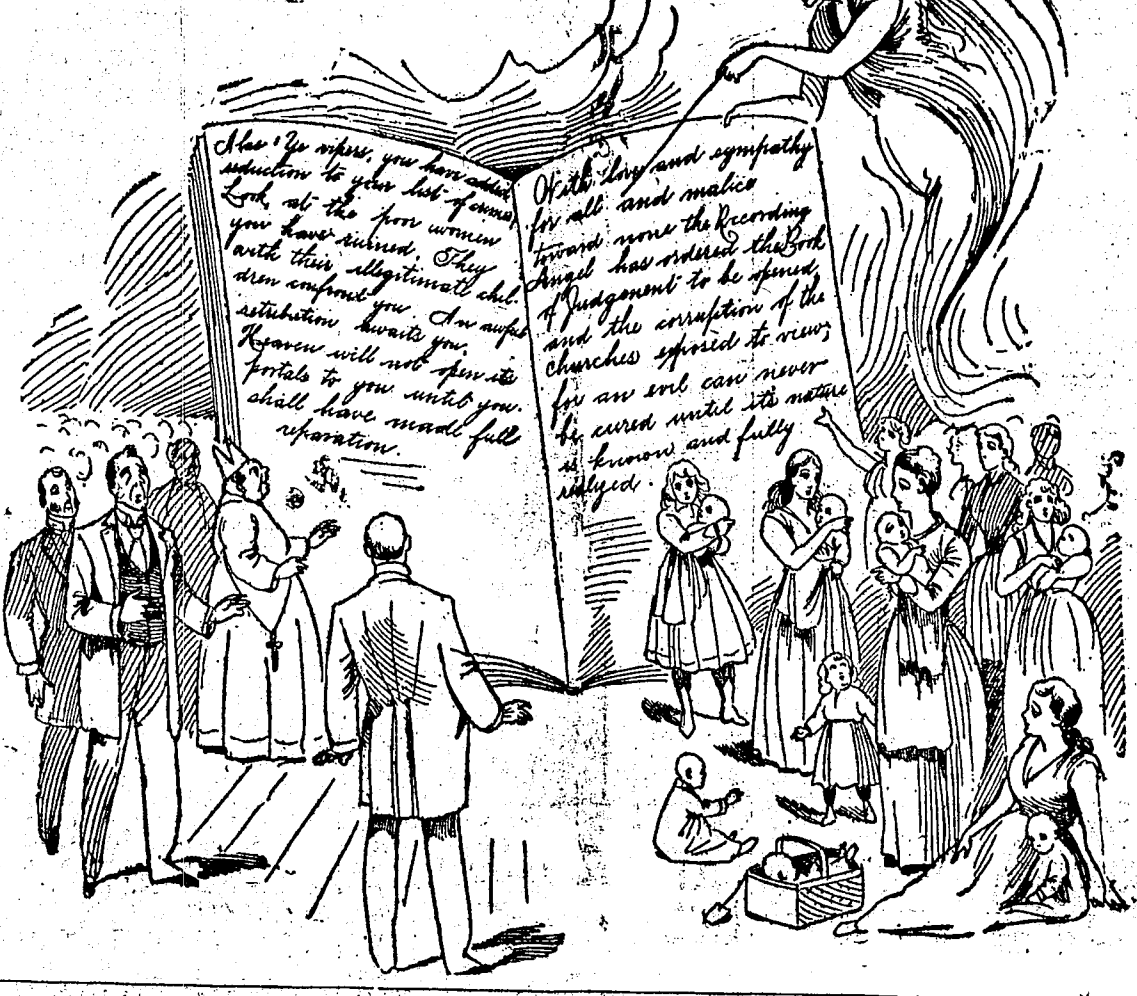
DISGRACEFUL DOINGS IN A CHURCH OF GOD, AS IF THE DEVIL WAS THE VICTOR—A PREACHER SAYS HIS CONGREGATION ARE IN CONTEMPT.

Pastor H. C. Green, of the Tabernacle Baptist church, has brought his injunction suit and charges of contempt before the Civil District Court. He first enjoined his congregation from interfering with the performance of his pastoral duties, and then sought to have some of his church members punished for contempt of court, as they had violated the injunction.

On motion of J. P. Childress and J. M. Pratt, counsel for plaintiffs, and on suggestion to the First City Court, Plaintiff Green obtained judgment in this case in his favor and against the defendants, A. G. Dessau, Joseph Prescott and John Thompson, enjoining and restraining them from interfering in any manner with plaintiff in fulfilling his duties as pastor of the Tabernacle Baptist church within his term of employment or in any way obstructing the meetings of his congregation, with interfering with any of the members in attendance. This judgment was signed and served on defendants on January 7. Notwithstanding this judgment, Defendants Dessau, Thompson and Prescott have instructed one J. W. Whitney to institute proceedings in the Second City Court against the pastor to enjoin his duties as pastor. Plaintiff Green asks that A. G. Dessau, Joseph Prescott, John Thompson and J. W. Whitney show cause why they should not be punished for contempt of court—New Orleans (La.) Item, Feb. 10, 1908.

THE BOOK OF JUDGMENT

IS OPEN



Wrecked His Life.

CHRISTIAN SOCIETY SELFISH—A SUPPOSED SUICIDE LEAVES A LETTER CHARGING THEM WITH THE WRECKING OF HIS LIFE.

Meyer Cohen, of No. 122 Anthony street, a newsboy, asserts that he found the accompanying letter last night in Frankfort street, beside the Pulitzer Building. It was in an envelope addressed "To whom it may concern." A tintype of a tall, spare man, dressed in sack coat and light trousers and a straw hat was inclosed in the letter, which read as follows: "Feb. 25, 1908.

"To whom it may concern: "I have become tired of life, a victim of man's inhumanity to man, and have decided to end my miseries in the dark waters of the bay.

"I have made mistakes. Pray, who has not? In the main, however, I have done the best I knew how. I have injured no man and have helped many. A love for my fellow-man has cost me thousands of dollars, but I do not regret what I have done for others even though my life has been wrecked by it.

"I charge upon our so-called Christian society the responsibility of prompting the taking of my own life. The so-called Christians of to-day are wandering in the desert of selfishness.

"Do they pay a fair wage for the services rendered, and thus lift men above the power of temptation? Do they believe the words of Scripture, 'that the laborer is worthy of his hire'? Not by any means. They are hypocrites and knaves whose innate selfishness is responsible for much of the misery which exists to-day. But verily they shall have their reward.

"If the step I am about to take is wrong, may God forgive me. I cannot longer endure hunger and am sure other ills by reason of inability to find work. Oh! it is terrible to be denied work when a man is willing to work.

"My picture may be recognized by friends. I leave this note in order that the finding of my body at any time may dispel the suspicion of murder.

"J. D. Y."—New York World, Feb. 26, 1908.

Forgery.

CHURCHMAN SENT TO SING SING—SUNDAY-SCHOOL SUPERINTENDENT KENT SENTENCED TO FIVE YEARS FOR FORGERY.

Lawyer William H. Kent, member of Plymouth Church, in Brooklyn, and formerly superintendent of Bethany Chapel Sunday-school, was sentenced for forgery to five years in Sing Sing prison by Judge Huys, in the County Court, Brooklyn, to-day.

Kent had pleaded guilty of forging the name of one of his clients, Mary McCord, to a receipt for \$1,100 interest on a mortgage.

Other embezzlements were charged against him, but on account of his high family and social connections, were not pressed.

The Kent family live at No. 204 Montague street. A home besides the prisoner was present in court this morning when sentence was passed.

While Kent was superintendent of the Bethany Chapel Sunday-school he was asked to account for large collections turned over to him by the children. His books revealed a shortage of more than \$5,000—New York Evening Journal, Feb. 18, 1908.

Criminal Intimacy.

ANOTHER NAUGHTY PREACHER—TAKES A ROOM AT A HOTEL WITH A HANDSOME YOUNG WOMAN.

Rev. J. H. Erdman, of Centre county, was arrested last week charged with criminal intimacy with Celia Noll. Rev. Erdman has a wife and four children. He has filled numerous appointments throughout Centre county, and the story goes that while conducting a revival service at Lauretown last month, he met Celia, a prepossessing looking young woman, with black hair and eyes, tall, and certainly old enough to know better than to do what she is accused of doing. In company with her he is charged with having registered at the Bush house, Bellefonte, and then he and wife, who had occupied a room in that hotel with her all night.

When he first registered he merely wrote "J. H. Erdman, Lewisburg," but shortly after going to his room he returned to the office and asked for a spoon and a glass, remarking that "the Mrs. wants to take some medicine." It was then that the clerk noticed that "Mr. Erdman" was not alone, and asked him to register his wife, which he did at once. He paid his bill for the night and retired. The couple did not quit their room until late in the morning, but did not take breakfast—Greensburg (Pa.) Argus, Feb. 16, 1908.

"The Strike of a Sex." By George N. Miller. Price 25 cents. For sale at this office.

Love Leads to a Cell.

MINISTER WALKS HERE TO SEE HIS WIFE AND IS ARRESTED—ESCAPED FROM JAIL AT ROANOKE—LESLIE COOK, REFINED AND WELL EDUCATED, ACCUSED OF BEING A FUGITIVE FROM JUSTICE—WAS PASTOR OF SEVERAL BAPTIST CHURCHES IN VIRGINIA—JOURNEYS HERE TO VISIT HIS WIFE, WHO WORKS IN A MILLINERY STORE, BUT DETECTIVES ARE IN WAITING.

Leslie Cook, a well-educated Baptist minister, with refinement and good breeding showing in his face, despite his covering of struggling, unkempt beard and his ill-washed condition, was a prisoner last night in the iron-gated cell at the Roanoke Police Station, held on a charge of robbery and escape from justice. Persecuted as he claims, by enemies who brought false charges against him, obsessed and followed by efforts of the police to recapture him after his escape, he fled to Washington after dark, with the intention of visiting his wife. When their reunion was almost an accomplished fact he was betrayed to the police and arrested.

Cook, who is alleged to have been the alias of Edward Severn, is thirty-eight years old, and has had several charges in Virginia, notably at Roanoke, at Leesburg, and at Staunton. He had always borne a high reputation, but after he left his last charge, which was at Roanoke, Va., a little over a year ago, there were hints of dishonesty. He and his wife came to Washington, but he did not remain long in the city. The most of his time in Virginia, Mr. Cook, a short time ago, secured employment in a millinery establishment at 1105 G street northwest, where she is now employed.

ESCAPES FROM JAIL.

On December last Cook was arrested while at Orange Court House, Va., on a charge of forgery. Vainly protesting his innocence, he was taken to Roanoke and placed in jail there to await trial. His confinement, however, was of short duration. On January 21 he made his escape. How he would not say last night, blithely, though that the way was made easy for him by those who believed in the clergy. Since then he has been a tramp, making his way slowly toward Washington, and he should be again arrested. Footsore, ragged and unkempt, he reached Washington last night.

Long before his arrival, however, a dispatch had been received by Inspector Mattingly from Chief of Police Dyer, of Roanoke, asking him to have his detectives keep a look out for Cook, of whom he sent a picture and a description. The message was placed in the hands of Detectives Gallagher and Boardman, and they succeeded in finding out the address of Mrs. Cook. She lives at 1204 O street, in a house occupied by a family named Collins. The detectives expected that Cook would attempt to communicate with his wife, and arranged to procure an early notification of his arrival.

Shortly before nine o'clock last night a telephone message was received at police headquarters, announcing that Cook was in the city, and the two detectives hurried to the house on O street. Standing near the house they saw a man who, in a vague way, answered the description of the person for whom they were hunting. The picture they had, though, was of a man of handsome, intellectual features, well dressed, and apparently in robust health. The man they saw was apparently a physical wreck, and his clothes were tattered and rusty. The face in the picture was smoothly shaven; that of the man's was covered by a week's growth of shaggy, bristly, red beard. But the picture was of the man, taken in better days.

ADmits His FUGITIVITY.

It was Cook, waiting at the corner for an answer to the note he had sent to his wife, but which had not been delivered. The detective asked him his name, and when he told them he was placed under arrest and taken to police headquarters. Inspector Mattingly questioned him briefly before he was sent to the station-house. He made no effort to conceal his identity, and readily admitted that he had escaped from the Roanoke jail after a short examination he was sent to the police station.

The prisoner was unwilling to discuss his case last night when seen by a reporter, but protested that he was innocent of any of the charges made against him. He said that from what he understood of the charges brought against him, he had been accused of having secured forgiveness in place where he had never been. He knew nothing, he said, of the specific charge on which he was arrested, but had been told that it was for forgery. He said he would procure a lawyer to-day and endeavor to fight the case.

Cook said that he had not seen his wife since last November, and from the Herald, Jan. 20, 1908.

Two Ministers Expelled.

MESSRS. RICHMOND AND WHITTINGTON ARE FOUND GUILTY OF SERIOUS OFFENSES—BRETHREN ALSO DECIDE THAT FASTING AND ORGANS HAVE NO PLACE IN CHURCH.

Freeport, Ill.—At the Rock River District Conference of the United Brethren Church at Freeport to-day, Rev. Mr. Richmond, lately of Fenton, was expelled and his credentials revoked. He came West from West Virginia, and is said to have represented himself as a single man, which, it is alleged, is untrue, and was found guilty of general deception. Rev. F. F. Pritchard, formerly of Compton, was allowed to sever his connection with the conference for making untrue statements about finances, etc.

The principal work of the Illinois Conference of the Free Methodist Church during the week has been devoted to ascertaining what charges could be made against the ministers.

This afternoon a surprise was sprung when the name of F. W. Newcomer, pastor of the Freeport church, was called. The district elder said there were charges to make and, though not of an immoral character, they were very serious.

Mr. Newcomer, who has finished the time limit here, is alleged to be guilty of "unsettled Christian experience, disregarding the rights and wishes of his official board, and also with indulging in long and unnecessary fasting."

It is said that for forty days the pastor would go without food. The committee found him guilty and prescribed that he receive a reprimand from the bishop and write a letter of apology to his presiding elder. He was to fast no more.

Mr. Newcomer protested against the sentence, saying that the question of fasting was a matter of conscience. The case again went to the committee and a reprimand was recommended. Mr. Newcomer made due acknowledgment to the conference, but was not given an appointment.

Rev. F. F. Spaulding, who introduced an organ in his church at Franklin Grove acknowledged his error but he was not assigned to any place for the coming year.

Rev. E. W. Whittington, of Elgin, was found guilty, and he was expelled and ordered to return his credentials to the president of the conference. In the language of the committee the first charge, indecent language and conduct toward a certain young lady during his pastorate at Humboldt Park, Chicago, and during the camp-meeting held in Marshall's Grove, near St. Charles, in the month of August, 1907, was sustained in all of its specifications.

Second charge, "improper conduct toward a certain young woman during his pastorate at Elgin," was sustained in both specifications. The third charge, "Lying," was sustained in all its specifications. The fourth charge, "Contumacy," was sustained. Mr. Whittington was not present and made no defense—Chicago Chronicle.

Hypnotism.

LIVELY TIMES IN A REVIVAL MEETING, ILLUSTRATING THE FACT THAT HYPNOTISM IS CALLED THE "POWER OF GOD" BY THOSE WHO DON'T KNOW ANY BETTER.

Ionla, Mich., Jan. 28.—The disappearance of the Rev. John Beers, of Matherton, has been accounted for. He came to Ionla to consult the presiding elder, the Rev. A. E. Shelly, of the church, in relation to criminally prosecuting persons and people whom he claims have been slandering him and to attend the farmers' institute.

Beers came here from Indiana two years ago and located at Matherton. About six weeks ago he commenced holding revival meetings. According to his own story he must be having a lively old time. He admits that he can have the power to drop down on the floor and lay there and shout and scream, and do other unusual things, but that it is the power of God that causes them to do so. There is a great objection among the men of his neighborhood to his coming to alienate their wives and children. Some time ago thirty people of Matherton signed a petition to have him examined and declared insane. He was brought to this city and after a thorough examination the probate court declared him perfectly sane—Grand Rapids (Mich.) Herald, Jan. 20, 1908.

SIGNIFICANT AGROSTIC.

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IS HELL PREFERABLE TO HEAVEN?

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He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16:16.

He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God.—John 3:18.

He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life; but the wrath of God abideth on him.—John 3:36.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that the Lord hath raised him from the dead, thou shalt be saved.—Romans 10:9.

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16:31.

The above prescriptions from Holy Writ are "open sesame" to the Christian to glory. It is not a question of what crimes the applicant has committed on earth; not a question of the good the candidate has done in the world. It is solely a question of what he believed. The spook that can convince St. Peter that he believed, is straightway admitted to the New Jerusalem, provided with harp, halo and other tools for the transport of his soul into the celestial halliwick. If this diagnosis is not correct, then the inspired texts above are frauds and swindles of the first water.

People who read the newspapers are familiar with the hangings of murderers. With scarce an exception, they die as believers. They die fulfilling every qualification for admission. Their victims, on the other hand, are usually caught unawares and cannot pass St. Peter's examination; they must go to the eternal furnace. Thus, in the interpretation of orthodox theology, H. H. Holmes is singing solos before the great white throne, while Demosthenes is shovelling coal for the eternal fires. Guitau is a member of the celestial choir, while the immortal Homer is in hell. Keamler, who chopped his girl's head into mince-meat with a rusty hatchet, is in the happy land while Bruno, William Lloyd Garrison, Socrates, Abraham Lincoln, Thomas Paine, Aristotle, Thomas Jefferson, Horace, Herbert Spencer and Charles Darwin are blistering at this moment in eternal flames prepared by a just and merciful God. Theodore Durant, who outraged and massacred two innocent girls in a church, is basking in the happy land, while Henry George, the doubter, has gone down to the pit.

But the revised version of the Scriptures has turned hell into "sheol." The new Christianity moreover, has put out the fires of tophet. Under this new arrangement of "higher critics" the judgment has degenerated into a mere separating the sheep from the goats; the believers from the unbelievers. Hell becomes what its inhabitants and surroundings make it and heaven is desirable only because of the quality of its population. But even this new deal in eternal things is beset with drawbacks. If the inspired texts above are true guideboards to eternal life, the line of cleavage is drawn, not on merit or character, but on those who believe and those who do not. With this view of the situation, the future disposition of the criminal element, of those who commit our murders, thefts—of those who ravish our daughters and bribe our voters becomes a question of vital importance. Aside from the hallooing galleys scenes, so familiar to newspaper readers mentioned above, the statistics of the various penitentiaries and penal institutions supply much needed light on this phase of the question.

For instance, the biennial report of the western penitentiary of Pennsylvania, located at Allegheny, for the years 1894-6, thus classifies its inmates as regarding religious belief:

Catholic	145
Presbyterian	30
Episcopalian	13
United Presbyterian	6
Other religious belief	6
Lutheran	110
Baptist	21
United Brethren	8
No religious belief	2

Total prisoners..... 408

From this testimony it appears that out of this batch of 408 criminals, all except two are going to heaven; only two are bound for the bad place.

The report for the two years 1894-6 of the Illinois State reformatory at Joliet, gives this classification of its inmates:

Congregational	8
Methodist	150
Lutheran	25
Catholic	48
Other Christians	194
Presbyterian	51
Baptist	123
Episcopal	13
Jewish	8
No religion	304

Total prisoners..... 1370

The third annual report of the trustees and superintendent of the Illinois asylum for insane criminals thus classifies its inmates:

Buddhist	1
Christian	1
Dunkard	4
Lutheran	2
Presbyterian	6
Catholic	6
Unknown	31
Episcopalian	4
Methodist	13
Protestant	2
No religion	228

Total prisoners..... 226

The eighth annual report of the Michigan State reformatory at Ionia, for the two years ending June 30, 1896, classifies its inmates thus:

Methodist	226
Baptist	84
Episcopalian	28
United Brethren	28
Catholic	129
Presbyterian	65
Lutheran	30

CHURCH REPRESENTATION FOR ONE YEAR IN ONTARIO, CAN., JAILS



Statistics on This Page Show that in Our Own Country Protestantism Leads in Criminality, and Methodism Stands at the Head of the Protestant List.

Quaker..... 9
Baptist..... 122
Catholic..... 83
Lutheran..... 23
Dunkard..... 5
Congregational..... 6
Episcopalian..... 12
Hebrew..... 2
No religion..... 106

Total prisoners..... 891

According to the last biennial report of the trustees and warden of the State penitentiary at Bismarck, North Dakota, the religious classification of its prisoners is as follows:

Catholic	41
Lutheran	12
Jew	1
Campbellite	2
Presbyterian	10
Congregationalist	1
Methodist	20
Protestants	5
Baptist	5
Episcopalian	8
German Reformed	1
Unitarian	1
No religion	10

Total prisoners..... 118

The last report of the state board of charities and reform of Wyoming, thus classifies the convicts in their charge:

Catholic	82
Presbyterian	8
Lutheran	6
Christian	1
Mormon	1
Protestants	25
Heathen	8
Twenty two	8
Episcopalian	5
Congregationalist	5
Methodist	10
Campbellite	1
Lutheran	3
Baptist	3
Spiritualist	1
No religion	58

Total prisoners..... 154

The last biennial report of the warden of the State penitentiary at Fort Madison, Iowa, gives this classification to its prisoners:

Adventist	1
Catholic	108
Congregationalist	5
Evangelical	1
Lutheran	32
Salvation Army	2
United Brethren	4
Baptist	38
Christian	37
Episcopallians	12
Hebrew	1
Methodist	97
Presbyterian	2
Spiritualist	2
No religion	252

Total prisoners..... 631

The twelfth biennial report of the warden of the State penitentiary at Anamosa, Iowa, gives this classification of its inmates:

Adventist	3
Catholic	183
Congregationalist	15
Dunkard	1
German Reformed	2
Lutheran	39
Presbyterian	48
Unitarian	2
Brethren	2
Baptist	84
Christian	28
Church of England	5
Episcopalian	10
Jewish	1
Methodist	148
Quaker	1
United Brethren	7
Irreligious	112

Total prisoners..... 640

Summarizing the official figures given in the foregoing tables by institutions, we reach the following results:

Institution	Religious	Not Religious
State penitentiary, Allegheny, Pa.	406	2
State reformatory, Pontiac, Ill.	804	804
Asylum for insane criminals, Ill.	24	23
State reformatory, Ionia, Mich.	86	80
Branch State prison, Marquette, Mich.	124	4
State penitentiary, Baltimore, Md.	601	77
State penitentiary, Joliet, Ill.	1103	216
State penitentiary, Waupun, Wis.	309	49
State reformatory, Mansfield, O.	150	7
Woman's prison and reformatory, Ind.	82	14
State penitentiary, Vermont	134	20
State penitentiary, Elmira, N. Y.	786	240
State House of reformation, Cheltenham, Md.	242	43
State penitentiary New Mexico	88	106
State penitentiary, Lansing Kan.	104	12
State penitentiary, Bismarck, N. D.	101	53
State penitentiary, Wyoming	101	53
State penitentiary, Ft. Madison, Ia.	874	252
State penitentiary, Anamosa, Ia.	527	113
Total prisoners	14349	1651

A BIG SENSATION.

METHODIST MINISTERS ACCUSED OF IMMORALITY.

Athens, Ga.—The Methodist preachers attending the North Georgia conference here have all received a circular headed, "What the Preachers Have Said." It is signed by Rev. J. A. Timmerman, of Covington, but is made up of the statements from different members of the clergy and laity. No names are given, but the charges are that the conference needs a general cleaning out. One charge is that many men who will not pay their debts are made presiding elders, also that a fondness for women is noticeable with several presiding elders.

While no specific charges are made, these circulars are in a general way a decided attack on some members of the conference. It is not believed that the conference will notice the circulars, and several ministers are criticizing Mr. Timmerman for not giving more specific utterances in this circular. While the conference may not take notice of this circular, it nevertheless is causing much comment and may bring about a discussion in the conference.—Griffin (Ga.) Daily News.

Action Endorsed.

REV. FRANK H. CUMMINGS MUST RETIRE FROM THE MINISTRY.

Rev. G. G. Taylor, of Grand Ridge, returned home from Cedar Rapids on Thursday, where he acted as counsel for the Illinois Central Conference in the Rev. F. H. Cummings appeal case, taken before a court composed of 21 members of the three Iowa conferences. Cummings was on hands with counsel, the two clergymen who defended him before the conference. There was no new testimony, and after listening to arguments on both sides the court unanimously approved the finding of the conference, and Mr. Cummings can no longer claim the title of Reverend or membership in the Methodist Episcopal church. The general conference will pass upon the legal phases of the record merely as a matter of form.

The church has indicted the severest possible penalty in its power upon this lecherous clergyman, and now what will the state do? Will the friends of its victim, who have so generously and persistently stood by them in the ecclesiastical trial, be content with his degradation from the ministry and expulsion from the church or will they have him tried before a criminal court and punished according to the law of the state which he has so wilfully violated? Time will tell.—Streator (Ill.) Monitor, Dec. 15 1897.

An Inebriated Clergyman.

CHAPLAIN GOODWIN IS COMPELLED TO RESIGN FROM THE NAVY.

The case of Chaplain Goodwin, of the receiving ship Washab, an Illinoisian, has been settled by the Secretary of the Navy accepting his resignation. This reverend sailor was accused of drunkenness, being out too long and too late, and several other infractions of the naval and Christian regulations. It was his misfortune to visit Boston recently, and there he fell into the hands of the law. The strangest part of the story is that this chaplain passed through Chicago and St. Louis all right enough, but could not stand the wild bacchanalian Boston. The resignation precludes the interesting testimony of a court martial.—Washington Times, Dec. 1, 1897.

Charged With Bigamy.

EVANGELIST JAMES LESLIE McCOMB IS ARRESTED ON A SERIOUS CHARGE.

James Leslie McComb, who claims to be a brother of Rev. John McComb of New York, was arrested in Syracuse, Saturday night on the charge of bigamy. He is something of an evangelist and has preached in Albany, Water town and other cities of the state. At one time he was a major in the Salvation Army, leaving the organization eighteen months ago. Soon after his arrival in this country, eleven years ago, McComb was married but soon afterwards left his wife. As a result of this union he has an 8-year-old daughter, who is living with her mother. Fifteen months ago, while in Buffalo, he met a Miss Noyes, daughter of E. J. Noyes, of Copenhagen, Lewis county, and they were married. While her parents sent her remittances to live upon all was peace and happiness, but as soon as these were cut off, he left her and since then they have not lived together. McComb was taken to Buffalo Saturday night.—Utica (N. Y.) Press, Dec. 6, 1897.

SENT TO JAIL.

PREACHER PLEADS GUILTY—M. O. HANSON, OF LA CROSSE, SENT TO JAIL FOR ATTEMPTED BLACKMAIL.

La Crosse, Wis., Jan. 25.—The criminal calendar of the January term of the circuit court was taken up this morning. M. O. Hanson, the ex-preacher of the Norwegian Lutheran Church, pleaded guilty to attempting to blackmail Mrs. Norem, a lady member of the flock formerly presided over by him. He was sentenced to pay a fine of \$100 and five months in jail.—Reeseville (Wis.) Rev., Jan. 27, 1898.

Eloping Preacher.

Rich Hill, Mo., Jan. 13.—J. W. Murray, the Baptist preacher who eloped from Humansville four months ago with a young domestic, was captured here by Marshal Pace and J. A. Conn, a constable from Humansville. The officers chased Murray twelve miles before they effected a capture. The pair had been living in a tent near this city for three months.—Guthrie (Ok.) Leader, Jan. 14, 1898.

Negro Preacher Jailed.

Nashville, Tenn., Dec. 8.—Rev. Perton Crockett, a negro, was jailed to-day for whipping his wife with a loaded whip-handle and threatening her life with a pistol. Crockett preached to the prisoners as soon as he was incarcerated.—St. Louis Republic, Dec. 9, 1897.

CASTIGATED BY WOMEN.

MADE REFLECTIONS ON THEIR CHARACTER FOR ATTENDING A DANCE.

Webster City, Dec. 20.—Last night the following dispatch was sent to Chicago: A dance held last night in Wright county, just over the line, brought down the censure of Rev. N. A. Forrest in his sermon at Walnut Grove Presbyterian church this morning, and in his remarks he was very severe on the young women present. The dance wound up in a row, and he said no woman who thought anything of herself would attend such a gathering.

In his congregation were Miss Lillie Barstow and Mary Cunningham, both of whom were present at the dance. They left the church, and, going to their homes, each secured a small whip, returning, met the minister as he was leaving the church and gave him a severe drubbing.

He attempted to explain to them, but they would not listen to him. Several large well-to-do women on his face and the fact that he was protected by a fur coat was all that saved his body. He was prostrated this evening and unable to hold services. The young women are the daughters of prominent farmers and well thought of in the community. Sympathy is mainly on their side. They attended the dance, but did not know the rougher would be there. Persons who sympathize with Rev. Mr. Forrest were at his residence all the afternoon.

Miss Cunningham, who was the first to strike the minister, was several feet in advance of Miss Barstow. She had her whip concealed under a cloak, and as she stepped toward him she asked: "Did you mean what you said in church this morning?"

"Yes, I did."

The words were no sooner out of his mouth than she gave him a severe cut over the face. His wife, who was with him, screamed and ran, and Miss Barstow then took a hand in the matter. Rev. Mr. Forrest tried to protect his face with his arms and hands from the down pour of blows, but could not do it effectively.

After a few minutes of applying the whip the young women went to their homes. The affair has created a great deal of excitement in the vicinity.—Des Moines (Ia.) Register, Dec. 21, 1897.

Immoral and Indecent.

HE HAD COMMITTED EIGHT INDECENT AND IMMORAL CRIMES, AND WAS DEEPLY RELIGIOUS, NO DOUBT.

The Baptist council composed of five members and about twenty ministers of that church, which met at Brown's Valley last week to try the Baptist preacher, E. L. Prather, for as many as eight immoral and indecent crimes "found him guilty of the charges against him, and that he be deposed from the ministry and expelled from church fellowship."—Roanoke (Ind.) News, Jan. 17, 1898.

Charged With Immorality.

LICENSE TO PREACH IS WITHDRAWN.

E. L. Buck, who at one time was connected with the Congregational churches of Denver, has got into trouble with the church people of Cortez, Colo., and because of the trouble the Congregational Pastors' Association of Denver has withdrawn his license to preach. The charges on which the letter is withdrawn are very serious, and backed up by most of the old members of the church. He is charged with gross immorality, but a part of the congregation is upholding him, and he still continues to preach.—Denver Republican.

Abduction.

WARRANT FOR THE ARREST OF A POLISH PRIEST CREATES MUCH EXCITEMENT IN A JERSEY TOWN.

New York, Jan. 20.—At Fallsdale Park, N. J., a scandal was brought out by Andrew Slavinski, who secured a warrant for the arrest of John Maczynski, priest of St. Mary's church, for the abduction of Slavinski's daughter, Mary, aged 13. The girl is missing, and when last seen had an appointment to meet the priest in the woods near her house. The Polish colony is much excited. The priest denies it and no constable has yet been found to serve the warrant. The New York police are asked to look for the girl.—Scripps McRae Press Association.

PRICE OF THE "SEQUEL."

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

Clergymen in Club With Bar.

Cranford, N. J.—The newly organized Union Club, the members of which are New York business men, got a license on Saturday to sell liquors, and as in the previous week two of the clergymen of the town, the Rev. George Francis Greene and the Rev. J. J. Edgercombe, were elected honorary members, the straight-laced of the town are wondering what action they ought to take.—New York Press.

Guilt of Immorality.

Danville, Va.—At to-day's session of the State Methodist convention the committee charged with the trial of S. M. Watts, on the charge of immorality, reported, finding the minister guilty and expelling him from membership and the ministry.—New Orleans Democrat.

A Convict Witness.

A Warden Mad was served to-day with writ of habeas corpus to take Albert McIntyre to Rochester to testify Monday. McIntyre was implicated with Rev. John M. Fitzgerald, of Rochester, in extorting money from Father Oberholzer.—Auburn (N. Y.) Bulletin.

CRIMES OF MINISTERS AND CHURCH MEMBERS

Sequel to the Hull-Govert Debate.

FLOURISHING A REVOLVER.

A PRIEST ORRATES A SENSATION BY FLOURISHING A PISTOL IN COURT—FATHER POLYAKOVICH CHARGED WITH FELONIOUS ASSAULT—CLIMAX OF CHURCH QUARREL—TOOK THE REVOLVER TO CHURCH AND USED IT TO "CONVINCE" THE LEADER OF THE HOSTILE FACTION.

The Rev. John B. F. Polyakovich, pastor of the Slavonian Catholic church at St. Mary of the Ascension, Passaic, N. J., was a prisoner before Judge Bowler, of that city, yesterday, charged with felonious assault. The presence of a clergyman in the prisoner's pen was in itself enough to draw a good crowd, but this occasion was more exciting because of the fact that Father Polyakovich and his congregation have figured in many stirring events during the past few months.

The church has been split for a long time into two factions. The faction which is opposed to the present pastor is led by John Liptak.

There was an election in Passaic recently, and the Catholics were greatly interested in the case of Joseph Hopper who ran for the office of sheriff on the Democratic ticket. Father John Sheppard, of St. Nicholas parish, called upon Father Polyakovich and asked for his co-operation in fighting for Hopper.

Salvationists in Jail.

SIX OF THE ARMY PUT IN CELLS ON A CHARGE OF DISORDERLY CONDUCT IN TRENTON.

Trenton, N. J.—Police Judge Jackson's court room was crowded to-day when six members of the Salvation Army, locked up last night on the charge of disorderly conduct, were arraigned.

Evangelists, ministers of the gospel and idlers listened while Patrolman Deck told his story of how he found the Salvationists beating a drum, pounding tambourines, tooting a cornet and singing at broad and front streets.

The Salvationists attracted a large crowd. Persons who were in a hurry to get to church were hindered and when police told the Salvationists to "move on" they only sang louder than before.

Under instructions from the chief, the Salvationists were arrested.

The police station rang with sacred songs all night, and when the men and women were marched into the presence of the judge this morning they came shouting at the top of their voices.

Justice Jackson found it difficult to make them stop shouting. The Justice fined Captain Hurdman \$10, and each of the others \$5, in default of which they went back to their cells, singing as joyfully as before.—New York Evening Journal.

LED ASTRAY BY A MINISTER.

REV. T. S. ROOKS, OF STEELE CITY, NEB., JAILED ON A SERIOUS CHARGE—ALLEGED THAT HE CAUSED THE DOWNFALL OF MISS MARY JOHNSON.

Pueblo, Colo., Dec. 18.—Rev. T. S. Rooks, formerly pastor of a Baptist church at Steele City, Neb., was arrested here by the chief of police Tuesday night with Miss Mary Johnson, also of Steele City. By reason of the sympathy aroused for the young woman an effort was made to keep the arrest a secret, it being expected that Rooks would be taken back to Nebraska to answer to the charge of seduction made by the parents of the young girl. It was learned to-day, however, that these people were unable to bear the expense and accordingly a charge of unlawfully living together was preferred against the pair in the county court. Rooks is a man with a record. Correspondence received by the chief of police in this city shows that he was charged with immorality while pastor of the Baptist church at Steele City, was found guilty and was ousted from the pastorate. The same correspondence states that Rooks was "fired and feathered for same cause at Westmoreland, Kan., and has been in numerous scrapes of a similar character." The writer further says that Rooks has a

AN EMBEZZLER.

HE TAKES MONEY AND HORSES—A CALIFORNIA SHERIFF TELLS GRAPHS THAT BENJAMIN E. CHRISTLEIB HAS SURRENDERED HIMSELF TO THE AUTHORITIES AS AN EMBEZZLER FROM WASHINGTON.

Chewelah, Wash., Dec. 22.—Sheriff Denny has received a telegram from the sheriff of Orange county, Cal., saying that Benjamin E. Christleib has given himself up, claiming to be an embezzler from Stevens county. This solves a mystery which has been vexing the minds of many citizens for several weeks.

Rev. B. E. Christleib, for his self-acknowledged embezzler, a Free Methodist preacher, came to this place last spring from Penawawa, Wash., taking charge of the Free Methodist church. He was a fluent speaker and gained the confidence of his congregation and the respect of the large body of his earnest and persistent pastor. His apostasy had his followers of the fact that he was engaged to a young lady of Penawawa, his former field, whom he intended marrying in the fall. The betrothed couple kept up a persistent correspondence.

As further evidence of their intention to become man and wife, Christleib had taken a buggy belonging to Miss Smith's father, and was driving it.

The wedding day was set for October 23. This was about the time that a member of Christleib's congregation was having domestic infelicity and as he had heard that his wife had a husband living at St. Regis, Mont., he desired Christleib to go to that place while on his journey to claim his bride, in order to substantiate the report. The pastor promised to do so, providing the member would pay the expenses of the trip. He decided to make the journey by team and on account of the rough country he had to travel through would need a strong vehicle and two horses. He had won the confidence of Louis Droz, who lives near Colville, by showing his willingness to work in assisting him to load baled hay and perform other farm labor, so he borrowed the horse needed from Droz.

W. W. Tilghman, whose wife was a member of his congregation, owned a strong hack, and they unhesitatingly loaned it to their preacher to bring his blushing bride back with him.

In October Rev. Christleib started on his double mission of expectant groom and detective, Mr. Lung giving him about \$5; he also borrowed \$20 from a man named before, leaving to whom he owes a small store bill.

No one here has since heard from him. October 10, it is said, he wrote a letter to his expectant bride, telling her he would leave his team in Spokane and be gone about ten days on important business.

He left here with the avowed intention of driving to St. Regis. When, therefore, his friends heard that they began to have suspicions that their pastor had betrayed them or that some foul play had been perpetrated upon him. Weeks passed and still nothing came of the search was instituted for the team and hack.

They were found in a livery stable on Broadway, Spokane, there being a feed bill of \$80 against them, and the proprietor claiming to have a bill of sale for the hack. Mr. Smith and Mr. Droz paid the feed bill and took their horses out, and Mr. Tilghman is now in Spokane trying to regain possession of his hack.

Dr. Lung says he also took with him a valuable quilt and a suit of clothes belonging to a young man named Adams. According to the statement of a fellow-minister who was here a week ago Christleib has been a much-engaged man, having deceived four other young ladies in the same manner. He had been in the ministry about two years. Prior to engaging in preaching he was foreman or bookkeeper in a machine shop in Portland.

It is said that Mr. Tilghman received a letter from his mother, who lives in Portland, a week ago stating that she had seen Christleib there. There is no doubt about his being the person referred to in the telegram from the sheriff of Orange county. The young lady's father, it is said, is making strong efforts to have the deceiver captured. In the meantime the Free Methodist congregation is without a pastor.—Pascio (Wash.) Recorder Dec. 24, 1897.

Favored Tar and Feathers.

BILLINGS PEOPLE WHO ADVISED SUCH COURSE SEEMINGLY VIN-DICATED.

Billings, Mont., Dec. 4.—A committee of the Montana conference of the Methodist Episcopal church met in Billings to-day to investigate the charges which have been made against Rev. B. C. Avis, the former pastor of that denomination at this place. The result would seem to vindicate those of our usually law-abiding citizens who favored a suit of tar and feathers for the scoundrel who brought such discredit on his high calling.

The evidence of the small boys whom Avis sought to pollute was taken and reduced to writing in order to lay it before the next annual conference for that body to take final action on the case.

A Conclusion That Can Not Be Controverted.

The one who reads The Progressive Thinker or some other first-class Spiritualist paper, is far ahead of the one who knows nothing of the status of the great Spiritual movement. He is brighter spiritually and mentally. The one who is not well posted in psychical or occult subjects presents a sorry spectacle in this enlightened age. Read The Progressive Thinker for one year, and by sending 12 cents additional to pay postage, Ghost Land, a book dealing in occult subjects, will be sent you. This offer will continue only during March, April and May, 1908.

Arrested for Shoplifting.

TORONTO PASTOR ARRESTED CHARGED WITH STEALING STATIONERY.

Toronto, Ont., Dec. 2.—The Rev. William W. Bates, rector of the Anglican church at Thornhill, near this city, was arraigned in the police court on a charge of having "shoplifted" two dog-eared pencils, four books, a hair brush and a quantity of stationery from a department store.

The clergyman wore a long Inverness cloak, and the shop police allege that he was caught secreting articles which he had not bought under this garment. He was arrested and taken to police headquarters and the missing articles were found secreted in several deep pockets of the cloak.

When arraigned in court he secured a week's remand and was subsequently bailed out by Bishop Sweetman. Mr. Bates is a graduate of Cambridge and one of the most scholarly men in the church.—New York Evening World, Dec. 2, 1897.

An Erring Pastor.

Jackson, Mich.—Mrs. Susan C. Printer, wife of Rev. J. Printer, formerly pastor of a Hillside church, has been granted a divorce on the grounds of desertion. He left her two years ago, going to Wisconsin, as he said, to obtain a pastorate. She wrote to him and received a reply from a woman named Ellen M. Cranks, who said she married the reverend gentleman two years ago, but had not heard from him in many weeks.—Alpena (Mich.) Echo, Dec. 25, 1897.

MINISTER DEPOSED.

THE CHARGES AGAINST HIM WERE DRUNKENNESS AND IMMORAL CONDUCT.

Monticello, N. Y.—The Rev. Melton O. Hamby, the Bethel and White Lake Presbyterian minister, who has been on trial here for two days for drunkenness and immoral conduct, was "deposed from the ministry and suspended from the church until repentance" this afternoon. Twenty or more witnesses were sworn. The majority of them were for the church. One of the charges was that the defendant had been seen on the streets of Monticello in an intoxicated condition, and that he was put to bed to sleep off his debauch. It was shown by the testimony that drunkenness was no uncommon thing with the defendant. Several women testified that on different occasions Hamby had insulted them. The Rev. T. B. Thomas, of Monroe, was the prosecutor for the Presbyterian of Hudson, and Hamby conducted his own defense. Some of Hamby's parishioners are loud in their declarations that he has been unjustly dealt with.—New York Tribune.

Poor Fellow!

GOOD AT PREACHING BUT WHEN IT CAME TO PRACTICING HE FAILED—YIELDED TO TEMPTATION.

Lansing, Mich.—Rev. Henry Barney, who has just closed a series of revival meetings at Bancroft, came to Lansing Saturday, spent the afternoon in a pedro game and was run in by the police at night for being drunk. He had on his person a letter from Rev. Arthur Metcalf, of Bancroft, highly recommending him to Christian people everywhere as a very earnest and successful evangelist. In the justice court Barney admitted that he was drunk and was sent to Mason jail for fifteen days without the alternative of paying a fine. Barney is a fine appearing man, 49 years of age, with gray mustache and side whiskers. He has a sanctimonious appearance and an empty sleeve.—Evening Argus, Owosso, Mich.

PASTOR SUED.

WEST BOLTON, VT., MAN LOST HIS WIFE'S AFFECTIONS AND THINKS A BAPTIST REVIVALIST IS TO BLAME.

Burlington, Vt.—It isn't often that a Vermont minister is sued for alienating the affections of a parishioner's wife, and hence the announcement that the suit of Walter H. Davis against the Rev. George W. Sanborn, a Baptist minister, would be begun in the Chittenden county court yesterday called out a large audience. Damages are placed at \$5,000.

The Rev. Mr. Sanborn came from Littleton, N. H., and was educated at Moody's school in Concord. The little hamlet of West Bolton, nestled in the foot hills of the Green mountains, is where the events took place that led up to the suit.

Attorney Bullard, in opening for the plaintiff, stated that after their marriage in 1892, Mr. and Mrs. Davis lived happily together until 1896, when Mr. Sanborn came to West Bolton and opened a series of revival meetings. By the terms of his contract he was to preach at other places, but finally gave them up and settled in West Bolton, where he paid much attention to Mrs. Davis. She wanted Mr. Sanborn to board at her house, but Mr. Davis objected, and admonished his wife against the course she was pursuing.

Mrs. Davis continued Attorney Bullard, finally left her home and went to live with Mrs. Jones, her cousin, where Mr. Sanborn lived. Mr. Sanborn took deep interest in Mrs. Davis, and, it is said, had a powerful influence over her, which she could not resist.—Haverhill (Mass.) Gazette.

Found the Goods.

A METHODIST PREACHER IN A PECULIAR PREDICAMENT IN DEFANCE COUNTY.

Defiance, Dec. 11.—Rev. James Porterfield, the M. E. minister who resides at Sherwood, this county, and who recently closed a very successful revival meeting, was arrested to-day, charged with stealing household goods. He was bound over to the common pleas court. Some time ago a fire occurred at Justice Gilbert's house and during the blaze a large amount of household goods was stolen. Rev. Porterfield was suspected and his property searched and the missing goods found.—Canton (O.) News-Democrat, Dec. 11, 1897.

Preacher Arrested.

HE IS TAKEN IN ON A CHARGE OF CATTLE STEALING.

Sheriff Holcomb and Constable S. S. Simpson, of Lenoque county, were in the city yesterday with R. M. Lucas a White county preacher, whom they arrested on a charge of cattle stealing. Lucas claims that it is all a mistake. He was taken to Seary last evening.—Little Rock (Ark.) Gazette, December 30, 1897.

Lowden Paroled.

MEROY SHOWN TO A BARRY COUNTY MINISTER WHO WAS SENT UP FOR SIX YEARS FOR FORGERY.

Lansing, Mich., Dec. 18.—Gov. Pinckney, after the following parole to-day: Rev. William O. Lowden, set from Hastings in December, 1893, to Jackson for six years for forgery.

MURDER.

ONE COLORED PREACHER OF FLORIDA SHOTS ANOTHER.

Jacksonville, Fla.—John R. Scott, a prominent negro preacher and the aide of Joseph E. Lee in carrying Florida's delegation for McKinley, shot the Rev. Obediah Adams, another colored preacher through the stomach yesterday. Adams died to-day.

Scott, in explaining the affair, said that he shot at the Rev. Mr. Adams' feet, because they had been treading in forbidden paths. The attentions that Adams had been paying to Scott's wife caused the trouble. Scott is a city counsellor. He was a delegate to the St. Louis Convention and delivered the opening prayer, which was praised by the newspapers as an eloquent effort.—New York Times.

A fool, indeed, has great need of a title teacher, to call him count or duke, and thus forget his proper name of fool.—J. Crown.

Commence Forming a Library.

By subscribing for The Progressive Thinker one year, and sending in connection therewith six two-cent stamps to pay postage, you will get that remarkable book, Ghost Land. It contains nearly 400 pages. It is neatly printed and elegantly and substantially bound. Commence now to form a Library on Spiritual and Occult subjects, and you will never regret the movement. This offer will only continue during March, April and May.

THE LEAVEN IS WORKING.

THE CANKER AT THE ROOT OF THE PRESBYTERIAN VIRALS—ALL RELIGIONS CRUMBLING TO PIECES, AS SHOWN BY THE SKEPTICISM THAT IS INCREASING EVERYWHERE.

It is obvious, as the Rev. Dr. Cox, of Brooklyn, has remarked, that the Presbyterian church is face to face with a revolutionary movement within the ranks of its clergy and divinity teachers, directed against the very foundations of its religious belief. This is the "leaven" as another Presbyterian minister describes it, must be expelled by heroic measures or it will surely leaven the whole lump.

Dr. McGiffert's treatment of the Last Supper as a simple social meal, without any mysterious significance or symbolism, marks simply the advanced position of the revolution as it may be; but they must go much further. If the same method of analysis is applied to all the gospel narratives of supernatural occurrences, what is left of them? Dr. Briggs prepared the way in his rationalistic criticism of the Scriptures, though he avoided the logical conclusions to which it led so indubitably.

Of course, if the Bible is to be tested after the scientific method to determine its credibility, its whole supernatural character goes by the board. If it presents only the imaginings of men as to mysteries of the world outside of the reach of sense, and not the positive and absolute truth revealed by an omniscient God to his inspired writers, it is not the Word of God, but merely a record of the groping of human intelligence after undiscoverable truth. None of the occurrences described as supernatural in the Scriptures comes within the requirements of scientific demonstration. Dr. McGiffert's reduction of the Last Supper to a matter-of-fact meal purely is only a single instance of the wholesale destruction of the supernaturalism on which Christianity rests. His method of approach would destroy every miracle; the Virgin birth, the crucifixion, the resurrection, and the whole scheme of salvation as propounded in the Scriptures and developed by theology.

This leaven of unbelief has entered into the Presbyterian church, but it has not yet been attacked squarely, much less expelled. It is working more and more powerfully. It may not have affected the great body of the Presbyterian laity, more especially that part of it at a distance from the great urban centers, and probably the older school of the ministry is generally free from it; but it is discoverable among the most scholarly and influential of Presbyterian theologians, and appears unmistakably in the more important of the Presbyterian theological seminaries, either in frank confession or a tolerance which indicates that it is not unfelt. The Rev. Dr. Warfield, the Professor of Dogmatic and polemical Theology in Princeton Theological Seminary, is quoted as saying that nothing shows better "how deeply the canker has eaten into our church," than the circumstance that "nowadays some Presbyterians write of Jesus in a manner indistinguishable from Unitarianism," and the remark is sustained by the declaration of a Unitarian minister, preaching in New York last Sunday, that Dr. McGiffert "has turned on the sunlight, has dispelled the fog."

The next meeting of the General Assembly, or supreme ecclesiastical court of the Presbyterians, is to be held at Warsaw in Indiana on the 10th of May, and from its proceedings we shall learn whether this "canker" is to go on eating into the vitals of that church, or whether it is to be cut out by heroic ecclesiastical surgery.—New York Sun, March 8, 1898.

Colored Preacher's Fall.

ARRESTED FOR VAGRANCY—WAS FOUND DRUNK ON THE STREET.

Officer Frank Mulholland arrested David F. Shields, colored, who claims to be a minister, at Third avenue and Smithfield street last midnight and locked him up on a charge of vagrancy. Shields was arraigned before Magistrate McKenna at the Central station hearing this morning.

Officer Mulholland said Shields was drunk and was bobbing in and out of places along Third avenue, Wood and Smithfield street, trying to collect money on the representation that it was for his church. Shields reaffirmed his statement that he was a minister and exhibited a certificate issued last June by the Second Baptist church, of Bristol, Pa., licensing him to preach. He said he had been here for the past two weeks collecting money for the church, but claimed he had not met with much success. His collection book, which showed a number of small donations, included the names of H. O. Frick and "Broadax" Smith. They were down for \$100 each. Shields' authority to collect for the church was endorsed by the Rev. J. T. Thornton, the pastor, together with the other church officers, and Director J. O. Brown's name was attached.

The prisoner denied that he was drunk, but simply confessed. He said he had been put out of a place and stopped at a hotel.

Officer Mulholland was positive that Shields was drunk and claimed he had staggered up against him three different times before he arrested him.

Shields was accordingly fined \$10 and costs or 30 days in jail, Magistrate McKenna remarking that it was a late hour for a reputed minister to be out collecting.—Pittsburgh Leader, Jan. 6, 1898.

PRICE OF THE "SEQUEL."

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

Beautiful Experience.

To the Editor:—I discovered that I had some hypnotic influence over my wife, being able to cause her to sleep without sleeping; so I determined to try a little experiment in regard to relief of pain. I have been able to relieve her of headaches and other pains in various parts of the body, usually combining the suggestion that I would take away the pain with stroking, rubbing or pressing upon the part. I have not failed to relieve her of even severe pains, although I have sometimes to vary or change the method of touch.

Second, I determined to see if, while putting her to sleep, a suggestion that she would be able to visit the spiritual sphere or planes would have any effect. It has had an effect, and I leave it for each one to call it by whatever name they please.

I will premise my narrative by saying that my wife was not a Spiritualist at the beginning of these experiments, but a member of an orthodox church, and a little prejudiced against Spiritualism, and, like most prejudiced persons, profoundly ignorant of the philosophy, either in the aggregate or in detail. She had had no opportunity to learn what others say they have seen in the spiritual world.

I placed my hands upon her eyelids, suggesting that she might leave her body, while seeming to sleep, and visit heaven. In a moment she would breathe as though deeply asleep. In a short time, possibly five to fifteen minutes, she would rouse as if from sleep, and narrate what she had seen.

We have repeated this possibly fifteen times, and are continuing it. I never suggest to her that she will see anything in particular.

She says that a lady-guide goes with her, that they travel great distances in a twinkling, but without effort. She describes spirits as wearing robes and as having occupations. Her first visit seemed to be a vast room or building, where light work was done. One visit was to a vast garden, beautiful beyond description. Another was to a vast forest, interspersed with openings where flowers were abundant. In this forest was an immense band, composed of every conceivable musical instrument. Another visit was to a vast amphitheatre or temple, where vast numbers were singing. Another was to a vast plain where there were countless people coming and going as at a picnic. Here were vast white spots from which she viewed the multitude. Another visit was to a hospital, where late arrivals from earth were quickly treated and relieved of the morbid conditions they took there with them. One was to a great carpenter-shop, where they made fittings for dwellings. Another visit showed a great white city, the home of spirits. Two visits were to a place where children were cared for, and this seemed to impress her most. She said most of the children had beautiful crowns and pure white robes; that everything seemed so pure. I cannot do justice to her description, and she could not nearly describe what she saw. One visit was to a room where fine needlework was done. Two visits were to immense school buildings, composed of hundreds of rooms.

I have only given a synopsis of what she describes. She says, "At first she only seemed to feel the presence of the guide, but she shows herself plainer each time."

At first she was puzzled in regard to these experiences, but now feels positive that she leaves her body and visits the spiritual realm. (The few visits to the guide has allowed her to choose what she would visit.)

If this is spiritual manifestation, and it manifestly is, unless my wife is self-deceived, why is it not as much within the reach of every family who earnestly desire to know of such things? I relate these experiences to show that it is not necessary to have some experienced "developer" present to conduct a family séance. In fact, we do not at all develop. Most of these visits have been made during the past summer while reclining in the hammock evenings.

Possibly some will think this all due to hypnotic suggestion. To such I will say that I never even think that she will see this or that, but am perfectly ignorant of what her spirit is actually doing. I know it is not a dream, for from my mind, and most things are the very contrary to her preconceived ideas of heaven. She was very much surprised to find a hospital, carpenter-shop, sewing-room, school, etc.

Several months ago Dr. Sweringen related a de-materialization in the case of Mrs. Maud Gillette. I wish to add corroborative testimony. I attended one of her seances and held the hand of a material form while it sank to the floor, and the grasped hand was no more. It was not withdrawn—I held it and held onto it until I held nothing. I also saw a form build up within three feet of me.

PHYSICIAN.

A Pastor Missing.

Lyons, N. Y., Dec. 18.—Tuesday last the Rev. Frank A. Edwards was in the city. He had been filling the Methodist Episcopal pastorate at Lock Berlin, a hamlet three miles east of here, borrowed from his parishioners about \$100, ostensibly to go to Auburn to see Presiding Elder Munger in answer to a letter from him, asking him to act as his private secretary for two days. Edwards left two board bills behind unpaid, covered the room of his pastorate. This evening Presiding Elder Munger wired, in answer to a message from the gulleless parishioners: "I wrote Edwards on Monday last, suggesting him as a minister. I believed him to be a scamp."

One of the gulleless parishioners, a woman, has secured an attachment upon the scanty library left behind to cover \$10 borrowed by Edwards, who was about 25 years of age, unmarried, quite a sport.—New York Sun, Dec. 7, 1897.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this



He asked the pastor of St. Mary's to appoint a committee of five to carry on the warfare, but, unfortunately for the peace of the community, he insisted upon the appointment of Liptak on this committee. Father Polyakovich would not listen to this part of the proposition. The matter was referred to a meeting of the church society, held a few nights ago.

As a result of this meeting charges were forwarded to Bishop Wigger by Liptak, charging Father Polyakovich with assaulting him with a revolver and choking him almost to death. The Bishop started to make a slow but careful investigation. The action was not quick enough for Liptak, so on Sunday he swore out a warrant and yesterday the priest was arraigned in court.

Liptak told of how the priest had drawn a revolver and after frightening him almost to death had caught him by the throat and jammed him against the wall.

"Father Polyakovich is angry with me," explained the complainant, "because I charged him openly with having held back \$400 wages due to his housekeeper, who wanted to leave him and get married."

The prisoner smiled. "May it please the court," he remarked gently, "I not only paid my housekeeper in full yesterday, but I married her to the man of her choice."

Then Father Polyakovich explained that he knew when he went to the meeting that night that there would be trouble, and frankly admitted that in anticipation of it he had slipped a revolver into his pocket.

"I thought I might need it," he explained.

The priest told the story of the meeting, of the charges and counter-charges that were made. "I had to frighten that man Liptak," he explained, "and so I pulled my revolver so." And from the folds of his frock the priest drew a glittering object, the sight of which made the judge duck his head.

"Put up that gun!" shouted the judge. "No, hand it over."

The weapon was handed over and the priest continued his story.

"I didn't intend to shoot anyone, of course," he explained. "I just wanted to carry conviction."

You can carry all the conviction you want," declared the judge. "but you can't carry weapons. Two hundred and fifty dollars bail to appear before the grand jury."

Friends furnished the bail and Father Polyakovich left the court-room, charged with low and lascivious collaboration.

Rev. Appleby's Downfall.

Rev. Warren Appleby, until recently a Methodist minister, and Miss Nellie Lawrence, who claimed to be his niece, recently canvassed Clinton for a book, "The Klondike," rooming with George B. Andrews, on Prospect street. Monday morning they were arraigned in the district court in Worcester, charged with low and lascivious collaboration.

Rev. Appleby's downfall is ascribed to the morphine habit, the woman having been a nurse in an institution where he went to be cured of it.—Clinton (Mass.) Enterprise, Dec. 8, 1897.

SENT TO JAIL.

WINDSOR CORNER METHODIST MINISTER HELD ON A CONFESSED CHARGE OF CRIMINAL ASSAULT ON A SIXTEEN-YEAR-OLD GIRL.

Rev. T. A. Tuttle of Windsor Corner, was arraigned before Judge Stevens in the municipal court, at Hallowell, Tuesday afternoon, for alleged assault upon Louise Cassidy, a sixteen-year-old girl, a ward of the Maine Industrial school. Tuttle confessed having made the assault, and was bound over to the December term of the superior court. Sureties were placed at \$5,000, and failing to secure bondsman, Tuttle was committed to jail.

Tuttle is about 28 years old, and for some time has been a member of the East Maine Methodist conference. His parish included Windsor Corner and North Vassalboro, having been settled there since the last meeting of the conference, held in April.

About a days ago Tuttle came to the Industrial school and stated that he was in quest of a young woman who would be a suitable companion for his wife and be a suitable companion for his wife and child, during an enforced absence out of town.

Now it seems that in the first place the girl was secured under false pretenses, as the "reverend" gentleman's family have been visiting in Massachusetts for several weeks.

On Saturday, Tuttle came to the school, and took the girl to his home in Windsor. The following morning, after having, as he admits, criminally wronged the young girl, he drove with her to the Maine Central station at Riverside, and left her there. He proceeded to church as usual.

The young girl, after wandering about for a time, finally secured someone to row her across the river. Here she fell among friends—in fact acquaintances of but a few years ago.

Treasurer Hunt of the Institution and City Marshal Henderson received word, Monday afternoon, regarding the matter, and, Tuesday morning, the latter hurried to Windsor.

Tuttle was traced from Windsor to North Whitefield, where he was arrested just as he was about to take the train for Damariscotta.—Bangor (Me.) Weekly Commercial.

The Portland (Me.) Transcript, of December 22, 1897, says: "In the Superior court Friday, Rev. Thomas Tuttle, of Windsor, was found guilty of attempted assault on Louise M. Cassidy, formerly an inmate of the Industrial school at Hallowell, and was sentenced to three years in the state prison."

Said to Be Expelled.

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A SERMON OF THE TIMES WITH NO UNCERTAIN RING.

Old Theology Roasted In the Flame of Modern Thought By Rev. Thos. B. Gregory.

A SERMON DELIVERED MARCH 6, 1898, BY REV. THOMAS B. GREGORY, AT THE CHURCH OF THE REDEEMER, THE LEADING CHURCH IN CHICAGO, AND WHICH FURNISHES NO CRIMINALS TO BE ANNOUNCED IN THIS PAPER—IT IS A GLORIOUS CHURCH, UP TO DATE BOTH MORALLY AND SPIRITUALLY—IT TEACHES THAT GOD IS NATURAL AND HAS NO PLACE FOR GRIMY SUPERSTITION—SALVATION RESTS UPON ACQUISITION OF GOODNESS, AND IS NOT A MATTER OF BELIEF.

Modern thought may be said to have begun with the mighty quickening of the human mind to which we have given the name of the revival of letters. After the long, dark night of medievalism the European mind, inspired by the splendid genius of old Greece, aroused itself for a long career of glorious activity. We are reminded of the words of Milton: "Methinks I see in my mind a noble and puissant nation, rousing herself like a strong man after sleep and shaking her invincible locks; methinks I see her as an eagle, renewing her mighty youth and kindling her undimmed eyes at the full midday beam; purging and unscaling her long-abused sight at the fountain itself of heavenly radiance, while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means."

It was indeed a splendid resurrection! The master minds of Greece and Rome, reincarnated in the army of humanists, began anew to inspire men with the love of freedom, of beauty, and of truth. The midnight gloom was changed into the rosy dawn, and, with marvelous rapidity, the dawn became the golden noon. The new thought sounded its bugle call and the immortal procession began to form—Petrarch and Boccaccio, Bruno and Vanini, Galileo, Copernicus, and Laplace; Hugh Miller, Lyell, and Dana; Sir William Jones, Champollion and Max Muller; Darwin, Huxley, and Spencer! Onward it moved with a calm, majestic swing, and the hosts of darkness fled away!

DOWNFALL OF SUPERSTITION.
It was with a true instinct that the priests undertook to antagonize the new thought, and, if possible, to throttle it in its infancy. They surmised—and correctly, too—that the revival of letters and of thought would sooner or later result in the overthrow of the superstition on which they fattened and of the tyranny which, in the name of the Master, they had fastened onto the world.

What the priests feared has come to pass. The hierarchy which, when the intellectual renaissance began, bestrode the world like a colossus, has not now a leg to stand upon. To change the figure, the old theology, as some one has remarked, is sailing along, dazling, glittering, splendid, like some majestic iceberg drifting southward from the frozen north. It seems to be as stable as the rock of ages. But down at its base, deep under the waters, it is dissolving, its center of gravity is changing, and before long it will topple over, break into fragments and disappear.

The ghostly superstition upon which the theologians reared their infantile, and by the means of which the priests lorded it over the bodies, the minds, and consciences of men, is practically destroyed. The gods—the little church god with the rest—are no more. We have discovered the fact that Osiris, Ormuzd, Jupiter, and Jehovah were not things, but names that men gave to the Great Reality, behind the scenes. But the Great Reality itself remains, and will ever remain the efficient cause of all phenomena; the eternal energy, from which all things proceed; the wondrous life, in which we live, and move, and have our being! The gods are gone, but God abides—the great God who, at last, broken through the apostles' creed and the creed of Athanasius, who has shivered the thirty-nine articles into tidbits and scattered the poor old Westminster confession in dribbles all over the inhabited world, and who, before another century passes, will have outgrown all limitation and defied all intralimitation.

THE DOCTRINE OF GOD.
Modern thought is not atheistic. It is affirmation of the doctrine of biogenesis, and biogenesis means God. The once popular notion of "spontaneous generation" from matter was long ago, in spontaneous combustion. When faith put to the test, it was found wanting, and to-day the almost universal verdict is that life comes only from life. The presence of life proves that there was life where it came from. Long before we went out from us, the great Huxley so concluded; and with Huxley stand the foremost biologists of the world.

But life is a wide-reaching term. Comparing it to a tree, we may see that its topmost branch is mind, while of mind the highest efflorescence is the moral sense. Biogenesis, therefore, means not merely that there can be no life without previous life, but that there can be no mind without a previous mind-form, and no moral sense without a previous moral sense. Evolution implies a prior evolution. The unfolding flower is but the bud unfolded. Whatever appears in the final result must at least have been germinally present at the beginning of the process. That which manifests itself in the finite is but the reproduction of that which already existed in the infinite. And thus we get back to the primordial and the permanent, the enduring substance, of which all phenomena are but the effects.

As regards the personality of God, reason obliges us to affirm that God is all that man is—and a great deal more. God cannot be personal in the same sense that man is personal, for man is finite and God is infinite; but as the infinite is greater than the finite, so God is greater than man, and his personality is greater than man's personality. God is not a man; but he does not, therefore, follow that he is less than man. Whatever he is, he may rest assured of the fact that he is not smaller than we are, but immeasurably larger. And with this assurance let us learn to be content.

This great God, modern thought tells us, is natural, not supernatural. The God who used to sit off somewhere and dis-watch things as he goes on of business appeared to be no more to be seen at the old stand. In a word, the consensus of modern opinion is to the effect that whatever God there is, is in Nature, not outside of her. This is not atheism, or even pantheism. Atheism is ruled

out of court; and, as for pantheism—the affirmation of the one substance—it, too, is quite untenable. Modern thought makes an emphatic distinction between matter and spirit, taking care to predicate of God only the latter. God is in nature in the same way that I am in the corporeal frame I call my body. The fact that my spirit is in my body does not make that spirit any the less a spirit; nor can the doctrine that God is in the universe be made to mean that God is any less than God. He is God in the macrocosm, just as I am in the microcosm. My personality is not lost in the little world, nor need we believe that God's personality is lost in the great world.

THE PROCEDURE OF GOD.
Concerning the procedure of God, modern thought insists that it is of a uniform character, not given to breaks or jumps. We have accepted the hypothesis of evolution, and evolution admits of nothing bordering upon the capricious, the arbitrary, or the catastrophic. The one great truth of evolution is the truth of continuity. As the grape comes to the vine, and the rose from the rosebush, as the morning twilight blanches into day, and the evening dusk into the night, so are all the ways of God. "All are but parts of one stupendous whole!" Nothing is isolated. Between the remotest things there is a living

ing reciprocity—action and reaction. The too-distant attracts Neptune, and Neptune attracts the too-distant. The times when the morning stars sang together and the moment that now are linked together, and the passing hour is made fast to the eons of the nethermost eternity. There are no gaps, no leaps—all is connected and continuous.

THE QUESTION OF INSPIRATION.
Coming to the question of "inspiration," modern thought declares it to be universal. All faiths are but broken lights of the one great spiritual truth, and in the book of comparative religion we do but read how God fulfills himself in many ways. Jesus, Sakya Muni, Plotinus, and Emerson are brothers, not aliens and strangers, brothers of the same spiritual family, prophets of the same eternal God. The pure and the devout of all ages have been able to explain

Father, the effulgence of thy light divine,
Pervading worlds, hath reached my bosom, too;
Yes, in my spirit doth thy spirit shine,
As shines the sunbeam in a drop of dew.

God is neither pagan nor Christian, but God, the everlasting Father; and, regardless of time or place, culture or creed, humanity draws from him the inspiration of its better life. The God who is in us is the God who has been in all men from the beginning. God is one; humanity is one; religion is one. The only disturber of the peace is dogmatism. Dogmatism separates, isolates, makes strangers and enemies; but, warned by the spirit, we all become brothers in the great Father's house. When the wheat is ripe it hides all line fences and partition walls, and this man's land and that man's land are indistinguishable. So when we are once fairly within the Father's house no dividing screen or wall is visible—all is open, all is free, and the smile of the one Father is the feast of all souls.

GOD A MORAL FORCE.
Modern thought emphasizes the idea that God is pre-eminently a moral force, working for righteousness. The account of the process known as evolution is the account of an unbroken ethical advance. The line of ascent reaches its high-water mark in man—man with that categorical imperative, "I ought!"

The latest—if I may not say the final—work of evolution is the conscience and its laws. Well might Kant exclaim, "There are two things which fill me with unspeakable wonder—the starry firmament above and the moral law within!" In man the programme of the ages reaches its grand fifth act, and the immoral becomes the moral. Caliban steps back to make room for Prospero. The forces which, before the human advent, were apparently sovereign, are now subservient to the one-time obscure forces of love, pity, purity and justice. Brawn and muscle, fang and claw, have given way to a more excellent arrangement. Of this change of programme there are signs and tokens manifold. Every act of self-sacrifice; every deed of disinterested goodness; all charity and all philanthropy; every lightness throwing its warning beams upon the troubled waters; every asylum for the care of the poor, the sick, the insane, the blind, and the halt;

every school-house and college; every church, Sunday-school, and museum of art, prove that the old order, whose chief force and heartiness were the main characteristics, has been superseded by a programme wherein the moral and the spiritual are supreme. The universe is only explainable in the terms of the decalogue. God is goodness; God is justice and mercy.

THE ONE THING NEEDFUL.
Modern thought lays its main stress upon the idea that the one thing needful is the realization of this justice and mercy in our human lives. The question of first-rate importance is not, What do you believe about God? but, How much of God's truth and goodness have you experienced in your soul? Salvation is not creed and ceremonial, but character—character like unto that exhibited by Christ, and in the Christ-like of all the time. Names are not things, nor are things changed by a change of names. Christ was Christ not because of his name, but because of his goodness. And all goodness is good. Oranges grow in Cuba, under the Spanish flag; in Bermuda, under the Cross of St. George, and in Florida, under "Old Glory," and inasmuch as they are all touched by the same sun and mellowed and sweetened by the same natural forces, they are all alike delightful to the taste. So about character. It is neither Catholic nor Protestant, pagan nor Christian, but simply character. Wherever found it is the same thing. Truth, love, and justice are nothing more or less than truth, love, and justice. Jesus of Nazareth would have been quite as beautiful, quite as noble, quite as commanding in his peerless goodness and his love, if he had been a Turk, rather than a Jew of the house of David. No matter what house you find it in, goodness is good. The label is nothing; the question is, What is there under the label? Officer

ter separates, the spiritually-minded, will be drawn nearer and nearer to better."

Benar's remarkable prophecy is having an equally remarkable fulfillment. The spirit is widely breaking through the shell of dogma. Already the initial notes of its song may be heard by those who have the ear, and presently, when it shall have fully gained its freedom, it will fill the world with such melody as men have never yet heard. We recall the lines of Tennyson:
One indeed I knew,
In many a subtle question versed,
Who touched a jarring lyre at first,
But ever strove to make it true.
Perplex in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.
He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the specter of the mind
And laid them; thus he came at length
To find a stronger faith his own.

FAITH IS GROWING STRONGER.
The poet's friend may serve as a fitting type of this great age of ours. It is bravely facing the specters of the mind; it is courageously fighting its doubts; with heroism sublime it is striving to blend with a perfect whole the discordant notes of life's harp, and is so blind as not to be able to see that even now the stronger faith is beginning to appear. In the words of Henry Thoreau, upon the heights of our doubt and despair, we see the Infinitely, as we see the ocean from a storm-beaten promontory. There was never so much real reverence among men as there is to-day. Never were Christ and the Christ-like so profoundly venerated. Never was the conviction of righteousness so sovereign in the human consciousness. Never were there such sincere yearnings and longings for the better life. Never was there such an absolute confidence in the ultimate victory of good over evil.

The times are all right. They are anti-theological, but they are deeply religious, in the better meaning of that term. The old withered and withering pessimism is waving its herinal adieu, and optimism, rosy with the health of the morning, comes tripping in to take her place.

All hail, fair-eyed goddess! Thou dost inspire us with the hope and confidence that make us brave and faithful in the midst of our labors. And while we are busy with our work, work which, well done, shall put a new face on the earth and a new joy in the old world's heart, we will be quite fearless about the rest. We will toil, and as we toil we will sing thine own sweet song:
Love is and was my king and lord,
And will be, though as yet I keep
Within his court on earth, and sleep
Encompassed by his faithful guard,
And hear at times a sentinel
Who moves about from place to place
And whispers to the words of space,
In the deep night, that all is well.

OUR LOVING TIT-FOR-TATS.
When the preachers turn to slandering and vilifying folks
Because they cannot swallow all they say,
It is time the slandered people turn and show up their old hoax
In a Christian-like and clinching sort of way.
It is time to take the preachers for exactly what they're worth,
And teach the pious bigots that to be
Is far nobler than pretending to be good to get the earth,
And then ride over all humanity.

It is time to hold up Jesus to the preachers now and then
As a sort of model mortal, and their God,
Till they see that they are human, just the same as other men;
Till they feel the pleasant pricking of their prod.

That while shouting hallelujahs and pretending to be pure—
The elect and only surs of a pull—
They are human, only human, and the people may be sure
That their misdemeanor records are as full.

Through so many bloody ages has their power been supreme,
And their words the law of nations of the earth,
And their means of execution were so varied and extreme
That their victims were made sorry of their birth.

But the days of Christian edicts from a 'vran on his throne,
Are the sweet historic morsels of the past,
And the preachers now engaging in a persecutive tone,
The people will sit down upon at last.

There must be a perfect freedom and a tolerance of speech,
In this land of true progression and free schools,
And these ministers must learn this ere the people they can teach
From the higher and more modern Christian rules.

So, therefore, while advancing in the higher ways of life,
Let us look their records over for awhile;
Let us catch and change the cutting of these Christians' keen-edged knife
Towards the letting of this poison cleric bile.

Let us gather up the fragments of their virtue that is gone,
And so fold them they may wear them in their hats;
Let us bid them be good Christians in this Christian era's dawn,
And remember all our loving tit-for-tats.

DR. T. WILKINS.

Charges Filed.
CHARGES AGAINST FATHER VOLPE BEING LOOKED INTO BY A COMMITTEE NAMED BY THE VICAR GENERAL.

Cripple Creek, Col., Dec. 15.—Rev. Father J. P. Carrigan and P. A. Phillips, of Denver, appointed by the vicar general of this diocese, have been engaged here to-day in taking testimony in the charges filed against Rev. Father T. Volpe, of St. Joseph's Catholic Church of this city.

Oscar Thompson, a local undertaker, filed a number of charges alleging improper conduct on the part of Father Volpe. The commissioners took evidence for submission to the vicar general, with whom the decision in the case will rest. Rev. William O'Ryan and Rev. T. A. Malone were here from Denver as counsel in the case.—Denver (Col.) Republican, Dec. 16, 1898.

A Bad Pastor.
SAID TO HAVE FORGED TWO NOTES—USED HIS FATHER-IN-LAW'S NAME.

Rushville, Ind., Jan. 22.—Rev. J. H. Harwell, pastor of the Methodist church at Cambridge City, who was arrested in December, for passing worthless checks, turns out to be a forger. He gave two notes for \$125 each to the Wayne Western bank, of Cambridge City, on which were the forged signatures of Harwell's father-in-law, H. W. Nichols, a wealthy merchant of Glenwood, in this county. Harwell purchased at the Rush County National Bank of this place, a draft for \$275 on New York, made payable to Nichols. Taking the draft to Cambridge City, he forged Nichols' name and deposited it. Harwell has been declared insane; but Nichols thinks him sound in mind. He will prosecute his son-in-law to the extent of the law if the insanity verdict can only be set aside.—Cincinnati Post.

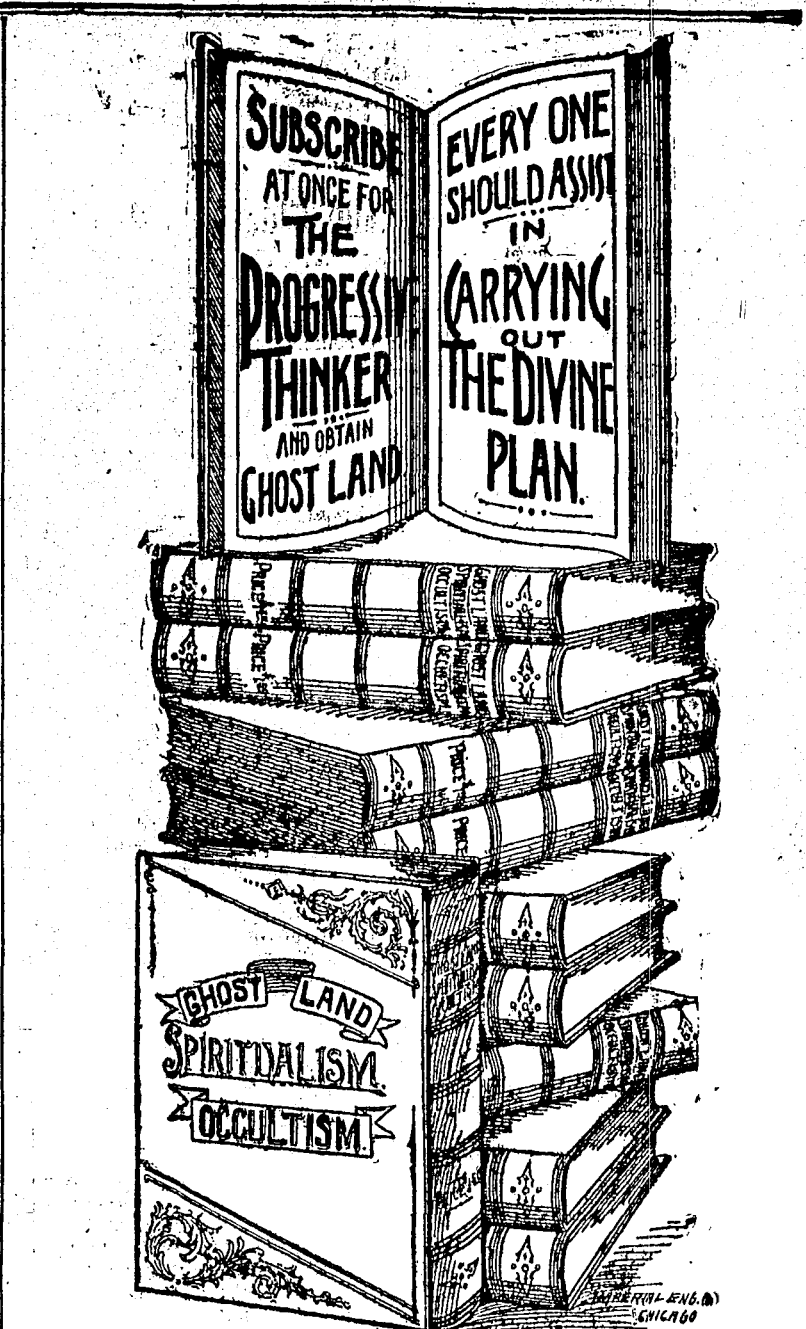
CHARGED WITH IMMORALITY DEVELOPMENTS IN THE CASE OF THE REV. CHARLES LESTER.

Ever since the publication of the news that the Rev. Charles Lester was deposed from the First Presbyterian Church at Shortsville, charged with "gross immorality," it has been an open question in Medina whether the renowned gentleman's troubles came about through offenses committed in Shortsville or whether the old stories of his doings in Medina had followed him up and caused his dismissal. An article in the Rochester Herald recently stated that the parties in Medina who were instrumental in showing up the man's true character in Medina had followed him up and caused the trouble in Shortsville, and these parties have been placed in a rather false position, because when Lester left Medina he was allowed to leave with no charges hanging over him in the official circles of the church on the promise that he would lead a pure life in the future.

This, taken together with the fact that all matters in connection with the Lester investigation were kept so quiet, and led people to believe that he was wrongly persecuted, that the charges were without foundation, and were made for the purpose of ousting him from the church, and that the real cause of the enmity of one faction of the church was of quite another character. The news from Shortsville had a tendency to relieve the tension which has existed in Medina ever since Lester departed. The people who did not believe before became convinced, deplored the fact that such things could be and admitted that they must have been deceived in the man.

Then the rumors of Medina persecutions following Lester to Shortsville with the old charges got about and the affair was back to the starting point, each faction in the village holding the old opinions respecting the brilliant minister against whom such horrible charges were made. To settle the matter so far as Medina was concerned the clerk of the session of the Shortsville Presbyterian Church was asked to make a statement in the matter, and he writes in his action of the Shortsville Church in dismissing Mr. Lester, due entirely to complaints of his conduct in Shortsville and had nothing whatever to do with the Medina trouble.

This letter, which is signed by R. Johnston, clerk of the sessions of the Presbyterian Church at Shortsville, has done a good deal to relieve the tepsion in Medina, and it is probable that its publication there will settle the old Presbyterian scandal conclusively and for all time. Scores of people in Medina have clung to the belief ever since the minister went away that he was an innocent man, wrongly persecuted by enduring his persecutions like a martyr and the fact that he broke the record in the Presbyterian Church in Medina by retaining the pastorate for seven years, makes it not at all wonderful that he should have a large and faithful following.—Rochester (N. Y.) Chronicle, Dec. 29, 1898.



**FREE!
FREE!
A New Cycle!**

Commencing with this issue of The Progressive Thinker, dated February 5, 1898, we offer new and more favorable terms to our readers.

Circumstances change, and with their change there arise entirely new conditions, a new cycle, and consequently a change of base.

A gentleman who goes down deep in his pocket in behalf of forthcoming yearly subscribers, makes this New Programme possible. It was not possible in the past. He is willing to donate Ten Thousand Dollars for the benefit of our subscribers.

During March, April and May this programme will be carried out unless Forty Thousand Ghost Lands shall have been exhausted sooner.

Ghost Land! Ghost Land!

This book contains nearly 400 pages. It is printed on a fine quality of book paper, and is really and substantially bound, and will prove an ornament to any library. We desire to so increase the circulation of The Progressive Thinker that a large share of the profits will flow back each year to our subscribers in a premium book of especial value and merit, thus bringing into requisition the Divine Plan. Aid us by getting some one to unite with you when you send in your subscription and thus show an appreciation of our efforts.

As a Poisoner.

REV. MR. MORRISON ACCUSED OF WIFE MURDER TO SECURE HIS FREEDOM SO AS TO MARRY ANOTHER WOMAN.

Topeka, Kansas.—The Topeka police arrested at the postoffice Saturday night the Rev. A. E. Morrison, Methodist, of Panhandle, Tex., and are holding him on suspicion of murder until the sheriff can arrive from Panhandle and take him home for trial.

For several months Morrison had been engaged to Miss Whittlesey of Topeka, a sister of the owners of the Whittlesey Grocery company, and they were to be married here during the Christmas holidays.

From the information the police have received, it is supposed that Morrison is the same person as a minister of the same name whose wife died suddenly at Panhandle, Tex., last October, after an illness of only four hours, under circumstances which pointed to poison. Morrison admitted to Chief Steele that he was from Panhandle and, supposing that the police knew nothing of his connections here, said that he did not know how a charge of murder could be made against him unless it was the outgrowth of criticism that was heaped upon him on account of his wife's death.

Morrison and Miss Whittlesey were engaged to be married October 3, nearly a week before the date of his wife's death. He left suddenly for Texas October 2, having, it is alleged, secured a postponement of the marriage on the excuse that he had a large herd of cattle in Texas and that the animals were dying of fever.—Kansas City Star.

Trial of a Minister.

Dubuque, Iowa.—The Upper Iowa Conference of the Methodist Episcopal Church will meet in this city. The representation is expected to be the largest of any conference held in the State, not only because of important church matters to come up, but on account of the probable trial of the Rev. Scott of Waterloo. Scott followed with a member of his flock, was arrested with her in Indiana, brought back to Iowa and tried for abduction. His defense was insanity, and he was so adjudged and sent to the asylum at Independence, where he has since been. Scott's opponents insist he is not insane, and is permitted to occupy a cottage with his wife. His friends, however, have the statement of Dr. Hill, superintendent of the asylum, that Scott is really insane, and though his insanity is of a mild type, there is no probability of his ever recovering.—St. Paul Pioneer Press.

A Kicking Pastor.

Rev. M. L. Dohan, pastor of Holy Trinity church, McKeesport, was before Alderman Blair in that city last night, charged with assault and battery. The prosecutor was Mathias Zaman, the janitor. It appears the janitor overtook himself a few mornings ago. The church bell should have been rung at 6 a. m., and the pastor was much annoyed by the absence of the janitor, who alleges that when he did appear, Rev. Mr. Dohan gave him a beating and kicked him. The hearing was postponed, and compromise is probable.—Pittsburg (Pa.) News, Dec. 10, 1897.

TERMS! TERMS!

Ghost Land will be sent to each forthcoming yearly subscriber to The Progressive Thinker on the payment of postage only—six two-cent stamps. That is, each forthcoming yearly subscriber, who sends One Dollar and twelve cents to this office, will receive the paper for one year and Ghost Land, a book that has sold as high as \$15. Assist us by getting someone to join with you.

Ten or More Subscribers!

The Progressive Thinker one year and Ghost Land, One dollar each subscriber, and the paper and Ghost Land free to the one who gets up a club. The club must consist of ten subscribers, exclusive of the one who sends in the names. The names must be sent in at one time. Just think of this offer—a valuable book and The Progressive Thinker one year for One Dollar. Don't you really think we ought to have 1,000,000 subscribers on these terms, and thus make permanent our Divine Plan of giving a valuable book with each yearly subscription? On these terms you are getting the book as an absolute gift, not even paying postage.

Bear in mind, please, that the order for Ghost Land must in all cases, be accompanied by a year's subscription for The Progressive Thinker. You can not subscribe for the paper for a year, and then one day, one month, or six months afterwards order the book. The two orders must come together. There have been thousands of noble Spiritualists who neglected to send for the book when they sent in their yearly subscriptions but who have since seeing their mistake, cheerfully renewed for another year, and thus obtained Ghost Land.

Pastor Barred Out.

HE WAS ACCUSED WITH STONING HIS CHILD, AND COULDN'T EXPLAIN HIS SIDE OF IT.

The small congregation of the Ebenezer Methodist Episcopal Colored church was thrown into a state of frenzy at the services Monday evening.

Charges were made by Miss Louisa Clarkson, a colored worshiper of the church, against the pastor, the Rev. Jordan H. M. Christmas, charging him with using language unbecoming a minister and beating his wife. In this Miss Clarkson was upheld by a Miss Newman and a Mrs. Thomas Parker. A charge of stoning his child out of the yard was also corroborated. When the Rev. Christmas came to enter his church he found the doors heavily barricaded, and an entrance could not be made for some time. Charges and counter charges were freely made, but the meeting ended abruptly and no conclusion was reached. Rev. J. H. M. Christmas was a negro minister for fourteen years with Haverly's celebrated troupe before he entered the ministry.—New York Journal.

MINISTER SUES FOR SALARY.

Rev. Henry S. Hicks, a negro, and the trustees of the St. Matthew's African Methodist Episcopal church, of Sewickley, had a legal battle before Alderman James V. McMeister yesterday. The suit was for back salary and expenses due Mr. Hicks. He claimed the church brought him to Sewickley from Plymouth, N. C., last year at a salary of \$500 a year. He incurred expenses to the amount of \$30.50 in moving, and understood the church would pay them. He was assigned to the church, but did not stay long, as he said they paid him salary and he now sues for \$5.68 and expenses.

The trustees claim they have paid Mr. Hicks several dollars more than he has earned and are protesting his claim. It will be a week before the alderman can render a decision.—Pittsburg Post, Jan. 22, 1898.

PRICE OF THE "SEQUEL."

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiquely, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at Press.



SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

VOL. 17

CHICAGO, ILL., SATURDAY, MARCH 26, 1898.

NO. 435

THE GOLDEN JUBILEE.

Semi-Centennial of Modern Spiritualism.

The First Association of Spiritualists of Philadelphia will celebrate the Fiftieth Anniversary of Modern Spiritualism with appropriate ceremonies in Warner Music Hall, Broad and Wallace streets, Sunday, March 27, 1898.

The First Association of Spiritualists being the oldest society of Spiritualists in the United States, having held continuous meetings for nearly half a century, all Spiritualists in Philadelphia and vicinity should take pride in celebrating this occasion under its auspices. It seems eminently proper that the Fiftieth Anniversary of the day which heralded the demonstration of immortality and communion between the mortal and spirit worlds, should receive special attention from all Spiritualists. Come and rejoice with us over the glad tidings of the continuity of life beyond the grave.

The committees having the arrangements in charge have been untiring in their efforts to present such a programme as will fittingly mark this epoch in the history of Spiritualism.

The best of talent has been secured for the Jubilee. Noted speakers, mediums, musicians and elocutionists will assist, which will ensure an interesting programme.

Among those who will participate will be W. J. Colville, Dr. J. M. Peebles, Capt. F. J. Keffer, Mrs. M. E. Cadwallader, W. H. Jones, Mrs. E. B. Kilgore and other noted workers throughout the United States, who are interested in the First Association, among them Mrs. R. S. Little, Mrs. M. T. Longley, Elizabeth Love Watson, and Mrs. A. M. Glading have signified their intention to contribute to the programme.

W. J. Colville, the well-known exponent of Spiritualism, author of many leading works upon spiritual science and other progressive subjects, will be one of the leading speakers. Mr. Colville has lectured in nearly all of the most prominent cities of England and America and is so well known that he needs no introduction to the public. His presence and co-operation will go far to make the occasion one of deep interest and importance to the cause which he so ably represents.

Dr. J. M. Peebles, of California, known to the world as the "Spiritual Pilgrim," having journeyed around the globe three times in the interest of Spiritualism will be with us and take part in the reunion of the veterans as well as address the audience during the day. The doctor is one of the pioneers in the cause of Spiritualism, has lectured in Europe and America and has many other countries. He will journey across the continent to aid in celebrating the Jubilee with his old friends in the First Association, and extends a cordial invitation to all to meet him on that occasion.

Special features have been arranged which will add to the interest of the occasion as follows.

VETERANS' REUNION.
In the morning there will be a reunion of the veteran Spiritualists. Many of those who have been interested in the First Association since the early years of its existence have signified their intention to be present at the Jubilee. All Spiritualists are invited to join with us on this memorable occasion and do honor to these pioneers.

IN MEMORIAM.

Following our custom in former years, a loving tribute will be paid to the memory of those who have passed from our midst and whose names are inscribed on our "Roll of Honor" dedicated to our arisen friends. All are invited to send flowers for this service, as a token that though our loved ones have passed from our mortal sight, Spiritualism has demonstrated that they are not dead but still live in the higher life. Let the flowers with their mute eloquence be our testimony that we remember them in the midst of our rejoicing.

Under the title of "The Buds of Promise," the young people will present an interesting entertainment, consisting of a drill, a pantomime, recitations, dialogues and music. This department will be under the efficient direction of Mrs. Lillian Reid Hensley, widely and favorably known for successful work as a teacher and elocutionist. Send a description of the articles you have, with a short outline of the conditions, and it will enable us to select a fine assortment, without too many duplicates, as would be the case if sent without any understanding.

Remember that the time is short, less than three months. Do not delay a moment, but as soon as you read this article, if you have anything you think would be desirable, write the manager, and if you know of anyone who has an article that you think desirable, let us know.

By the co-operation of the Spiritualists this department can be made to do a great deal of good to our cause. Please respond at once.

W. H. BACH,
Manager Spirit Art Department.
Lily Dale, N. Y.

Catalpa Park Camp.
The Catalpa Park Camp-meeting Association met at the house of G. H. Walser, Liberal, Mo., and the following named persons were elected as officers for the coming year: J. H. Hutton, Liberal, Mo., president; Mrs. A. M. Walser, of Liberal, Mo., secretary; Mrs. B. Binger, of Liberal, Mo., treasurer; H. O. Hatfield, general manager; G. H. Walser, W. J. Black, committee on speakers and mediums; Mr. Black and Mrs. Binger, committee on music. The camp-meeting will open August 20 and close September 4. Speakers and mediums who desire to come to the southwest and attend a camp-meeting, had better write the committee, at Liberal, Mo.

M. E. CADWALLADER,
Com. of Arrangements.
Francis J. Keffer, President.
H. H. Morrill, Secretary.

THE JUBILEE.

The Spirit Art Department.

As the correspondence reaching me continually indicates that the people at large do not yet fully comprehend the importance of the Spirit Art Department in connection with the Semi-Centennial Celebration of Jubilee of Modern Spiritualism, I am moved to make another complete statement, requesting careful consideration at the hands of the Spiritualists and immediate responses regarding such matters as you may have to communicate.

It is thought that no department can be made more beneficial to Spiritualism than a department in which will be placed on exhibition all matters pertaining to the phenomenal parts of our movement.

It has therefore been decided that a large room be secured in which articles produced through mediumship shall be placed on exhibition in a systematic and proper manner.

The management solicit for this department the loan of suitable articles, such as independent state-writings, drawings, paintings on porcelain, precipitated on canvas or other materials, automatic writings, when valuable for what they contain or the manner of their production, paraffin casts, spirit photographs, especially when produced under special conditions or having faces upon them that are positively identified, and, in fact, any articles that have been produced through the instrumentality of mediumship.

In order that the exhibit shall be as valuable as possible, the articles should be produced under such conditions as will enable the sender to state that he or she can make a statement affirming genuineness.

Phenomenal mediums are, or should be, particularly interested in this department, as it is an opportunity to exhibit their work where it will be seen by hundreds of people and will aid in bringing the finer phenomena of Spiritualism before the people in such a way as to counteract the feeling many have against the phenomena. The management solicit the immediate correspondence and co-operation of all phenomenal mediums.

Another feature is an exhibit of matters pertaining to our camps. During the past few years we have grown wonderfully in this direction. Photographs are wanted showing the beauty and development of our camps. Every camp-meeting association is earnestly requested to send pictures of their camp grounds for exhibition in this department.

The Spiritualistic press has taken monstrous strides forward. We want to show its growth. Already the management has copies of some of the older papers, but we are like Oliver Twist, and "want more." Look over your lists of old papers and see if you have not got a few copies or a bound volume of the old papers, and if you do not want to keep them, send them with the understanding that at the close of the Jubilee they may be turned over to the National Spiritualist Association. If you wish to keep them, loan them to us for the purposes of exhibition.

Our public workers of the past and present are of interest to the public and we want to place some of them on the first to the last. What we call our public workers are those who are engaged in the lecture field, as mediums giving test sittings or healing or doing any public mediumistic work; writers to the papers whose names have been before the public in that way; officers of societies and camps and other organizations.

The Jubilee management will attend to the articles entrusted to it in a proper manner and will see that they are surrounded by all the safeguards that any art gallery can have. Neither frames, umbrellas, parasols or anything by means of which an injury can be inflicted will be permitted in the Art Department, and the attendants will all be selected with a proper regard for trustworthiness.

Some have stated that they would send articles to the Jubilee for exhibition free of all cost to the Jubilee. Others desire the Jubilee to pay transportation charges. Whenever it is desired the Jubilee will pay transportation charges on articles sent for exhibition. But do not ship articles until you have corresponded with the manager of this department. Send a description of the articles you have, with a short outline of the conditions, and it will enable us to select a fine assortment, without too many duplicates, as would be the case if sent without any understanding.

Remember that the time is short, less than three months. Do not delay a moment, but as soon as you read this article, if you have anything you think would be desirable, write the manager, and if you know of anyone who has an article that you think desirable, let us know.

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SOWING AND REAPING.

As We Sow, Will the Harvest Be.

We shall reap a bountiful harvest from whichever seed we sow, whether good or evil. On the good we all may do while the days are going by. We cannot perform a good deed without receiving a benefit from it; neither can we think an evil thought or do an evil act without injuring ourselves more than we do another. Then how necessary it is that we should cultivate pure thoughts, and do good as we have opportunity. No one has a right to lead an idle life. No matter how much wealth one may have, each individual has a work to do, that no one can do for them. We should live in the present instead of the future. How many times our thoughts reach out into the future in idle dreaming, while present pleasures and duties go unheeded by. The future does not belong to us, only the present can we claim.

If we would progress spiritually we must be faithful to the everyday duties of life. None should be overlooked. Our lives are made up of trifles, and we progress step by step, as we perform disagreeable duties in a cheerful manner remembering to overcome whatever is wrong in ourselves. "Let no warrior go to bed with a sword in his hand, but let him be evicted of it." Patience and perseverance will overcome all obstacles.

This world is but the stepping-stone to the next. If we do not make the world better for our having lived in it, we have not filled the mission we are placed here to fill. "Be diligent in every good word and work. We are capable of doing much good, or a great amount of evil. Which will we do?" "Be steadfast, unmovable, always abounding in this good work." "Let your light shine that others may see it."

What the world calls death, should never be looked upon with fear and dread. There is no death, only to the mortal form. The spirit lives forever. This life is the unreal; the next is the only real and perfect one. What the world calls death is only a door opening to endless progression, where the freed spirit can gain the knowledge so ardently longed for here, but can gain but a small portion, owing to the trammels of the flesh.

How little we know of the mysteries of life that lie all around us. The more we learn the more we see beyond us to learn, and through all eternity we can still be learning more and more of God's goodness and love.

If we would have pure thoughts we should study the best way to have a clear and vigorous mind. A clear brain cannot exist in a feeble, sickly body. Our bodies are given us to care for, and how little care we bestow upon them. Should we treat others as badly as we do, many times, ourselves, what monsters of cruelty we would be called. When we buy expensive machinery, what care we take of it. How well it is housed. Money is paid for oil for it, that no part shall be worn unnecessarily. The huge steam engines and the finer piece of mechanism that any we can buy, and all the oil we need to keep them in good running order is care and needful rest.

Many times, in order to make our business turn off a larger profit, or to keep our dwellings in nice order, the poor body is taxed to its utmost capacity. The oil of needed rest is forgotten, we become irritable, our nervous system is broken down, and the poor, tired brain cannot perform its work properly. Many times improper food is put into the stomach, which that organ is not able to digest, and it ferments and becomes putrid, helps to make impure blood, and fills the body with disease, which might be prevented if we only had the knowledge to take care of our bodies. Many neglect to bathe frequently, and their dwellings are not properly ventilated, all of which goes to clog the brain, and prevents the thoughts from being strong and vigorous. With clean bodies, easily digested food, pure air, and no stimulants, the brain is in good condition for pure, ennobling thought. Tea and coffee are stimulants, the use of which leaves the stomach in a weakened condition. Liquors and tobacco make impure blood, and help to debilitate the system. If in the last few hundred years people had taken as much care of themselves as they have of the machinery they employ in their various kinds of business, what a different race of people might be on earth to-day. There would be no broken-down, nervous people, doctors' bills would be unknown, and mankind would live to a vigorous old age, with pure thoughts and bright intellects.

How careful we should be to avoid speaking unkindly of anyone. Did you ever notice, when anything heavy is thrown into a body of water, how the ripples go on in ever-increasing wider circles? So it is with an unkind remark, many times thoughtlessly spoken. The next person picks it up and adds a thought to it, which increases the circle, and so it goes on and on until the one that made the first remark would not recognize the abundant crop as the fruit of his careless sowing. If we were as eager to tell of people's good deeds, as we are to tell of their faults, what a different world this would be.

MARY J. INGALLS.
Watertown, N. Y.

"THE LYCEUM."

The Lyceum, devoted to the interests of the young and to Lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it. 435ft

There is a wide difference between speaking to deceive and being silent to be impenetrable.—Voltaire.

SEEKING THE LIGHT.

Hints for the Investigator in Spiritualism.

My first introduction to the subject of Spiritualism was before modern Spiritualism was a decade old. Remembering well the difficulties encountered in an honest investigation of its facts and philosophy, I feel would offer a few hints to the investigator, hoping they may be helpful in the great quest for the living waters of truth.

A large majority of beginners in the investigation of the phenomena do so through clairvoyant media, and go with the expectation that their spirit friends will control the medium and speak directly to them.

This is wrong. Each medium has his or her own control. That spirit control is the real medium between the sitter and his spirit friend, and is the one to whom the spirit prescribes himself to be described for identification, or to receive and transmit, through the organism of the visible medium, the message from spirit to mortal. In most cases the visible medium is unconscious.

Here are two sources of error. First, the spirit may not be able to present himself to the controlling spirit with sufficient distinctness to be well described, or be able to communicate his message accurately; and, second, the control may not have command of the brain of the medium to such perfection as to enable him to deliver the message accurately.

In many cases the controlling mind seems to be under the necessity of using only such words as the medium is capable of commanding; in his normal state, and of adopting the grammatical expressions of the medium's every-day talk. Errors of pronunciation are of similar origin. They simply reveal the medium's lack of schooling, and the sitter should not attribute these errors to the spirit friend and reject his message because he cannot express himself as he did in earth-life. I believe these errors occur much more frequently with trance media that are not fully developed than in any other method of spirit communication.

Do not reject a message because it is not in the phraseology of your spirit friend. Should a physician refuse to go to a patient because the messenger-boy delivered the message in the language of a street gambler?

Too many go to a circle, seance or private sitting with the mind fixed upon receiving a certain message, or of being freed from a certain spirit. They must have that or it is all fraud. But they are usually disappointed. No one in the flesh can determine whether or no the conditions are good until the result proves it. Then go and sit in a passive state of mind, trusting that your spirit friends will do the best they can under the conditions.

Raps, table-tipping and the moving of ponderable objects are stronger proofs of an unseen force, guided by intelligence, than they are of the identity of spirit friends, and are the slowest means of communication.

Writing by the hand of a medium must be judged on its merits, except that which is written so as to be read only through the paper from the back by reflection from a mirror. This could not be accomplished by years of practice.

State-writing under test conditions, which are easily made, must be, to me, one of the most convincing proofs of spirit power and spirit identity that has ever been developed.

While I would advise every investigator to seek genuine state-writing when the opportunity offers, I would also advise him to avoid materializing seances until well convinced of the truth of spirit return. I believe there are more frauds committed under, or rather in the imitation of, that phase of mediumship than all others together, for there is no other phase of mediumship in the exercise of which the conditions are so easily disturbed, both by the condition of the medium and by the sitters, innocently, perhaps, but nevertheless fatal to satisfactory results.

When one understands, in a measure, the principles governing the manifestations of spirit power through matter he can separate the chaff from the wheat, allow for imperfections and enjoy a real and true knowledge of the laws, or principles, would pronounce a humbug.

In conclusion, I would say to every investigator, be honest with yourself and the spirit-world will meet you half way. Go with a sincere desire to learn the truth, giving the medium a charitable and kindly thought. No one can seek the truth honestly and not find it. The fraud-hunter will find his game.

Buffalo, N. Y. A. S. HINCKLEY.

A MODERN PHARMACEUTICAL PRAYER.

The druggery I would not do,
O Lord, assign to others;
There's much to do of dirty work,
It will not hurt my brothers,
For they have not such souls refined
Nor slender milk-white hands;
I'd use my brilliant brain, not brown,
And thus possess the land.
A railroad king or merchant prince,
I'm fitted for I truly say.
Then let my brothers serve me well,
With sweat upon their brow.
'Tis healthful for them, Lord, to dig,
And delve in grimy soil.
The sweetest rest they sure will win
With unremitting toil.
And when at last Thy kingdom comes,
For which devout we've prayed,
Appoint me to some upper place.
In royal robes arrayed.
For my hard-working brain, dear Lord,
Will earn a sweet reward.
Above my brothers (whom I love)
In mansions of the blest. —Anon.

The gospel shop casts an envious eye on the gin-shop, and wants to get its customers. This is the real secret of the Sunday closing agitation.—G. W. Foote.

SECRET OF THE ROSE.

For Children Who Read The Progressive Thinker.

The flowers were all awake, though the stars were shining, and that is the time when flowers fold their petals and sleep like little children closing their white eyelids for the night. But I great mystery had fallen on these flowers, and a solemn stillness was over the white house where the lamp burned low. All the garden was lonely, for the two little feet that had run through the walks, and the two chubby hands that grasped at the nodding flower heads, came no more. Therefore they did not sleep, but whispered sadly, and their voices were like tiny music bells.

Then the hearts-ease climbed to the window and laid her cheek lovingly against the pane. And as she turned away her head drooped with pity, for she had looked on the mystery of death.

"He lies as if asleep," she sighed, and the breeze carried her voice like a silver bell, to the garden of flowers who waited to hear. "The little hands are folded, and the feet are white as snow. His mother bends over him, but there are no tears. She wrings her hands and moans, 'Gone, gone, gone'—and now she has gone to her bed moaning."

Then all the flowers were hushed in sorrow, and their tears shone like dewdrops on the petals. The rosebush which stood at the head of the garden trembled with sympathy, like as if her branches were shaken in the breeze, and she sighed, "Alas, alas, for blind humanity."

"Listen," she said; and her silver tones reached the others on the fragrance which was wafted from her blossoms. I am older than thou stood here before there were any little feet to patter through these walks, or any sunny head to make us glad at his coming; and I sigh for those who care for the flowers that they do not learn the lesson of the seed and the blossoms. Buried in the dark earth the tiny seed rises in a new form of loveliness. And the blossoms—her voice was low, but it took a new tone of joy-of triumph—have been found the readiest means of establishing a channel of communication, and have therefore always been used in periods when humanity on earth has received any special flow of intelligence from humanity in an arisen condition.

I am greatly mistaken if the result of our examination, should we make such as I have suggested, would not be that we have of late, somewhat, perhaps to a large extent, neglected the circle, while we have given comparative undue prominence to the seance. If so, it is a step from the spiritual towards material conditions. The seance has its place, and I would upon no account undervalue it. That place, however, must always be subordinate to the circle and should be merely introductory to it.

I believe this subject to be a very serious one, but there is another of far greater moment. May we not ask if many among us have not terribly misused the circle itself?

Promiscuous circles have received their just condemnation from every intelligent and upright being who knows anything of spiritual philosophy. He who sits in their acts with the least amount of spiritual wisdom as one would display in the material world should collect together all his earthly treasures, carry them into a ramshackle tenement in the thieves' quarter of some cosmopolitan city, and go to bed therein with the doors open, after having taken a sufficiently powerful opiate to insure sleep, and then, with an unpleasant awakening should his throat be cut during his slumbers.

Yet there are many who attend promiscuous circles for the sole purpose of developing mediumship, as though mediumship per se were a rich blessing to be sought. It may be a rich blessing or a bitter curse, according to the quality of it and the use made of it. Or perhaps they have another object which is sure to make it a bitter curse. They intend to make money by it. Fortunately the very promiscuity of the circle by introducing ever-changing elements, in most instances prevents much development. But there are those who develop by this very means.

"Tis true, 'tis pity, and pity 'tis 'tis true." The home circle is justly esteemed and has been the principal channel through which many souls have found the light. It is probable that of late it has been too much neglected. It has its own defects, however, and unless jealously guarded from the intrusion of strangers, easily degenerates into a promiscuous circle. But apart from that, some other matters claim careful consideration. It does not follow that, because people are allied in blood, there is between them that spiritual affinity which is essential to good communications, or that physical harmony or contrast which may be necessary for any communication whatever. There is yet too much of that delusion which led some of the early Spiritualists to anticipate a heaven in a family reunion hereafter, although the same family union here was often anything but heavenly.

There are few families on earth that do not contain some members yet bound to the earth and with earthly desires. Some will be sensual, some grasping, some will employ spirit power for mean, unworthy ends, some frivolous and feather-headed. All these will exercise a deleterious influence. Let us sit with those who are honestly seeking for wisdom and knowledge, regardless of what it may cost in the loss of this world's goods or the esteem of our fellow mortals. If we cannot find such, perhaps many of us may not succeed in doing so, let us sit by ourselves in the visible, send out our strongest vibrations in love for all being, and our highest aspirations for pure light, trust to the invisibles to form their circle for our aid and theirs, and keep our own secret from the busy world without, that the counter current of earth's jars and discords may not find an entrance into our holy of holies.

MRS. E. A. HAMMATT.

Hammatt Villa Park and Medium's Home.

To the Editor:—Please see enclosed my report for nine months prior to January 1, 1898, for the Hammatt Villa Park and Medium's Home, situated at Encinitas, San Diego County, Cal.

Donations from the public.....\$563.32
Donations from Mrs. E. A. Hammatt.....150.00
Total receipts.....\$713.32
Running expenses of the Home. 708.95

Balance.....\$637
Donations of groceries, goods and furniture have been given for our use which have helped along nicely, for which we were grateful.

I am still at the helm, and working hard for the much needed success. The Home has made some progress since my last report. One new building and a small barn have been added to the place, and more buildings are in contemplation in the near future. A limited number of inmates will be admitted to the Home. For particulars, address Mrs. E. A. Hammatt, Box 42, Encinitas, San Diego, Cal., California.

MRS. E. A. HAMMATT.

THE CIRCLE.

It May be Beneficial or Injurious.

In this year of Jubilee it might not be out of place for us to devote time to a little wholesome self-examination. Examination, not so much into our particular defects and weaknesses as subjects of vain regrets and title lamentations but into the progress we have made, each individually and all as a body, with a view to the better understanding of our position, would surely produce beneficial results. In this process we shall doubtless discover some errors into which we have fallen, and thus be enabled to extract the good which lies within those errors, by future efforts to avoid them. With this object before us it would, I think, be well to enquire what use we are making of a practice which is essentially our own, that of holding circles for spirit communication.

The circle in some form is and always has been the nursery wherein the young and tender plant of spiritual knowledge has received its early care and has been encouraged in its attempts to grow. In the ancient mysteries of almost forgotten civilizations, in the temples of the Delphic and other oracles, in the phantoms and the hill-tops of many spots in the old world, where circular erections of huge blocks of stone still stand as memorials of Druidic rites, in the "one place" where all were "with one accord" when the day of Pentecost was fully come, in thousands of homes of our own time and in all parts of the world, throughout history, legend, romance and personal experience, we find between the voice of the invisible instructor and the ear of the visible learner the circle as an ever-present link. Not by any means that invisible intelligences have never communicated with the denizens of flesh except when several have been gathered together and arranged in some particular manner, but that such gatherings arranged in circular form have been found the readiest means of establishing a channel of communication, and have therefore always been used in periods when humanity on earth has received any special flow of intelligence from humanity in an arisen condition.

I am greatly mistaken if the result of our examination, should we make such as I have suggested, would not be that we have of late, somewhat, perhaps to a large extent, neglected the circle, while we have given comparative undue prominence to the seance. If so, it is a step from the spiritual towards material conditions. The seance has its place, and I would upon no account undervalue it. That place, however, must always be subordinate to the circle and should be merely introductory to it.

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"Tis true, 'tis pity, and pity 'tis 'tis true." The home circle is justly esteemed and has been the principal channel through which many souls have found the light. It is probable that of late it has been too much neglected. It has its own defects, however, and unless jealously guarded from the intrusion of strangers, easily degenerates into a promiscuous circle. But apart from that, some other matters claim careful consideration. It does not follow that, because people are allied in blood, there is between them that spiritual affinity which is essential to good communications, or that physical harmony or contrast which may be necessary for any communication whatever. There is yet too much of that delusion which led some of the early Spiritualists to anticipate a heaven in a family reunion hereafter, although the same family union here was often anything but heavenly.

REJOICING IN THE LIGHT.

Letter from Abby A. Judson.

To the Editor:—One who has not been in my past condition, that a partial loss of sight, with danger of losing it entirely, can realize how thankful I am to have it restored. The weekly advent of the aptly named Progressive Thinker was only an aggravation during 1897, for I could not see to read its animating pages, but now I take it out of the wrapper with exultation, and devote myself to its columns, which I have gone through the whole of it, marking the articles that I desire to read again or to preserve.

Milton said: "Oh! loss of sight, of thee I most complain," which may be changed in my case to "Oh! gain of sight, in thee I most rejoice."

Still, superlatives are not always beating, and I can truly say that if I had become totally blind, I could still have rejoiced, for Spiritualism, fair queen of light and mental vision, would still have been left to me.

As many of your readers have a kindly desire to know just how I am, I will add that I am feeling quite well again, though not as strong as I was when I used to caper through the Middle West, a free lance in behalf of Spiritualism, I am living quietly, and devoting myself at present to literary work, which my guides appoint for me to do. When they tell me to do something else, I shall be equally willing to do their bidding, for I well know that their judgment is good, and that they are working for the highest good of our beloved cause.

I do not, however, think we should deliver ourselves soul and body, flesh and bones, to the direction of beings because they have been deceived, as so many outsiders accuse us of doing. When I first came into Spiritualism, and found out that my father was close at hand and interested in my doings, I wanted him to tell me just what to do in every respect. I soon found out that he would not do this, and I learned to expect this reply from him: "Use your own judgment, my daughter. As time has passed on, he has become closer to me, and it often seems as if we are working together, as in these newspaper letters I write, I have ceased to plan their subjects, or what to say. I simply sit down to write, and the thoughts come as fast as I can write them. Still, as Dogberry said: "If two men ride on a horse, one must ride behind." So, in this work, my father directs and I follow, and he does so, from his longer experience, and his higher vantage ground in the more spiritual mode of existence.

I am living now in Arlington, New Jersey; but mail that is addressed to me at my general address, Worcester, Mass., is at once forwarded to me. Yours for progression,

ABBY A. JUDSON.

Spirit Portraits.

It is a veritable pleasure to one, who in these days of commotion and uproar, has felt almost heart sick and discouraged at times, at the misdeeds and misdeeds of the world, to see within the ranks of Spiritualism, in mediums through whom and in whom the lamp of truth and honesty is brightly burning, and when we find those who are above reproach, we should encourage honesty and uprightness by our hearty and liberal endorsement, and we should, just as heartily, place our hand and commendation upon the character of those who bring disgrace and shame upon a noble cause. By so doing we will encourage all who are trying to do right and good, and will gradually eliminate the undesirable elements from our ranks, which do so much to stain the fair name, and retard the progress of the true, the beautiful, the "Higher Spiritualism." It has been the writer's privilege and pleasure, within the past three months, to attend many of the seances given by the Campbell Brothers, who are temporarily sojourning in our city. Among the most beautiful phases of mediumship of these remarkable and worthy psychics, is their ability to receive under absolute test conditions, beautiful portraits in oil, given independently through the invisible force. On Tuesday evening, March 1, 1898, the writer received, in company with two others, beside the Campbell Brothers, a life-size portrait in oil, 20x24 inches in size, of Mrs. Damon's guide and main control, King Mithradates, who reigned in Pontus 63 B. C. The portrait is a marvel of artistic beauty, complete in form and detail, and was painted, or projected upon a canvas in the incredibly short time of thirty minutes by the watch. All this while, every instant, the picture was under the constant gaze of all present, and so close that we could all touch it with our hands—darkness was at no time permitted, the light being strong enough to plainly discern the entire growth of the picture from the blank canvas to the completed masterpiece. Mrs. Damon held the canvas in her right hand constantly, and Mr. A. Campbell grasped the other side of the frame with his left hand. Miss Louise Otto, Mr. Charles Campbell and myself completed the circle, all joining hands. Thus, under these very unusual conditions, this portrait received, also one a week before under precisely the same conditions, of a guide of Miss Otto, known in spirit as Ollida, a most beautiful angelic face, depicting an ideal soul from which it was reflected. The portrait of King Mithradates is ancient as well as Oriental in appearance, and shows a wonderful strength of character and intelligence.

"A thing of beauty is a joy forever." "Truth crushed to earth will rise again." Let us not forget the words of Jesus: "The things that I do shall ye do, and greater things than these shall ye do." The truth of these words is year by year becoming more evident, and may the glorious work go on until the whole world shall know. "The truth shall make us free."

F. H. DAMON.

There are few families on earth that do not contain some members yet bound to the earth and with earthly desires. Some will be sensual, some grasping, some will employ spirit power for mean, unworthy ends, some frivolous and feather-headed. All these will exercise a deleterious influence. Let us sit with those who are honestly seeking for wisdom and knowledge, regardless of what it may cost in the loss of this world's goods or the esteem of our fellow mortals. If we cannot find such, perhaps many of us may not succeed in doing so, let us sit by ourselves in the visible, send out our strongest vibrations in love for all being, and our highest aspirations for pure light, trust to the invisibles to form their circle for our aid and theirs, and keep our own secret from the busy world without, that the counter current of earth's jars and discords may not find an entrance into our holy of holies.

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To the Editor:—Please see enclosed my report for nine months prior to January 1, 1898, for the Hammatt Villa Park and Medium's Home, situated

INTERESTING LETTER FROM THE PILGRIM.

OLLA-PODRIDA—LANGUAGES—ARE MORMONS SPIRITUALISTS?—A CRY FROM CEYLON—NO BRAHMINS IN AMERICA—CHRISTIAN SCIENTISTS—SEVENTH DAY ADVENT SLANDERS—MADAME BLAVATSKY RE-EMBODIED, ETC.

Reading one of our Spiritualist journals the other day, I saw this phrase: "Man is an animal." I have also heard this phrase frequently used upon the Spiritualists' platform, and that without any modification or further elucidation. If the writer had said, man is bodily an animal; or man's physical organization is animal in origin and tendency, it would have been a wise expression. But man is a human being—he is an animal plus a moral and spiritual nature, with aspirations for immortality and eternal progression in the upper and better lands of eternity. If any contend that the animal desires immortality or hopes for eternal progression in the realms of the heavenly life, let them prove it.

WHAT OF LANGUAGE AND LANGUAGES?

Since returning from my third journey around the world I have been asked and re-asked: "How do you manage with so many foreign languages? Can you talk their language?" No, I only speak the English language, and that quite poorly. In all those Oriental countries I employ an interpreter. In my public lectures to Singhaese, to the Hindus and other Oriental people, I would stand up and enunciate a whole sentence in English. My interpreter standing by my side would give it to the Banglese, Tamil, Telugu, Ceylones, or whatever race it might be. This method of lecturing is less impassioned; but one has time for more thorough thinking and reflecting while delivering the discourse. The English language is rapidly becoming the commercial language of the world. There are now over 120,000,000 who use the English language. This is a gain of 200 per cent during the past century. The German has increased during the same time, and the French very much less. The estimates are thus given: 120,000,000 of English speakers, 46,000,000 of French, 37,000,000 of German, 32,000,000 of Italian, 22,000,000 Spanish, 129,000,000 Russian, 15,000,000 Portuguese, and 9,000,000 Scandinavian.

SCHRAEDER THE HEALER.

Recently I had the opportunity of meeting this unique character, conversing with him, and witnessing his healing gifts. This man should not be confounded with Schlatter, who was probably the greatest healer that ever traversed our country. He died after a long fast, and his remains were found by some miners. Of this there is no doubt. And yet several frauds have masqueraded through the country as Schlatter. Frauds and frauds abound, and it is pitiable to see how many Spiritualists run after and patronize them.

Schraeder, as I previously said, is a unique character. He dresses as it is supposed Jesus dressed, in a sort of a Syrian-Eastern style, and around his neck is suspended a huge cross. He wears his hair long upon his shoulders and parts it in the middle. He certainly has strong healing powers, and is blessed with a most excellent wife, who is a clairvoyant medium and a straight-out Spiritualist. She sings, plays the organ, and is really an estimable woman. Mr. Schraeder is a German by birth, speaks the English language rather poorly, and is not a cultured man. He is forming the "Divine Church," and makes no pretension to being a Spiritualist. The sermon that I heard him preach to a very large audience was about fifty years behind the age, and roundly, soundly orthodox. Not only did he threaten sinners with hell, but with the "hell-fire of brimstone forever." His lectures, whether in halls or in the streets, are free. Those calling upon him to his room to be healed are expected to give him some remuneration. He is a very social, pleasant man to converse with—says this healing gift came to him when he was fifteen years of age. In this city he has certainly wrought a number of remarkable cures, especially in the line of neuralgia, rheumatism and deafness.

DIFFICULT TO SATISFY.

In my hand, addressed to me by S. C. Hall, that distinguished English Spiritualist, writer, author, editor, and reported reviewer of 3,000 books, I hold a letter yellow with years, dated April 15, 1870, nearly a generation ago. I give the first portion of it verbatim:

"Dear Sir—I am in some perplexity in reference to your letter, and in communication with you hope I may do so with becoming courtesy. I am a Christian Spiritualist, and I am informed that you are propagating opinions upon Spiritualism directly hostile to Christianity. I am therefore bound to withhold from you all aid or countenance in any way. I cannot encourage infidelity. I need not be reminded how small is my influence or how little you can be affected by any opposition, public or private, from me, but I consider it my sacred duty to protest earnestly against a course which I believe to be terribly prejudicial to all our true interests."

The above shows the attitude of the Halls, Howitts, Colemans, and other leading English Spiritualists thirty years or more ago, relative to the status of Spiritualistic theology. Dr. Crowell, Henry Kiddle, A. E. Newton, Prof. Buchanan, Prof. S. B. Brittan, Joel Tiffany, and other scholarly American Spiritualists took a similar view. In England James Burns and a few others took the opposite view of this question. It is richly amusing now to think that in those times I was too radical, too infidel, for English Spiritualists; and at the same time too Christian to suit many American Spiritualists. Now, then, for fully forty-five years I have denounced with tongue and pen the sectarian dogmas and creeds of the orthodox. I do it still, because considering them false in conception, degrading in tendency, cramping the higher nature, and demoralizing in their influence upon society. Still, I have not been sufficiently shallow or silly to denounce everything conceived and carried on under the name of Christianity! It is a positive fact that Christian lands to-day are the most enlightened lands, that Christian countries are far in advance of all others in the arts, sciences and literature; and only in Christian lands does woman stand up the equal of man. I am not saying that Christianity has caused this; I am only stating what I know to be a fact! Christianity is not Christianity any more than lust is love, or license is liberty. The recorded Christianity of the Apostolic period, with its trances, visions, prophecies, healings and spiritual gifts, were all in perfect accord with the visions and trances of to-day. To deny this is seemingly a confession of the most pitiable ignorance of psychic laws; for there is one God (the infinite spirit presence and power of the universe; there is one universal law, fixed and immutable; there is one grand process of evolution; there is one humanity; and one glorious destiny awaiting all rational and spiritual intelligences). If this constitutes one a Christian Spiritualist, then their name is legion!

I hope that some time in the golden future Spiritualists will be able to distinguish between the unorganized mediumistic Christians of the first three centuries and this cursed, creed-crushing churchianity of to-day.

WHAT DOES IT MEAN?

If Spiritualism means nothing but converse with the spirits of the spirit-world, then the Maoris of New Zealand are thorough Spiritualists, so also are the Todas of Southeastern India. I repeat, if Spiritualism means nothing but a present converse with spirits and spiritual

beings of the spirit-world, then the Mormons of Utah are just as much Spiritualists as are the members of the National Association, for their elders and missionaries have repeatedly assured me that they believe in visions, trances and healing gifts. They have also given me tests of their clairvoyance; and the seventh article of faith reads thus:

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc." Undoubtedly there are 20,000,000 of Spiritualists of various kinds in America—and yet they have no published declaration of principles!

A PLEADING VOICE FROM CEYLON—MRS. HIGGINS.

"I have been in this island a little over six years, spending all my energy, time and means to do what little I can to raise the condition of the Singhaese women. My efforts, I am thankful to say, are now beginning to show successful results. The obstacles I have had to contend with and the troubles I have had to undergo while working in an Eastern clime with an Oriental nation, are matters of the past, and the way, now comparatively free from trials and troubles, lies open for further progress. During this time, through the kind help of friends, I have founded a school and orphanage, and named at the earnest request of friends after my family—the Musaeus School and Orphanage."

"I have under my protection and care over fifty Singhaese girls, varying in age from seven to nineteen years, and they live with me under the same roof. I teach them, with the help of a few assistants, such subjects as are the most suitable to make them useful women and helpful members of their society. I am thankful to say that those of our pupils who have left us to begin life in their new homes are grateful for what knowledge we have been able to give them, and that they perceive and appreciate the marked contrast which lies between them and their less favored sisters who have not had the advantage of a more modern and progressive education. Dear friends, you cannot conceive of the ignorance that prevails among Eastern women. Their minds are dwarfed and souls crushed."

"The girls who attend this institution are Buddhists, and since the Christian missionaries work with one object in view, viz:—to convert them to Christianity, they would, if not for the education given here, sink further into the depths of ignorance. Our aim is to educate them and brighten their lives without interfering with their faith—in fact teach them, according to their own Buddhist ethics."

"The work is a most important one, requiring much attention and help to ensure continued success. Who of you dear readers, will lend a helping hand to carry out this work? The services of some European and American ladies are urgently needed, and that immediately. Are any of the readers of this appeal free to come out and help in the work? Is there anyone willing to make the sacrifice and aid us? Who will come? The school has also grown so much that we shall be obliged to extend the premises, but at present funds are wanted to build. Can anyone help us here and make contributions, however small, towards a building fund?"

"Trusting that all readers will pardon this importunity and help to the best of their ability, I am yours cordially and fraternally. MRS. MUSAEUS HIGGINS."

"Cinnamon Gardens, Colombo, Ceylon, Jan. 15, 1898." The above appeal from Mrs. Higgins, of Cinnamon Gardens, Ceylon, is important and must strike every liberal mind with the deepest interest, and especially so, if they look upon humanity as one great, throbbing, beating brotherhood. Mrs. Higgins resided formerly in Washington, D. C. She and her husband were Spiritualists. After his death, impressed from the higher life, she went to Ceylon to open schools for the instruction of Buddhist girls. The aim was as womanly, as noble and heavenly. She has proven herself a most industrious and self-sacrificing woman. These Buddhist schools for girls are designed to counteract the baleful influences of Christian missionary schools. When I was in Ceylon I had the pleasure of hearing these beautiful brown-skinned Buddhist girls recite their lessons—heard their declamations—listened to their music and saw the wonderful proficiency they have made in the English language and in the various arts and sciences taught in our American schools.

This school is maintained by charity and by the gifts of such noble souls as are interested in the education of woman under all skies. Most earnestly do I hope that some of our well-to-do Spiritualists will contribute financially to the support of this Musaeus School, and I further hope that some of our American women who would enjoy living in the sunniest island on earth, will volunteer to go to Ceylon and either start similar schools or become teachers in this, at Colombo.

NO EVIL IN THE UNIVERSE.

Before me lies a Christian Scientist journal containing the appalling statements that there is "no matter in the universe"—that there is "no disease," and no "moral evil." If there is nothing in the universe then but absolute spirit, we have the paradox of spirit acting upon spirit—acting upon itself, which would be about as effective in results as it was with the man who attempted to lift himself over the fence with his boot-straps. And there are certain Spiritualists who take similar ground, viz: that there is no "moral evil in the world." "Whatever is, is right." And yet these persons are everlastingly struggling to make the right, "righter"—the bad, better. Their theory and practice do not hitch! What is termed evil, they denominate "undeveloped good." But if there are no lower stages of existence, if there is no imperfection, no evil, then growth is a baseless dream, and evolution a misnomer. Right, absolute right, like perfection, admits of neither plus qualities or quantities. There is, continue these pseudo-philosophers, no moral evil—only "graded good." But is a lie, a positive, malicious lie, a graded truth? Is venomous hate a graded bit of love? Is violent rape "right," being a graded degree of chastity? Is purposed murder an undeveloped effort to save human life? To enunciate is to reveal and expose the horrid hideousness of all such shabby assertions.

NO BRAHMINS IN AMERICA.

When lecturing a few months ago to a Spiritualist society, I said that there were "no Brahmins in America;" and while Hinduism was represented at the great Parliament of Religions in Chicago a few years since, Brahminism was not there represented. A Theosophist after the lecture questioned my statement. His ignorance of India and his pompousness half disguised me. And I immediately wrote to half a dozen cultured Brahmins and personal friends residing in India, and I also wrote to the editor of The Theosophist, Adyar, relative to this matter. And every one of these persons confirmed my statement. Orthodox Brahmins absolutely lose caste by going beyond the seas. It was formerly considered that if a Brahmin of India went even over to Colombo, to Rangoon, to Siam, or anywhere out of India, he had disgraced his caste. But the Pandits are now re-reading their sacred books for the purpose of finding some more liberal construction concerning this narrow restriction of caste. In the past, if an orthodox Brahmin left India and returned, he was compelled not only to do penance, but to pass through purgatorial fires almost, to regain his caste position. There are no greater bigots than some Hindus. I inquired of several distinguished Brahmins how, if so

desired, I could become a Brahmin entitled to wear the Janco, or sacred thread, and the united answer was: "You can only become a Brahmin by dying and being reincarnated, re-embodied or reborn back into a Brahmin family." This dogma of necessitated reincarnation, or re-embodiment, is as old as are thousands of other vagaries or dreamy Hindoo superstitions. Reincarnation, or re-embodiment, back into animals, such as cats, dogs, foxes, elephants, or human beings, is no part of Spiritualism. I do not believe that the late Madame Blavatsky is now, as affirmed by some Theosophists, re-embodied into and is meandering and rollicking around in a Hindoo boy's body. What a ludicrous misfit this must be!

SECOND ADVENT SLANDERS.

There are no more violent opposers of Spiritualism, no more vindictive slanders of Spiritualists, than Seventh-day Advents or Second Advent preachers and elders. I know them all the way down, from Mrs. White, of Battle Creek, Miles Grant to Elder Healey. Recently this elder and slanderer of Spiritualists has been declaring in his pulpits and writing in the Pacific Coast press that Spiritualism is all "the work of the devil," that a majority of Spiritualists are practical "free lovers," that they have no "standard of faith," that there are no "spirits to mutter and peep," but that "the dead are dead"—that they are unconscious, which to the so-called dead must be equivalent to annihilation. To the above charges I replied through the press as follows:

Yes "Spiritualists" have no fixed creed, no iron-clad "standard of faith." It is only the theologically weak-minded that requires bracing creeds, just as it is the cripples that need crutches. Certainly, I am the author of my own standard of faith, touching all things temporal or spiritual. I prefer it to taking a standard from any Second Advent sleeper, or from the Pope of Rome. Fixed standards of faith, fixed creeds, are cramping to the human mind. They have had their day. They are mouldy and moth-eaten. Thinkers and scientists use them only for archeological curiosities, and waste paper.

Spiritualists have no "satan to fear," no devil to commend for "industry." It is the Healey devil that is so industrious in the scramble for souls. In fact, Brother Healey's devil almost infinitely excels in power his God; for the devil gets into his cloven clutches ninety-nine hundredths of humanity—and God gets the remnant. What a lonely place Healey's heaven must be.

"Many Spiritualists," says this preaching calumniator, "have advocated and practiced free-love," that is, lust. Never did a venomous soul utter a baser or more villainous slander against his fellow-citizens. Forced to it, I turn the tables upon this libeller with facts and figures. Before me lie the penitentiary statistics of our country's criminals, which statistics specify their religious beliefs. Among these States I select Kansas' biennial report of 1895-6. Of the imprisoned religionists of Kansas there were 83 Catholics, 41 Presbyterians, 61 Christians (Campbellites), 9 Adventists, etc., etc. These nine Second Adventists constitute a very large proportion of the convicts, considering the insignificance of the sect. How many of these Adventists were incarcerated for free-lust I am not informed. And mark—among the imprisoned Kansas convicts there was neither a Quaker nor a Spiritualist! Go, ye, Elder Healey, and preach to your stripes-clad convicts and convicts in jails and penitentiaries, instead of standing before the public and slandering Spiritualists, who—drawing it mildly—will suffer nothing, intellectually or morally, in comparison with your own little schismatic self-righteous sect.

The Elder gins that Moses died and had been "resurrected." Then why not Plato be resurrected? Why not Aristides, Von Humboldt and Huxley, Thomas Jefferson and Lincoln? None of these last-named giant-minded men were Christian church-members.

Where are they, Elder? Professedly, you know a great deal about the devil. Now tell us what you know about the condition of these great royal-souled men. Are they rotting in your soul-sleeper's grave? What a doze from Plato's time to this, and how disgusting the dogma that Abraham Lincoln, body, soul and spirit, has been doomed to an endless, unconscious sleep, the equivalent to him, of annihilation!

The Elder writes that he would prefer an "unconscious sleep to wading in the fires of Gehenna." As I expected, he was caught in this trap. Why, dear brother, there are no fires in Gehenna "to wade in." The hell-fire of Mark ix:43-44, has cooled down into a lovely vineyard. Only a few years ago, when traveling in Palestine, I found flourishing fields, vineyards and their purple fruitage in the vale of Hinnom—Gehenna—hell fire. Those fires were long ago quenched, the fields plowed, and I ate delicious grapes in hell—the Gehenna-hell of the New Testament.

The Rev. Healey may continue this discussion to his heart's content. Being generous, I propose to give him galling every time, for his little theological pot-guns. Indianapolis, Ind. J. M. PEEBLES, M. D.

WHY NOT BE PROUD?

Why should not the spirit of mortal be proud—Though his oft seeming shadows and darkened cloud Have brought to him sadness, disappointment and strife, While fighting for victory in this mortal life.

He's achieved the success from plans that were made By ancestors many the foundations were laid—And he's built upon them a mighty wall That through all ages shall never fall.

So why not the spirit of mortal be proud? For a voice like thunder, in its appeal so loud, Comes down through the ages, to prove to man That he owes his advancement to his ancestors' plan.

He can sail over land, and sea as well, In a shorter time than it would take to tell Of the hardships endured by those now gone, Who laid the foundation he builded upon.

So why should not one and all feel proud, As we view the world with its surging crowd Of human souls, in their onward march, As they walk in the light of liberty's torch?

For soon the "old clock" in the steeple of time Will peal forth in tones, with its echoing chime That another century has come and gone, With its midnight dispelled by a brighter dawn.

Yes, well can the spirit of mortal feel proud, For he walks in the sunlight, and not in the cloud Of superstition and ignorance, once rife, While our fathers were dwellers of this mortal life.

The Liberty Bell and the scale that weighs Justice to humanity man obeys, Still echoes its sounds in the self-same way, That we for our sins must the penalty pay.

So creeds and dogmas have lost their part—There's a welding together of the human heart—The fraternal spirit is manifest in man, Since the Gods proved redemption by Nature's plan.

So why not the spirit of mortal be proud, Since the soul's not encased in that darkened shroud? For victory is ours over what seemed Death, When we shall have yielded this mortal breath. Evansville, Ind. MRS. J. W. KRATZ.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religion, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

SPIRITUALIST TRAINING SCHOOL.

List of Officers, Course of Study, Terms, Time, Place, Etc.

The time for the second session of the school at Mantua Station, Ohio, is fast approaching.

There are certain important things about this school which need to be made known to Spiritualists.

The school is not the work of private parties, for the purpose of making money, gaining notoriety, or for any personal benefit whatever.

The teachers go to their work and devote their time and strength with no promise or expectation of pay for their services.

The Spiritualist Association at Maple Dell provide the teachers with board and the school with recitation rooms and other needed accommodations, without charge.

The whole movement has sprung up out of the great need felt by the better class of Spiritualists, of putting Spiritualism upon a higher plane.

The board of trustees of the school has just published the following prospectus:

Moses Hull, president, 536 Prospect street, Cleveland, Ohio; Dr. F. Schermerhorn, vice-president, Akron, Ohio; Mattie E. Hull, secretary, 536 Prospect street, Cleveland, Ohio; Milton H. Danforth, treasurer, Darroville, Ohio; Andrew J. Weaver, A. B., chairman Ex. Committee, Old Orchard, Maine.

Maple Dell is a beautiful camp ground, owned by the National Spiritual and Religious Camp Association, at Mantua Station, Ohio, on the summit between Lake Erie and the Ohio River.

The Mahoning branch of the Erie railroad (from Cleveland to Leavittsburg) runs by the grounds. It is thirty-two miles south-east from Cleveland, and one of the most attractive and healthful places in the "Buckeye State." It is on the bank of the beautiful Cuyahoga River, in the midst of a grove of maples of unsurpassed size and beauty.

School will open June 7th, 1898, and continue to July 21st.

TERMS OF TUITION.

The terms of tuition are \$10 per year which entitles one to instruction in all the classes during the session of forty-five days at Maple Dell, also to one year's instruction in the Home Department and to one year's subscription to our monthly journal, The Teacher, without extra charge.

INSTRUCTORS AND ORDER OF WORK.

President Moses Hull, Bible Exegesis and Higher Criticism, three lessons per week; Comparative Religion and Parliamentary Law, two lessons per week; Doctrine of Future Life, one lesson per week.

Mrs. Alfarata Jahnka, Oratory and Physical Culture, six lessons per week.

Andrew J. Weaver, A. B., Rhetoric, three lessons per week; Logic, two lessons per week; English Literature, one lesson per week.

Prof. D. M. King, Lectures on Psychic Culture, two per week.

Mattie E. Hull, Juvenile Department.

Those who desire instruction in only a part of the branches or in any study not mentioned in the curriculum or who wish private instruction, should correspond with the president, Moses Hull, 536 Prospect street, Cleveland, Ohio, with whom special terms can be arranged.

The school is organized to meet a need in our ranks and teachers selected who are amply qualified for their positions.

Mr. and Mrs. Hull are so universally known, their names need only be mentioned.

Mr. Weaver is a graduate of Tufts College, Massachusetts, of the class of '59 and a teacher of experience.

Mrs. Jahnka is from the Emerson College of Oratory, of Boston, Mass., and is deservedly popular in her profession.

Prof. D. M. King is a graduate of the American Institute of Phrenology, New York, and one of the founders of the American Institute of Anthropology, Cleveland, Ohio.

ACCOMMODATIONS.

Good hygienic board can be had on the ground for \$3.50 to \$4.50 per week, according to location and size of room; also opportunity is offered for those who wish to board themselves. Address all inquiries to Mattie E. Hull, 536 Prospect street, Cleveland, Ohio.

Two evenings per week will be given to religious services of which some one of the pupils will be expected to take charge, and others to take part. Sunday services will be held in the auditorium.

The school has two objects in view—special and general. The special object is for the benefit of those who are doing or contemplating doing public work for Spiritualism; to train and prepare them to do their work well, so that it will be acceptable to the higher and more cultivated classes.

The general object of the school is to awaken in the minds of Spiritualists an interest in intellectual and spiritual culture throughout the rank and file of our body, so that ignorance, illiteracy and crudeness on the Spiritualist platform will die for the want of patronage. Old Orchard, Maine. A. J. WEAVER.

LOVE AND DEATH

"Is he dead? Then let my spirit go with his. Bury us together, won't you?" said the wife of a well-known railroad conductor residing in this city, as she listened from her own bed of sickness to the words of the physician. She contracted pneumonia in trying to nurse her husband back to health, and in just an hour after his death the same doctor closed down her eyelids in peace.

"Then let my spirit go with his." Who but a wife could speak such words—"my spirit go with his"—dying—loving—meek—

"Bury us together, won't you?" Her eyes, her voice so weak—

"Is he dead?"—that look so true said all; that pallid cheek,

That last fond look and smile told more than all The gifts when life was bright and busy with its call; That calm, sweet sleep, so deep, that lingered and let fall Its peacefulness to cast upon her life a pall,

"Is he dead?" Oh, no, sweet love, no life can ever die; He passed away—above—to spirit home on high, To wait for thee—his own—and why not wait? or why Pass on and on alone, when love so soon must fly? Go to, grim Death! Nor let thy clammy, icy hand Begrim the diamond seat, nor loose Love's golden band! Go to, nor get thee e'er between her native land And love, nor even wet with thy death damp her hand.

BENEDICTION.
Let all thy silence, sweet and placid as the sun Be over them in soul and bind them ever one.

DR. T. WILKINS.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover 15 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

SPIRIT.

Its Relation to and Mission in Matter.

Being fully aware how difficult it is to define any impalpable element of substance that is beyond the analytical grasp and comprehension of the alchemist, especially when the investigator and would-be scientist confines himself to the department of physics, on the reachable plane of ponderable substances, I cry for more light.

But, as the subject with which I propose to deal at this time belongs more fully and absolutely to the impalpable than any other department of the universe, I am forced into the metaphysical realm in order, if possible, to find a solution or even a relative solution of this occult problem.

I am, moreover, fully aware that it requires great courage to enter this mystical field as a metaphysical gladiator; and fully realizing the weightiness of the subject, and that one has to reach the solution thereof through the so-called well of material surroundings or "through the glass darkly" (a dark glass, if it is a feeling of inability and a large degree of mental reticence that I presume to enter this department of the vast and complicated wonder as an expounder; but here I am, by some mighty impelling force, and must fill my part in the dramatic play as best I can).

The word spirit is attended with at least a two-fold significance. Within the realm of physical science it is recognized as breath or air, but in the realm of metaphysical or mind science it is recognized as the intellectual soul of man or the intelligent part of man; in other words, the immortal ego that has become flesh-clothed and sporta the two-fold title of human-divine being; therefore it is from the metaphysical realm that I propose to select my material to construct my utterance, and thereon place my offering at this time. Not expecting, however, that it will be fully accepted by others as absolutely infallible, and even by myself portions of it may be outgrown in some coming to-morrow, and laid aside that clearer and more perfect elucidations may take the place of my present utterances.

Why I accept the metaphysical phase of this subject is as follows:

All ponderable substances, or every known physical element that comes within the analytical province of the chemist to handle and use in various compounding directions or otherwise, are subject to and under the manipulative power and influence of spirit, for spirit is the intelligent, creative, divine, divinely-comprehended and reason-director of all other elements, and it is the life-soul of all the universe.

Even the wonderful laws acting on and in all ponderable phenomenal forms perform their labor under the power and influence of that Supreme Spirit Intelligence that in our English language sports the revered name God; and it is the intelligent embodiment of all phenomena and the highest wisdom of association of the principles of Wisdom, Power, Justice, Mercy, and Love that gives to all intelligences a Divine Father and Mother Infinite, and to the universe an intelligent prompter, etc.

It is here, yes, in this Infinite Intelligent Deity, where is lodged the key and where we find the immortal secret of all phenomena and conditions, unfolded; also the intelligent expression of individualized or entified spirits.

As to the time and where these individualized intelligences commenced giving expression to their functionary, intellectual attributive powers I am not able to state; but that every reasonably well informed man, woman, and even child gives evidence from time to time that they are in possession of all the attributes ascribed to Deity as to quality, is so clear that it has taken its place in the cabinet of undeniable axioms with a very large number of the most cultured and advanced men and women on this planet.

This mystically wonderful combination constitutes man and woman the highest mental and spiritual embodiment of individualized spirit and matter, and it is right here that we are able to grasp the fact, that the association of spirit intelligences with the physical elements is for the purpose of analyzing and controlling matter, or the physical elements and their laws, so as to subserve the interests, objects and purposes of said ego divine children of the best possible advantage and ultimate.

Such beautiful worlds as this without the presence and manipulative charm of intellectual beings would utterly fail, it seems to me, to fill the space they do, very usefully; hence the necessary presence of intellectual soul-sized beings therein and on.

According to the rulings of the science of physiology, every healthy person throws off every particle of the physical part of their being as often as every seven years (some say more frequently) from the time of birth until they are fifty years of age, and thereafter according to physical conditions, and this evictor or throwing off reaches and disperses every part of the physical structure, and such as living the case. It would like to know, on the ground of materialistic thought, how any person fifty years of age can prove or demonstrate his relationship to claimed ancestry on any higher plane than that of those used-up and evicted physical particles of long ago?

There is truly a something connected with those wonderful combinations, that is not thrown off or evicted during the transition of particles, but holds on with an unyielding grip to its first position in the compound, through all the changes to which the physical parts are constantly subject; for it is not unusual to meet with persons three, four, and four-and-a-half scores of years of age, who remember distinctly and relate clearly circumstances that incidented themselves before them back in their youthful years.

Again I present the question: What is it? before those claiming to have arrived at the acme of scientific knowledge, for a solution of this truly intricate and wonderfully interesting subject, for correct thought and analysis on and of all subjects is what these earnest students most need and desire.

In reasoning from general to particular, and from particular to general principles, I am happily forced to recognize that wonder-working something to be individualized spirit, one, too, that possesses the singular and marvelous constructive and re-constructive ability to keep up the supply of new or fresh threads to take their place in the physical fabric as fast as the no longer useful ones are thrown aside during a relatively established term or number of years, under the influence of the laws of integration, birth, growth, maturation and transition, etc.

Here, yes, here in the memory brain of the immortal ego, is lodged the secret of our own, to follow down the ancestral chain-link of the past, to see and more generations, and therein is also invested our rightful claim to

(Continued on page 3.)

WHAT I BELIEVE.

Thoughtful and Thought-Provoking Statement.

I.—I believe God is specialized divine life. That immortality is a truth. That the orthodox devil is specialized planetary life, and that the term devil is meaningless, and the sooner it becomes obsolete the better. That hell is a biblical myth, and annihilation of the soul as a specialized entity may or may not take place.

II.—I believe life is dual, viz.: Divine and planetary.

III.—I believe matter is divided into four classes, each distinct and widely differing from the others, to-wit:

First—The matter or substance of divine life.
Second—The matter or substance of planetary life.
Third—Spirit matter; and
Fourth—Planetary matter.

IV.—I believe divine life is universal, omnipresent, and interpenetrates all space.

V.—I believe planetary life is localized on, in, about and pertains to all suns and planets, whether of our solar system or other suns and systems than the one to which we belong, and that it assumes an active condition as soon as a planet or world is prepared for its activities and specializations in planetary matter.

VI.—I believe that in addition to the four distinct kinds of matter above enumerated, there exists throughout the universe that which, for lack of a better name, has been recognized as energy or force, and that this is the agency by which the specialized divine life, and the specialized planetary life rule in their respective kingdoms or spheres; that this energy or force is the thought or will of these two mighty controlling intelligences acting in the cosmos.

VII.—I believe that life, whether divine or planetary, functions and gives out intelligence; and that the nature, power and scope of this intelligence depend upon the character of the union effected between life and matter; that divine life manifesting in and through spirit matter, functions and gives out an intelligence and power of a higher nature than that which is functioned by planetary life in union with planetary matter.

VIII.—I believe the union of divine life and spirit matter as it exists in the human soul, functions the highest and purest emotions, loves and aspirations, a trusting desire for, and a knowledge of immortality, as well as the knowledge that it is different and apart from the transitory loves, passions and desires which pertain exclusively to the physical body, which is but the specialization of planetary life in planetary matter.

IX.—I believe the soul is a part of universal divine life, specialized in spirit matter or substance, and capable of separate and independent existence; endowed with a free will, and inhering the right to immortality, which right it may forfeit or retain as it elects.

X.—I believe the genesis of the soul, as an entity, is simultaneous with the beginning of the physical body, that it is matter or substance as real as the physical body; but that the quality of the substance of which it is composed is of such a nature as to render it invisible to the physical eye, except under rare and special circumstances. That it is a counterpart of the physical body in this: that it is the specialization of divine life in spirit matter, while the physical body is the specialization of planetary life in planetary or physical matter; and further, as the genesis of the physical body is the beginning of the union of planetary life with physical matter, so it is the genesis of the soul, the beginning of the union of divine life with spirit matter.

XI.—I believe the specialized divine life, designated as God, Deity, the Great Spirit, etc., controls all that pertains to the specialization of divine life in spirit and planetary matter, all that pertains to the formation of planetary matter into worlds, and the preparation of such worlds for the work and activities of planetary or physical life; that his will constitutes divine law and is without change; that his power is supreme; and that he is in Himself the fountain, the source of universal laws and of his own specialized being, and to finite minds, without beginning or ending. That the universe is his garden, where the angels and perfected immortal souls may range throughout its vastness at will forever; that the star clusters and constellations in their everchanging configurations of such exceeding beauty, constitute a part of the grand flora of his supernal realms.

XII.—I believe God is the great specialized divine life, but that all divine life is not in God, but partakes of his divine nature, and is forever in touch with the great specialized divine life. That the atomic universal divine life or substance not yet specialized is constantly being specialized in spirit matter and simultaneously being surrounded and submerged in planetary matter and planetary life, as it exists in the human being; that here it germinates, grows and develops during its contact with physical matter and life; the specialized planetary life and matter serving as its matrix merely.

XIII.—I believe that the spark or atom of divine life embodied in spirit matter, planetary matter and life, and which is destined to become a living soul, is of precisely the same nature and quality as that which is specialized in the supreme specialized life—or God—and that by inherent divine intelligence it dimly, but with unerring certainty, recognizes its high origin and possible destiny.

XIV.—I believe the so-called evil spirit, Satan, the "prince and power of the air," the biblical devil, etc., is specialized planetary life, as Deity is specialized universal divine life, with planetary power to put in operation, govern and control the development and progression of planetary life in planetary or physical matter as it is presented to him in the form and condition of worlds designed, fitted and prepared by the Great universal specialized divine life or Deity, for the activities of physical life in planetary matter; and that all planetary life is of the same nature as that of the specialized planetary life.

XV.—I believe the word devil is a meaningless term, and the biblical devil only a myth, but that there is in all physical or planetary worlds a great power in never-ceasing activity, which is separate and distinct from the specialized divine life, and which is operative in and on, every physical or planetary world throughout space; that this power is the specialized planetary life; that although these two specialized intelligent powers seem to be antagonistic, they are not so in reality, that this apparent antagonism gives to the soul constant opportunity for its development, and the exercise of its God-given free will, to the end that it may become an independent, immortal being. That the specialized planetary life is the immediate formulator of all physical things in planetary worlds, and that we, as potential immortal souls, begin our existence here in this beautiful garden, where we gladly remain for a time merely, as exotics; and that we while here often bow down and worship at its shrines, forgetting all else, even our freedom and power of will, as well as our high origin and possible destiny, to such an extent as to forfeit our right to immortality.

XVI.—I believe that hell is not a place or condition of endless torture and pain, but that it is a total annihilation forever, as to individuality; each atom of the specialized being returning to its primary separate condition and to the special element from whence it came; this annihilation being the result of the intelligent soul, willing to worship and cling to planetary life and matter, and constantly refusing to listen to the higher promptings of its divine intuition.

XVII.—I believe dearmate souls possess the power to, and do communicate with incarnate souls on this planet; that they can and do make themselves visible and tangible under favorable conditions.

XVIII.—I believe the term death is applicable only to the physical body; that the soul that has not forfeited its right to immortality by its persistent love and adoration of planetary things will live, and live on forever, and that when it leaves the physical body it will pass at once into

a broader and far more glorious life than it enjoyed while sojourning in the planetary or physical body, and that it will then meet, recognize and be recognized by friends, and those with whom it had been united by the cords of love and affection during its period of earthly existence.

XIX.—I believe we will have to atone for our own sins; that justice demands it; that we cannot escape the responsibility of our own wrong doing by the acts, goodness or suffering of another; not even Jesus the Christ could deliver us from the effects of our own misdeeds, but that each individual soul must inevitably suffer the consequences of his or her acts, either in this life or the next; that evil deeds not atoned for in this life by ourselves will retard and hinder our future happiness in proportion to their enormity until justice shall have been rendered by every soul.

XX.—I believe that the power to do good or evil, does not entirely cease immediately on the birth of the soul into the higher life, but that the temptations and motives for evil deeds are then almost entirely removed, and the inclinations and desires to do good, greatly increased; that evil cannot originate in the purified intelligence of specialized life; that the dearmate soul retains only a memory of evil; that in special aggravated instances their memories may be so vivid for a time, as to prompt the soul to exert certain evil influences, but that all evil originates in specialized planetary life, and must of necessity soon cease in the spirit realms.

XXI.—I believe the terms soul, spiritual body and spirit, as habitually used, are often misleading and confusing, and should be more definitely defined and understood.

XXII.—I believe the soul is a personal entity; that it is divine life specialized in and clothed with spirit matter, thus constituting an absolute personality. Endowed with powers and intelligence precisely similar to the powers and intelligence inherent in the great specialized divine life of Deity, but with the great difference that must exist between the finite and the infinite intelligence.

XXIII.—I believe the spiritual body which St. Paul spoke of when he said: "There is a natural body and a spiritual body," was and is of precisely the same nature as the personal entity or soul just defined above.

XXIV.—I believe the term spirit so universally used, is inapt, indefinite and not usually competent to a clear and exact understanding; as spirit, strictly speaking is the matter or substance in which divine life specializes and with which it clothes itself, spirit matter always occupying the same relation with reference to specialized divine life, that physical matter occupies in relation to the specialization of planetary or physical life.

Los Angeles, Cal. K. D. WISE, M. D.

DIED AS HE LIVED.

Charles Bradlaugh and His Lack of Faith in the Christian Religion.

London dispatch says: Charles Bradlaugh died with the same belief, or rather non-belief, on the subject of religion that he had entertained from his childhood days. For over a week he was in a state of coma, and although hundreds of tracts and other religious publications were delivered at the residence and fully a score of evangelists and itinerant preachers sought permission to visit his bedside, his condition did not admit of his being made acquainted with these unsolicited efforts in his behalf. It is commented upon as a peculiar fact that Bradlaugh had always believed and declared that a prolonged period of insensibility would precede his death, and that, therefore, it would be impossible for itinerant exhorters to draw lessons from any terrible death scene of repentance. He was exceedingly sensitive on this score, and on more than one occasion journeyed long distances in order to disprove allegations which had been made by preachers concerning the circumstances surrounding the death-beds of members of the National Secular Society, of which he was president. On one occasion in particular he caused a suit to be instituted against an Episcopal divine in the west of England who had made from his pulpit certain statements regarding the death of an unbeliever and compelled the reverend gentleman to eat his words.

Although for a quarter of a century the target of various religious societies, Bradlaugh's religious position was never clearly understood. He was not an atheist in any sense of the term. He was practically less of an unbeliever than Huxley, Darwin and other scientific lights of the present generation, whose lives and researches have been devoted to an effort to undermine the Christian faith on the scientific basis. Bradlaugh neither denied nor affirmed the existence of a deity. He took the ground that sufficient proof did not exist to enable him to make up his mind either way, and that therefore he could neither conscientiously belong to the Christian church or oppose it. His life advocacy and writings were directed not so much against the faith as against the shams and pretenses of those who professed to be among the elect.

Death had no terrors for him at any time of his life. Honest in all that the word implies, scrupulous in the matter of morals, scornful to do an injustice to friend or foe, quick to acknowledge an injustice were one done by accident, with a heart brim full of charity, and his meager purse always opened to the demands of suffering humanity, Charles Bradlaugh simply strove, to use his oft-time expression, "to so demean himself as by his actions, his precepts and his examples to leave the world better than he found it." Had he been a believer and still possessed of the characteristics which clung to him through life, he would have been regarded by the people of all denominations as an ideal man.

A Remarkable Test.

In these days of skepticism tests of a remarkable character are well worth telling and publishing to the world. Seaforth, Ont., March 7, 1898.

Mrs. Dedrick—Dear Sister: I write you these few lines as I have been thinking so much about you of late and also of how your patient was getting along, that is Mrs. Bowers.

Friday night she came to our circle, telling us she had passed to spirit life the night before. When I spoke of you she said: "God bless her that she is trying to take care of the old body." She told me to write and tell you that she wanted to be remembered to you.

We were greatly surprised, and Mr. Neelin was very anxious to know if she had really passed out, so I agreed to write. She said there was a great welcome for her when she passed to spirit life. She could not tell the happiness which she realized when she entered the spirit world. What a comfort it is for us to know this truth.

MRS. WEIR.

Mrs. Dedrick cared for Mrs. Bowers in her last sickness and dressed the body and prepared it for the last rites. No communication took place between Lily Dale and Seaforth during this time. Mrs. Bowers passed away Thursday and the circle was held in Seaforth Friday night.

Objectors, what are you going to do with it? The Mr. Neelin mentioned is editor of the Cassadagan. The last report he had was to the effect that she was improving. W. H. BACH.

Lily Dale, N. Y., March 9, 1898.

"The Priest, the Woman and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50. For sale at this office.

MAKING PROGRESS.

Normal Growth From Papacy to Spiritualism.

To the Editor:—Recently the writer met a young man physically strong and mentally sound as well as mature. He gave me the history of his spontaneous evolution from a Catholic to Spiritualism. His family were papists and he, when a boy, was counted as one till nine or ten years old.

The father of this lad was one day reading from a book entitled "Lives of the Saints." He came to a passage where was ascribed the death of a most saintly man, thus: "In the place where this man was buried, there came out of the ground a stream of pure flowing milk."

This was too big a story for the young semi-Catholic. His common sense protested. It was also too much for the paternal reader. He also bolted the stretch of faith. He swore as vehemently as he dare swear, that "that story was a d— priestly lie, and with violence he threw it on the floor and trod it under his feet."

From that moment mental freedom held sway. From that period these two reasoning men ceased to be papists. But the wife and mother continued, womanlike, to hold fast, and died a Catholic.

Before long the young thinker began to see spirits and hear spirit voices. Then his advancement in knowledge and liberal ideas became active and forceful. He began to grow.

This young hero of our essay had an elder brother whose occupation was that of a merchant's clerk. It was then the business custom to treat the customer when a sale of goods was made. This clerk being the one to attend to that courtesy thereby contracted habits of intemperance. During an attack of delirium tremens, this elder brother mistook a bottle of medicine left by a physician for a bottle of liquor and drank the whole of it, which proved a fatal dose. It sent him over to the realms of spirit life and spirit beings.

Like most young men, this mystic brother now left behind in this lower world of common life, was addicted to the vulgar use of tobacco. The habit was well fastened upon him like an old persistent stain. At length the brother on the spirit side admonished his earthly kin "to give up tobacco." It would be something of a task, but it could be done.

So the tobacco habit went overboard and the former slave became physically free. He soon noted that while under the use of the weed he weighed 130 to 135 pounds. Now, in abstinence, he pulls the scales at 180, and "feels vastly better, with intellect more active." He also had a tendency to imbibe liquor, but that has made its happy exit.

Having in a good degree developed his clairvoyant powers, this young man had from time to time received visits from his spirit mother, who, as above noted, died in the Catholic faith. For a time she came from the upper world to her son with her prayer-book and beads in her hand. A little spirit Indian girl, who made herself useful on every suitable occasion, came in company with the young man's mother.

This dusky child of nature's moulding, distinguishable for her uprightness and strict integrity, could be trusted in every way, and her word could be relied upon. Observing the senseless bondage the poor old papist mother was under, to her faith, prayer-book and beads, the little Indian girl resolved to do some missionary work. She said "she was going to take away those pious baubles from the deluded and creed-bound old lady."

"Yes, but you must not do it forcibly or against her will."

"Oh, no! I understand that," said the bright angel. Therefore, true to her promise, it was not long till all were rejoiced to notice the Catholic devotee came to her son without her book and beads, and in a different frame of mind. We saw it was true; the native Indian girl had kept her word. She had accomplished her object. She had taught a poor backward spirit lessons of light, liberty and wisdom.

From that kind of start such an aged spirit is likely to advance and go on to higher steps in spirit knowledge. This example of conversion from religious or creedal bondage, or from both to moral freedom, was doubtless more speedy than that kind of work done on earth. Thanks to spirit latitude and genius.

The above narrative is an interesting study. Here is an instance of a Catholic creed-bound family evolved from church shackles into broader ways of thinking and living, purely through natural forces of intellect playing about and upon them.

It is encouraging to see old error step out, give place to rational concepts, to take root and grow. Truth and wisdom advance apace. People in both spheres, high and low, improve. All are advanced and made better by spirit studies.

Facts and incidents like the above enable us to understand that since the advent of Modern Spiritualism civilization and moral forces have toned up to a higher platform. They command a footing in equity and respect equal to knowledge gained; since, as we have said before, there was never a truth but was productive of good. There was never an error but was productive of harm. Aspiration high. Achievement mayhap, higher.

The gate is ajar at another point in this range subject. Some years ago a Jesuit prelate missionary in China finished his work, "wrapped the drapery of his couch about him" and chrysmatized.

He was known as Father Amiot. From the other world he found a way to return to earth and give a message. Towards the conclusion of his remarks he said: "Spiritualism is destined to destroy all religions."

This startling utterance is a prophetic thunderbolt from Vulcan's forge, through the clear sky. It portends activities in the progress of mundane events.

Whether popery in this country is on the increase or on the wane, statistics may have to determine. But that the backbone of the Catholic hierarchy on the spirit side of continued life is broken, is my belief. The fact that such a person and dignity as prelate Amiot should make the statement he did, is proof of it. And not only he, but many others, give more pronounced evidence.

Self-hood and self-interest on the spirit side soon become void and nil. While many continue to report to us lies without compunction, I believe the majority of spirit messages come to us under the influence of a veracious posing atmosphere.

Here note a gleam of light in a specimen spirit message by an untamed Roman pontiff, Hormisdas. He says with unconcealed priestly rage: "Well, as Lord Bacon says I must come here, I suppose I must, but may the devil take you all * * * If you had held power for 1,300 years, you would not feel like lying it down here to-night * * * I united the Greek and Roman churches after they had been once separated. Curse the truth! Damn the truth! I would lie to you but I cannot. I am forced to tell the truth by two spirits who stand watch here—Apollonius of Tyana and Lord Bacon. I knew that Eusebius was a forger upon the writings of Apollonius of Tyana. I knew that Eusebius was a scoundrel. I know I was a scoundrel myself. Oh, spirit psychology! how great is thy power! I was one who helped to destroy Marcion's Epistles, known in my day as the Pauline Epistles, which were nothing more than the writings of Apollonius of Tyana. In my day Jesus was worshiped in the form of a lamb. This symbol was altered by Constantine Pogonatus to the cross to conceal his astro-theological origin."—Antiquity Unveiled.

This shows the care that is taken to obtain a trustworthy message. A. S. HUDSON, M. D. Stockton, Cal.

HUGHES-GORDON AFFAIR.

Status of the Persecution in Michigan.

To the Editor:—In your valued paper of March 12, appears an article taken from the Detroit Tribune in regard to the Hughes-Gordon trial.

We feel it our duty not only to the honest, earnest Spiritualist family which has been so maligned by a misinformed press, but also to the noble, generous Spiritualists of Michigan who have helped defend this case as the advocates of the rights and liberties of all her people alike.

President Barrett of the N. S. A., will ever be remembered by the defendant and his friends with sincere gratitude for the material aid and encouragement which he gave.

We desire to set right, in a brief manner, the facts in this case, as brought out by the trial, that the Spiritualists of Michigan may know upon what they are building as regards the law or its executive.

This Hughes family are law-abiding respectable people. Had enjoyed their Spiritualism unmolested until a certain new minister came to the neighborhood to preside over a small Methodist flock, and announced that he proposed to stamp out said Spiritualism as he or it must go. He therefore employed Prof. J. D. Hagaman to give a course of lectures and present his paraphernalia to illustrate how mediums produced the different phenomena.

Mr. Hughes had employed some of the best mediums at different times, and invited some of his neighbors and friends, and all went well. Joseph Johnson, a trumpet medium, of Toledo, was giving seances there, when this new minister telegraphed to Hagaman to come at once, when he did, they making their stopping place at Mr. Disbrow's, who had in his employ John Gordon, a minister's son (who is now in the ministry), and was a willing tool in the hands of these men to do their dirty work. Said Gordon came to Mr. Hughes and asked to attend the seance (as an investigator) held that evening, and was permitted to do so, his real aim being to cause the trouble which led to this trial.

After the lights were turned out some little time, Gordon lit a match and shouted "Johnson is exposed," when when the match went out he slipped to the floor screaming "Murder! help," etc. As soon as a lamp could be lighted, there was found one of his accomplices over him feeling for the cause of his distress, but he found none, as he testified in court.

Early the next morning an officer appeared, arresting Mr. Hughes for assault and battery; also him and his sister Delpha for claiming to be mediums and obtaining money under false pretenses; thereby hoping to make the disgrace more complete. The first was prosecuted, the last dropped. This case was tried in the Justice court, then in the Circuit court, and finally the Michigan State Spiritualist Association carried it to the Supreme court, each with the same result in the face of all evidence. This was the means and the end of stamping out Spiritualism in Wheatland.

Mr. Hughes and family are still working in the measure that is given them for the truth, and enjoy the sympathy and respect of all true lovers of justice, believing that "as ye sow so shall ye reap."

ONE WHO WAS THERE.

Appreciation of "Ghost Land."

To the Editor:—I want to add my testimony to that of others, to the great merit of "Ghost Land," the intrinsic value of which I did not realize until I read it the second time. To the investigator or believer in Spiritualism who is earnest in his search for light on the problems and mysteries of life, it gives many valuable lessons and answers many perplexing questions which present themselves afresh with every forward step in progression, but even the phenomena hunter, who simply nibbles at the outside shell, and cares little for its meaty kernel, who passes from day to day by the equally marvelous phenomena of nature without observing them; the growth of a majestic tree from a seed so small and light as to be the sport and plaything of the winds; the expansion of a tiny sprig of green peeping from the earth, in a few weeks' time into a beautiful shrub and flower; or to use a more homely simile, the eggs which he has eaten without thought at breakfast for years, with its semi-liquid contents and calcareous encasement, each itself a marvel; the irresistible desire of the mother hen to set and hatch; and its crowing wonder, the change of its gelatinous substance into a full-fledged chick, capable of sustaining life unassisted, by a few feeble and interrupted heat; I say even he will find enough of the marvelous in the book to satisfy his reasonable demands. And this for only one yearly subscription to The Progressive Thinker, a philosophical weekly journal filled by the best writers with sublimely thoughts, mental and moral instructions, exposures of shams and hypocritical cant, and all in language, measurably free from that stilted academic style of language which too many writers assume for their own glorification, and in doing which they convert their often grand and valuable thoughts into a riddle, which the majority of readers cannot, and only a few are willing to unravel.

I consider chapter XXI, pages 283 to 296, of Ghost Land alone worth many subscriptions, in that it answers in a reasonable and satisfactory manner the ever recurring question by Spiritualists, "Why do not our deceased friends give us a more philosophical and clearer description of their life in the spirit world, its labors and duties?" and what Spiritualist would hesitate to give \$1 (if he had it to spare) for the article on Spiritualism, by Wm. Van Waters, in The Progressive Thinker of March 5, with the chance of getting fifty or more like it in the course of a year.

Go on, Mr. Editor; spread Ghost Land broadcast over the world and get with every book a new subscriber, who may possibly be made to see the irrational conception of orthodox theology.

Dayton, O.

E. LINDNER.

God.

To the Editor:—We both read and hear a great deal said about a "God"—and prefixed to his name are numberless adjectives. His attributes are limitless, His intelligence supreme, His power unbounded, His sway universal, His seat a shining throne. At the nod of his will, the universe sprang into existence; at the touch of his breath all life leaped forth. His age is eternity, and his presence fills the universe.

No one has ever seen this God; no one ever will. No one can prove his existence; no one can disprove it. All invoke his aid, on him depends success or defeat. He reigns supreme, is monarch of all. Upon him the eyes of a universal world are turned, and they look, and look, and look in vain for such a being. A god of imagination, subservient to all.

But, that there is a life principle existing in all nature, none can deny; it permeates the smallest atom, and also the mighty orb; spirit is its name, eternal life it gives, eternal death its prey, and call it God, or call it what you may; and that the universe exists from eternity to all eternity, none can gainsay.

Intelligence to the front, darkness appalled; Gods of imagination have had their fall. C. P. MITCHELL. Moline, Ill.

"After the Sex Struck." By George N. Miller. Price 25 cents. For sale at this office.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D. Price, \$1. For sale at this office.

SPIRIT.

(Continued from page 2.)

perpetual conscious existence and an enjoyable inheritance that will not lose its attractive and bliss-inspiring charms.

As to the word "origin," I am unable to find any use for it in connection with spirit, in either its diffusive or its individualized capacity and power of acting, now the possibility of attaining to knowledge of the time when said expressions commenced in, and through the material or physical elements; especially is it impossible to gain this knowledge while we continue material or draped with these elements physical; therefore the only safe conclusion for me is, that both spirit and matter are eternal—never were, never had a beginning, never will cease to be; are the same yesterday, today and forever, save in their various phenomenal expressions, and it is only then that the words origin and birth can be used with any degree of scientific safety in connection with matter and spirit.

"That beautiful and I think truthful sentiment by Pope,

"All are parts of one stupendous whole, Whose body Nature is and God the soul,"

meets the case finally, and as that soul or infinite intelligence is the intellectual soul and divinity of all the universe in space, every spirit ego in, incarnate in physical forms or covering on all planets are so many individualized intelligent entity rays evolved from the dual oversoul, center and divinity sun of all.

O, crowning thought of all thoughts! O, enrapturing theme of all themes! O, joy of all joys glorified! That man will never cease to live, progress and unfold, and in a perpetual march will outgrow and leave behind all imperfections that became attached to him during his complex journey in the valleys of materiality; and as the exalted ego ascends from scene to scene of immortal splendor, wrapp'd in the sweet spell of seraphic and celestial bliss, will upward and onward soar for ever.

With this divine ultimate for the universal sister and brotherhood of all worlds before me, and this resplendent gilding of the mental—the soul's immortal chart, I raise my soul voice in happy praise to the Infinite fountain wherein all live, move and have their existence; not for myself alone, but for the toiling and struggling offspring of deity in all worlds, I echo the sublime "So mote it be," with full faith that as it will be in God's own good time. Summerland, Cal. M. E. T.

Grand Celebration at Minneapolis, Minn.

Grand Semi-Centennial Celebration of Modern Spiritualism, to be held in First Unitarian Church, Eighth street and Mary Place, Minneapolis, April 3, 1898, under the auspices of the State Spiritualist Association of Minnesota. J. B. Maxwell, president, St. Paul; C. J. Prudden, vice-president, Minneapolis; N. C. Westfield, secretary, St. Paul; H. E. Lepper, treasurer, Minneapolis; J. H. McDonald, trustee, Minneapolis; Thos. B. Farmer, trustee, Minneapolis; O. J. Johnson, trustee, Minneapolis; Frank Shatt, trustee, Minneapolis; J. M. Phillips, trustee, Eagle Bend, Minn. Meetings called to order at 2:30 and 7:30 p. m.

Eloquent speakers from the East will be present, assisted by all the prominent local speakers and mediums. Grand musical programme by Prof. Zumbach.

The State Spiritualist Association of Minnesota cordially invites you to attend and assist in making this the grandest event of the year, place in the history of Minnesota Spiritualism in the Northwest, and earnestly desire that you connect yourself with some local organized society, so that you can be represented in the state association by a duly accredited delegate, and through the state association become a part of the N. S. A. of America. At this meeting applications will be received for members of local societies and contributing membership.

The time has come when organization must be the watchword of Spiritualists, as it is by this means only that we can hope to promulgate our philosophy and protect our mediums and teachers against unjust laws that are fast abridging the rights of the people, and Spiritualists in particular. By harmonious organization of persons to form a society, send us one dollar each, and thus become a contributing member to the state association for one year. By your co-operation we will be enabled to build up an association of which the Spiritualists of Minnesota can well be proud, and will command the respect of all law-abiding people of the State.

Carefully consider the following: We desire you to enlist now and join us in organizing a society in every town in the state. Seven people can organize a local association. This does not require much effort on your part, and if you want assistance we will send a State missionary to help you to organize. When we have obtained a membership of twenty local societies, we can by them support several speakers and missionaries throughout the state to teach the philosophy and demonstrate the phenomena of Modern Spiritualism. If you cannot get a sufficient number of persons to form a society, send us one dollar each, and thus become a contributing member to the state association for one year. By your co-operation we will be enabled to build up an association of which the Spiritualists of Minnesota can well be proud, and will command the respect of all law-abiding people of the State.

By complying with our request you will render great service to the state association, and the cause we are endeavoring to uphold. You will also enable us to arrange a complete census of all the Spiritualists and mediums in the state. Read carefully the laws for instruction, how to organize a local society, and become a part of the state organization of Minnesota and the National Spiritualists' Association of America.

Contributions and gifts to enable us to carry on this great work will be thankfully received and promptly acknowledged.

Will you aid us? If so, send us at once your address and one dollar for membership for one year. Send us the address of every Spiritualist in your locality.

Send us the name, address and place of mediumship of every medium you know. Apply at once for a charter under the state association, and send an accredited delegate to our first annual convention, to be held in Minneapolis, the first Tuesday in September, 1898. If you are interested, send us your address, and we will send you a membership card, or not. We will send our constitution and by-laws upon application to the secretary of the State Spiritualists' Association of Minnesota. Office, 603 Globe Building, St. Paul.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

THE ZUNIS.

To appreciate Brother Terry's loss, must be borne in mind that Fern Gulch is his country place, just outside Melbourne, and for many years he has been ornamenting it with all the beautiful trees that will grow in that climate. A lovely tree requires a lifetime to reach place.

This morsel of valuable knowledge was preserved to our time by the poet of Flavius Vopiscus, a native of Syracuse, who wrote the lives of Aurelianus Tacitus and others, about A. D. 300. We find a dozen variant translations all agreeing in substance, but the quotation is made from Clement's Egyptian history, written by a native of that Christian writer. This remnant of history must have escaped destruction by mere accident, when whole libraries were destroyed to suppress the real history of the beginnings of Christianity. As a broken tooth, or a simple button accidentally torn from the clothes of a burglar, in the hands of a detective

The London Truth tells the sad story of the American Presbyterian Board of Foreign Missions, has sold the American cemetery at Jerusalem, to replenish its funds. Serious complaint is made to the ghastly discovery, that the exhumed bodies, supposed to be persons of the Christian faith, and the soil of the holy city, had been broken open, and packed in small wooden boxes, so that one can be identified. The chances are that a thousand to one those bones will ultimately do service as martyrs to the Christian faith, perchance appear as those of St. Martha, St. Mary, or, possibly that other Mary, the "margulene."

country of houses. Wonderful! wonderful! wonderful! man's words cannot count them, and of all the nations he would joined together, who can say the last word? "The Americans? Nobody!" When he took them to the public institutions of Boston, and showed them the school system, they said, "How these Americans do their children, to build great houses in which simply teach them the marks that means words!" When he brought them from Boston to New York, and took them aboard the beautiful steamer, the "City of Worcester" they said: "At last no longer are the Americans like gods, but they are gods, and we have been mistaken saying they are like gods. Will not the gods get the names of these Americans, if they keep on?" After the Zunis had carefully examined the works

A good laugh is sunshine in a house.—Thackeray.

—•••••
"Thomas Paine: Was He Junius?"
 An interesting pamphlet by Wm. H.
 Burr. Price 15 cents. For sale at the

PHONOGRAPH IS NOW USED IN HYPNOTISM

DISCOVERY OF GREAT VALUE TO SCIENCE AND SURGERY MADE BY DR. THOMAS B. KEYES, WHO GIVES SEVERAL DEMONSTRATIONS—HYPNOTISM CURES A BABY—CHILD'S FAULTS REMEDIED BY THE USE OF SUGGESTION WHILE THE INFANT IS ASLEEP—STRANGE POWER OF A MOTHER—MRS. CHARLES H. KERR'S NOVEL PLAN TO BREAK HER CHILD OF NAUGHTY HABITS—ANYONE CAN DO IT.

Every man can now be his own hypnotist. All he has to do is to buy the necessary appliances, press the button, and the machine does the rest.

Dr. Thomas B. Keyes, of Chicago, made the discovery this week that hypnotism by phonograph is possible. He has demonstrated this conclusively to brother physicians. It is only the question of a short time, Dr. Keyes thinks, when men will be going to phonograph establishments to get cylinders charged for hypnotic treatments just as they now go to the drug stores to have prescriptions filled.

The man or woman subject to pain will have a phonograph in the house. Whenever the agony begins to come on, he or she will run to the phonograph, press the button, and be hypnotized into comfort.

The person troubled with insomnia will find it a boon. Each one can have a phonograph in his chamber. Instead of tossing restlessly or rising to pace the floor, the afflicted one need merely adjust the ear-pieces and drop into unconsciousness to the strains of delicious music.

In surgical operations the phonograph may take the place of anaesthetics. All pain, says Dr. Keyes, can be relieved by it. He already has performed two operations by its aid.

Looking far into the future, the doctor's imagination can see strange sights, if the phonograph keeps on its mechanical development as it has in the past. He believes that in time more compact instruments will be made, which can easily be carried about. In that case, it is easy to picture women sitting down in front of a counter in the heat of a day's rush in a big store, taking small photographs out of their shopping-bags, depositing them on the counter before them and taking treatment for headache, nervousness, pain or exhaustion just as naturally as they now sniff smelling salts.

The process is a duplicate of ordinary hypnotic suggestion, except that the little instrument is in control, instead of a man. The subject sits in a chair, adjusts the rubber transmitters to his ears, relaxes his muscles, and listens. There is the usual squeaking and scraping preparatory to the starting of the phonograph, and then the words reach him, "Rest perfectly, easy, every muscle relaxed; rest easy, easy, easy, easy, easy."

The same words are repeated over and over again in a dull monotone. The subject is seen to settle back in the chair.

"Close your eyes," comes the command of the phonograph. "Close your eyes. You are getting sleepy, sleepy, sleepy, sleepy, sleepy."

"The command is obeyed." "You're getting sleepier," continued the little instrument. "Rest perfectly easy. No feeling, unconscious, no feeling, unconscious, no feeling, unconscious."

Deeper and deeper into slumber sinks the subject, until at last he has yielded completely to the imperative commands of the cylinder, which to the unlooker on, is grinding and scraping away unintelligibly. Then the crucial tests may be made.

Morris Hochberg of 79 Van Buren street was the first subject last night. As the phonograph reached this point he was sitting far back in the chair, limp and unconscious, his eyes tightly closed and an expression of peace upon his face.

A musical cylinder was put in place. The strains of the "Washington Post March" started through the rubber transmitter. The sleeper assumed a look of sweet contentment and his muscles twitched in time to the music.

Dr. Keyes drew a silver needle out of his instrument case, and started the phonograph back to droning. "No feeling, unconscious, no feeling, unconscious, no feeling, unconscious."

The man in the chair sank back into a deep slumber. Dr. Keyes thrust the needle into the sleeping man's wrist. Hochberg did not stir. Again and again the metal silver pierced the flesh, without a sign being made that it was felt.

The physician opened the subject's mouth and seized his tongue.

"No feeling, unconscious, no feeling, unconscious, no feeling, unconscious," squeaked away the phonograph. The man in the chair lay limp and motionless. The needle pierced his tongue through. As it was jabbed in and out of that sensitive organ, its owner slept on peacefully and paid no attention whatever.

More music was put on, and the face of the sleeper assumed an expression of half-conscious ecstasy. Then he began to hear these words:

"Waking up easy, waking up easy, feeling much better, no headache, no nervous feeling, no tired feeling, waking up easy, easy, waking up easy."

The sleeper began to stir. A deep sigh escaped him. He opened his eyes in his chair. The phonograph kept on repeating the information that he was waking. Soon he opened his eyes, rubbed them slowly and looked about him in wonderment.

A drop of blood on his wrist caught his eye.

"What's that?" he asked. "What have you been doing?" Then he learned for the first time that he had been turned temporarily into a pincushion. "I didn't feel anything," he declared. "I simply fell asleep. Then I thought I was floating in the air. Way off in the distance I heard some kind of music. The only other thing was when I felt that I was waking up."

F. W. Trude of 4965 South Park avenue also went into a hypnotic slumber under the seductive influence of the wax cylinder.

The success in these two cases Dr. Keyes thought sufficient to prove his point. In a week he will give another demonstration at the Harvey Medical college, where he is professor of suggestive therapeutics.

As he has worked upon this line only a short time, it is impossible to tell what can be accomplished. For example, he has not yet determined the extent to which the hypnotized subject would yield to influences aside from the machine. So far no attempt has been made to influence the mind of a patient except through the phonograph, when he is acting under that guidance. Some of the next experiments will be to pass the subject from the influence of

the machine to the influence of man, and then back to the machine again.

"The advantages of this method are many and I am sure that its effect will be far-reaching," said Dr. Keyes. "In the first place, it is a much easier way of producing the hypnotic state. The ordinary hypnotist becomes almost exhausted by sustained effort when he has difficult cases. The phonograph never tires out. Then it talks more monotonously, and tires out the sense of hearing sooner. If any sense is completely tired, slumber may be produced. Half an hour's steady talking to a subject is enough to tire almost any man. The phonograph can keep it up for hours. One hour is sufficient for the most combative patient."

"In connection with surgery, it will be almost invaluable. There are many cases where the action of anaesthetics upon the heart or kidneys makes their use impossible. Phonographic suggestion will produce indifference to the pain without causing any excitement or unpleasant or dangerous effects at any time. I have performed two pain-



ful, though not serious, operations within the past three days with its aid, both with perfect success.

"With the dentist, it may take the place of gas. It will produce relief in all cases of local pain, even of cancer. It will relieve consumption. It will cure headache. In fact, nearly every ailment which has been done by direct suggestion, may now be done by the machine."

"There is no question in my mind that it will take the place of Christian science and supplant many drugs. To accomplish all these results, it is of course necessary to have cylinders prepared to suit the individual cases. Take the case of a woman suffering with nervous trouble. Instead of writing out a prescription, the physician would charge a phonograph cylinder for her. In her own house she could take treatment by suggestion whenever there was necessity for it."

"In cases of insomnia there is no question of its value. Hypnotism is already recognized as the most effective cure for this. Now the person afflicted in this way may have a phonograph always ready with the proper cylinder. A natural sleep will be produced, from which he will awake when rested."

Dr. Keyes for nearly three years has been professor of suggestive therapeutics at the Harvey Medical College and is still young. He is a graduate of the Albany Medical School, and always has made a specialty of hypnotism and its application to surgery.

The idea came to him like a flash about a week ago. There was nothing in particular about it, except his ordinary work in the line of hypnotism. It simply occurred to him, "If I put it into execution, and now he feels content that his discovery will in time take rank with that of chloroform and other agencies which have revolutionized the science of medicine and surgery."

Mrs. Charles H. Kerr, of Glen Ellyn, Ill., has put in practice a new scheme of hypnotic suggestion through which children are cured of bad habits by merely talking to them in their sleep. Mrs. Kerr has cured her same daughter of sucking her thumbs and other children of nailbiting, stammering, and such unpleasant habits as some children seem heir to.

As she herself observes, no medicine is needed, no punishment, nor the reward-of-merit system. That the cure is swift and lasting Mrs. Kerr claims, and this is how she works it, proceeding upon the premises that natural and hypnotic sleep are so allied that the patient may be similarly approached in either.

"First," she says, "I talk to my little girl when she is awake, just to prepare her mind for the experiment and to arouse her to the fact that there is a subject I want to speak to her about. I tell her that I do not wish her to suck her thumbs, and that 'Now, to-night, darling, when you are asleep, mamma is coming to you to talk about it. You are not going to wake up, but you are going to listen, and then you will not want to suck your thumb any more.' That night just before I go to bed I go to hers, when she is sleeping, and say: 'Now, dear, you do not like to suck your thumb. It is a nice thing to do, and you are never going to like it any more. When you grow up you want your thumbs to be two strong little helpers, and you must not hurt them now. So you are going to sleep and wake up in the morning, and not want to suck the thumb any more, not at all.' In that way I give the suggestion to her tender mind."

"How does it work?" "Admirably. After three trials the little one was cured. She has never cared to suck her thumbs since." "How do you treat nail biting?" "In just the same way. I go to the

child in her sleep and tell her that biting the nails is not a pleasant habit; that it is dirty, and when she awakes she will not want to do it. I believe that this will cure when bitter unguents, 'cots' and punctures have utterly failed, and it certainly is more pleasant both for parent and child."

"And doesn't the patient wake up?" "No, our little girl would move restlessly at first, but children sleep soundly, and are soothed by the voice of the mother, which they so well know. That is why it seems to me highly desirable that mothers should treat their own children. It is all suggestion, and the idea is not mine. I got it from Sidney Flower, and have merely adopted it. When you think of it we all suggest courses of conduct to people—especially to children—every day. You remember the story of the mother, who, upon leaving her children to take care of themselves for a while, said: 'Now, don't play with the fire nor put beans on your noses,' and found upon her return that they had all played with the fire and each child had a bean up its nose. Well, that was a case of suggestion."

Mrs. Kerr is a little lady, with candid brown eyes, regular features, and hands that are like satin to touch. Anyone would agree that she seems highly magnetic, but she is a modest little person, who is no professional hypnotist, but an earnest mother who is anxious



to bring up her darling in the way she should. The child is a particularly lovely one of a little over three years old, with dancing red-gold curls, hazel eyes and ruddy dimpled cheeks. She seems as strong and sturdy as it is possible for a child of her age to be, but Mrs. Kerr knows how a short time since the small Katharine was seized with croup, and during the agonized interval after the doctor had been sent for and before he came, Mrs. Kerr tried the power of suggestion, saying:

"Darling, you can breathe through your nostrils as mamma does; now you must do it."

And the astonishing thing is that the child did, and when the doctor came he found little to do.

"Mr. Flower claims that there is no limit to the educating which can be done through suggestion given during sleep," says Mrs. Kerr, "so that a mother may have her child whatever she wills. That I haven't tried, except once suggesting to a girl friend, who would sing when she wakened, and very well. As soon as the clock struck and she awoke she got up, crossed to the piano and began to sing in better voice and more charmingly than she ever did before."

Mrs. Kerr is the wife of a publisher and a writer. Recently she penned these words:

"We must not say to a child, 'You are a naughty girl,' but suggest, 'You want to be a good girl,' and 'You are a good girl, and you want to please me because you love me. By suggesting to her 'not to stand on the corner and talk to the boys half an hour after school,' you make it easier for her to do it. Then for her to come home. Instead of saying: 'I'll have something pleasant to tell you,' or 'for you to do when you come home to-night.'"

Has she a habit of biting her nails, or of walking with her toes turned the wrong way? Does she desire to do anything? Talk to her when she is asleep. It can be done without waking her if properly done. Suggest to her that she does not want to do such a thing; that she knows it is wrong; that she wants to be good; and become a woman whom everybody will love, and after a few suggestions like that you will notice an improvement; a few more, and she will be cured.

We do not want our girls to be slangy, to chew gum, to use slovenly English, to walk ungainfully, to be headstrong, or unlikable, or deceitful, or nervous, or stupid, and they need be none of these if suggestions to the contrary be properly employed.

HYPNOTISM AND CRIME.

"I cannot imagine a more dangerous power than hypnotism in the hands of a wicked, unscrupulous person who has no ideas of its possibilities or limitations except as they may be subverted to wicked uses," says the New York World.

But the same thing may be said of dynamite, or gunpowder, or electricity. Persons who give public performances of their hypnotic powers are in the same category with Spiritualists who give public exhibitions of so-called materializations. They are charlatans. So with these people who advertise to teach hypnotism by mail. Such practices should be stopped by legislation."

The man who said this was Dr. W. G. Morse, a physician who has retired from practice and who was with Charcot in Paris ten years ago, with Charcot, not "the science of suggestion," was very much more discussed and very much less understood than it is at the present time. A reporter for the London World had been talking with the doctor about the experience of Mrs. Lizzie Loft, of Brooklyn, who claimed to have been hypnotized by a casual glance from a man in the street, and

separated from her nurse before she realized what was the matter with her. Dr. Morse carefully read the clipping handed to him. It set forth in detail the story when she noticed George, of New York, staring at her in a manner that was offensive. She resolved to look him straight in the eye and give him to understand that "mashing," if that was his game, was not in her line. One glance settled it.

Mrs. Loft declared to the police that she was so hypnotized by the man's gaze; that she unconsciously gave up her purse to a man she did not know, and that it did not occur to her that she had been robbed until Ross removed the "spell" and attempted to walk away. Then she screamed and Ross was arrested.

Located up in the Raymond Street Jail, Ross, who is a young man of prepossessing appearance and glib tongue, admitted that he had perpetrated tricks of hypnotism on several susceptible young women, but denied his guilt in this particular case. He declared that he never subverted his "gift" to criminal purposes, but used it only as a means of psychological experiment.

"Bosh," exclaimed Dr. Morse when he read it.

"Is it possible, in your opinion, for a man with hypnotic powers to attract the attention of a person on the street and place that person under hypnotic control willy-nilly?"

"Certainly not. The mind of a person who could be influenced in the manner described by Mrs. Loft is not worth serious consideration. There is no authenticated case of the kind in the history of hypnotism in this country. The French give two or three remarkable instances of 'instantaneous' hypnotism without the consent of the person hypnotized, but in dealing with them we are dealing with different people from Americans, or with children of foreigners who have been brought up here. The French are interested. They are peculiarly fitted by temperament for unusual manifestations in the science of hypnotism. No man who has any will power at all can be hypnotized against his will. Once he determines to surrender himself to hypnotic influence there is no telling where he will stop. Once he surrenders, the master-mind suggests he shall do."

"Suppose it is suggested that he shall commit murder?"

"It is impossible to suppose such a thing. But to answer your question, I will say that if a man has it in his nature to commit murder, hypnotism or no hypnotism, then he might carry out a suggestion that he should commit a murder. They had one such case in France, where they acquitted the murderer and gullotined the hypnotist. If it is not in his nature, then no hypnotist could compel him to do it. But such suggestions are whipping the devil a long way around the stump."

So much for a professional opinion on Mrs. Loft's remarkable experience. Expert police opinion on the subject is divided. Formerly Chief of Detectives Stephen O'Brien, who is now in charge of the Thirtieth Precinct, above the Harlem River, said that he had never heard of hypnotism as an instrument of crime. "The first thing a good policeman or a detective must do," said Captain O'Brien, "is to keep his wits about him. If he does that he has no more reason to fear hypnotic influence than he has to fear smallpox."

Detective Charles Hildeberg, who was one of Byrne's confidential men, did not take such an extreme view. "When I was sent to England with Phil Kelly to bring back the Bernard Brothers," he said, "Byrne told us before starting, 'Now, these fellows are very clever. They are one of those things a hypnotist, and that is one of them. I have got to say that if these fellows get away from you, don't come back here. I shan't want to see you again.'"

"I paid particular attention to what Byrne said because of a remarkable experience I had with a detective from Columbus, Ohio, a day or two before. He came on here to get a fellow who would not go without an exhibition at music hall at the time, and this detective would not be satisfied without an experiment. After the performance I went with him into the manager's office and the Ohio man sat down for three minutes and that in less than three minutes he had that fellow completely at his mercy. He handed me his watch, his badge and almost everything else he had about him. What brought it on his senses he declared that he had not been hypnotized. Nothing but his empty pockets convinced him."

While we were waiting for our prisoners in London we were invited to dine at the National Liberal Club. In the smoking room, it happened, we went out of his way to make our acquaintance and spoke of renewing it on ship-board. We ran across him before the vessel was three hours out. Whenever that man could get a chance he tried to face me and look me squarely in the eye. I got to dislike the fellow, and told him that I was too busy engaged in taking care of my prisoners to do much talking. In brief, he asked me to keep away from me. At the usual entertainment in the cabin for the benefit of disabled seamen, I saw that fellow do mesmerism tricks that made me shudder. I never met a man who made me so uncomfortable while I was in his presence. He was a man. A detective inclined to talk and not on his guard against such fellows might easily come to disgrace."

A. L. Drummond said that while he was in the Government Secret Service in Washington the possibilities of hypnotism in crime were brought to his attention in a striking manner. A bill was introduced in the Senate some time in 1893 making hypnotism a crime. A man from California worked very hard in behalf of the bill, and admitted to him that he had been for criminal purposes on the Pacific Slope. "At that time," said Mr. Drummond, "I was skeptical on the subject of hypnotism. Called to Pittsburgh one hot July day, I mentioned the Senate bill to a lawyer whom I lunched with."

"So you don't believe in it?" he said. "Well, take a cigar and stroll down the street with me. When I ask a man for a light you say nothing and watch him."

"I had almost forgotten the matter when a friend left me and, approaching a man standing in the doorway of a public building, asked him for a light."

"Can you give me a light?" said the man, reaching for his pocket.

"It took less than a minute to get it, but my friend had apparently all the time he wanted. 'Cold day, isn't it?' he asked as he threw away the match. 'Deuced cold,' said he. 'I can't imagine what has got into the weather.' It was 80 degrees in the shade, but that fellow turned in the coat collar and acted as though it was winter. He was hypnotized all right. When friend released him the sweat was pouring from him because he had stamped about to keep himself warm. That experience taught me a lesson,

and I read up on hypnotism. I have no doubt that criminals who know how to use that power utilize it for criminal purposes. It's a subject for study and legislation."

A PILGRIM'S JOURNEYS

A Notable Book by a Notable Man.

"Three Journeys Around the World; or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, and Other Oriental Countries. By J. M. Peebles, A. M., M. D., Ph. D., Boston, Banner of Light Publishing Co., 1898. 454 pages, price \$1.50. This very portable volume is certainly one of the most remarkable books I have ever read, and if I might part with it for less than \$10, under conditions of running my chances of getting another copy, I would not do it. Dr. Peebles is truly a powerful man in the ranks of thinkers and observers. I will try and give a fair outline of what can be found in this book, by extracts and comments."

"I sailed from San Francisco for a third voyage around the world, December 5, 1890. Friends, relatives pleaded with me not to undertake such a perilous journey at my age. Age! I spurned the thought. The eternal soul knows nothing of age. The eternal soul knows nothing of the body. The eternal soul knows nothing of the house that man lives in. I am the man myself. I am a roiling, glowing in the joyous morning of abiding youth."

"Countries, like individuals, have their aural emanations—their idiosyncrasies." "The universe is God's habitation; this earth one of the smaller apartments! Entering it some seventy-six years ago, I found it already furnished. What a carpet—the emerald grass. What a ceiling—the freecosed sky. What tapestried pillars—the granite rocks. What a front—the flaming sun. What a rear door—the sunset, through which the day goes down into shadow-lands. What a chandelier—the sun and fiery stars. What fields for future explorations—the interstellar spaces of infinity."

"We may touch people mechanically; but if there's no soul fellowship, there will be an impregnable, impassable gulf between us. We cannot go to them. They cannot as they come to us. They have no vibrating chain of sympathy between us. They have no balm that heals, no soft, sunny aura that soothes. The nearest in body may be the farthest off in soul. One may live in a palace gilded with gold and ivory and mother of pearl, and yet be in a social and spiritual dungeon amid the flapping of leopards wings."

"Alone—alone with the truth, is a majority!" After describing home life in California and his start, Dr. Peebles writes very entertainingly of the Sandwich Islands, historically, socially, politically, philosophically, and every other way, which he does of every country he visited, making his book a veritable encyclopedia. "The Sandwich Islanders, though frequently seeing and conversing with departed spirit friends, speak of their manifestations with great reserve; because the missionaries have assured them that all such phenomena were 'the devices of the Devil.'"

"If the essential spirit, as the sages of the past and the seers of to-day teach, is substance—if the spiritual is the real, and if this objective life is but the shadow-world of efforts, then, that the parliaments of angels should conceive plans to be executed on earth is both possible and natural. All conscious intelligences, from archangel down to man, must necessarily sympathize."

The doctor writes very fully of the Pacific Islands and says: "The New Zealanders have no words for their ever practice circumspection. . . . The carvings of the Maoris agree wonderfully with those of the ancient inhabitants of Central America. . . . They had priests and 'sorcerers,' and held intercourse with their ancestral dead. They believed that individuals occupied different apartments in Hinga, according as their earthly lives had been good or ill. Messages were frequently given to dying persons to bear away to deceased relatives in the shadow-land of death. He discusses different theories as to the origin of the people and their various characteristics, and describes a number of interesting scenes en route from New Zealand to Australia."

The chapters on Australia are especially well written and interesting, and speaking of the aborigines, he says: "They believe that the one line of spirits dwell in the air, another in the mountains, and others still wander about among the tall trees, and they appear to have their religious notions full of Spiritualism."

"He who removes a thorn, and plants a rose, who brushes away a falling tear, plucks a scale from a theologian's eye, or transforms a bit of chaos into kosmos, is a benefactor of his race."

"Why there are men mean enough on this Polynesian part of the globe to steal coconuts from a blind savage, or the sandals from the feet of Jesus."

"True prayer is not lip-pleading, but silent aspiration. It affects supplicants, and inclines angels to listen, but does not change the deific laws of the universe."

After detailing more scenes on the ocean Dr. Peebles in some fifty pages treats exhaustively of China in all its departments and features, physically and spiritually, politically and religiously, and then details his trip toward India, through Ceylon China, and gives many interesting accounts of all these peoples, their religious ceremonies, etc., all of which is largely uncluttered with the spiritual phenomena.

Over fifty pages treat very exhaustively of India, its history and mystery, Buddhists, Brahmins, Parsees, fakirs, sages and fanatics; in fact, Dr. Peebles has crowded whole books into these chapters on what he has actually seen in India.

Then over forty pages treat of the wonders of India as viewed by the learned Doctor, and fifty pages describe his tour of the Holy Land, seances at Jerusalem, etc., then come chapters on Turkey, Greece, Rome, and other parts of Europe, then before he concludes he gives sixty pages more on Ceylon, Egypt, India, etc., after which follows an account of his reception in London and New York, completing his 454 pages with four stanzas, of which I give the last:

"I think death's train sweeps through the solar system, And passes suns and moons that dwarf our own, And close beside us we shall find our dearest, The spirit friends on earth we had the nearest, And in the shining distance Love's white throne."

I know I have given but an imperfect outline of a very good and grand treatise contained in Dr. Peebles' Three Journeys Around the World, but I have several very good excuses for it; first, it is a big book and I could not possibly

Commence Forming a Library.

By subscribing for The Progressive Thinker one year, and sending in connection therewith six two-cent stamps to pay postage, you will get that remarkable book, Ghost Land. It contains nearly 400 pages. It is neatly printed and elegantly and substantially bound. Commence now to form a Library on Spiritual and Occult subjects, and you will never regret the movement. This offer will only continue during March, April and May.

GHOST LAND.

Ghost Land is a remarkable book of nearly 400 pages. It is nicely printed and elegantly bound, and is an ornament to any Library.

Anyone who sends to this office during March, April or May, One Dollar and Twelve Cents, will get The Progressive Thinker one year and this remarkable book, Ghost Land. The twelve cents pays the postage on the book.

Delighted With Ghost Land.

To the Editor:—We received Ghost Land, and to say we were pleased with it, would be putting it mildly. It is good from beginning to end. The Spiritualist who does not take The Progressive Thinker is missing a grand treat. We could not get along without it. We live where there is no Spiritualist Society, and the paper is a great comfort to us.

Frenchburg, Ky.

A Conclusion That Can Not Be Controverted.

The one who reads The Progressive Thinker or some other first-class Spiritualist paper, is far ahead of the one who knows nothing of the status of the great Spiritual movement. He is brighter spiritually and mentally. The one who is not well posted in spiritual or occult subjects presents a sorry spectacle in this enlightened age. Read! Read! Subscribe for The Progressive Thinker for one year, and by sending 12 cents additional to pay postage, Ghost Land, a book dealing in occult subjects, will be sent you. This offer will continue only during March, April and May, 1898.

WHAT WILL BE THE NEXT SURPRISE?

To the Editor:—Through your valuable paper, you continue to do commendable work for the glorious cause, and your method of reaching the public who are still ignorant of the truths of Spiritualism, by circulating at prices attainable by all, such books as Vols. I and II. Encyclopedia of Death, and Life in the Spirit-World, and particularly Ghost Land, which is having such an extended circulation. My sincere wish is that thousands who have not read it will subscribe for your valuable paper and get a copy of Ghost Land and read it. It presents in such an admirable manner so many phases of life in spirit realms and experience after the inevitable transition. Mrs. Emma Hardinge Britten has the ability to present the facts and philosophy of Spiritualism in such a plain and forcible manner and still comprehensive.

Now, I wonder what will be the next surprise that awaits the readers of The Progressive Thinker? Yours Fraternally,

Yonkers, N. Y.

TITUS MERRITT.

A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reflects this offer, his neighbor will soon advance ahead of him, and he will seek over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

Celebration at Cleveland, O.

The three Spiritualistic societies of Cleveland, O., have unanimously voted to hold a union meeting on Sunday, March 27, in Army and Navy Hall, in honor of the Fiftieth Anniversary of the advent of Modern Spiritualism. An all-day meeting is being arranged, for a morning, afternoon and evening service, with basket picnic dinner and supper. In banquet-room adjoining hall. Everybody is invited to the literary and social feast. A hearty welcome and a good time is assured all who come.

The following speakers and mediums have been engaged, and others are expected: Hudson and Emma R. Tuttle, Winsted, Conn.; Anne L. Robinson, of Port Huron, Mich.; besides local speakers and mediums. Pae's orchestra will furnish the instrumental music, and the Russell family, the vocal. The anniversary ball is in charge of the Young Folks Spiritual Institute, and is scheduled for Monday evening, the 28th. Come one and all and help make it a memorable day.

THOMAS LEES, Chairman of Committee.

PRICE OF THE "SEQUEL."

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

BEAR IN MIND.

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael T. Raday. Price 25 cents. For sale at this office.

GENERAL SURVEY.

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Mrs. J. S. writes: "Carrie Fuller Weatherford gave one of her eloquent and scientific discourses at Hopkins hall, on Sixty-third street, last Sunday evening, and followed the lecture by tests, which were all recognized. Mrs. Weatherford is unique in her field as a test medium. She gives life readings, with dates, dates of death, accidents, changes, and sickness, and messages from spirit friends, with names and descriptions. Skeptics can't say she is posted. Mrs. M. Russell very kindly gave an instructive and entertaining talk in the afternoon, and many excellent tests both in the afternoon and evening."

Charles H. Houser writes that they had a fine Spiritualist meeting March 23, at Jonesboro, Ind. The speaker was Dr. Andrews, of Michigan, who gave an excellent discourse on "What is Life Beyond." The hall was crowded.

W. W. Lyman, of Springfield, Mass., writes: "Mrs. C. Fannie Allen, of Boston, was the speaker for the First Spiritualist Society February 27 and March 13. Mrs. Allen also gave psychometric readings. Mrs. May S. Pepper, of Providence, the wonderful test medium, occupied the platform March 6. The society will celebrate the anniversary on March 24."

Universal Spiritual Society, Hopkins Hall, No. 528 West Sixty-third street, Englewood, (over postoffice), Carrie Fuller Weatherford lectures and gives tests and psychometric readings at the usual hours, 3 and 7:30 p. m.

L. S. R. Liddick writes from Sturges, Pa.: "Please add my name as fully endorsing Allie Lindsay Lynch. Anti-Christian is the stand I take fearlessly, no aping after church rituals for me. The Progressive Thinker is as good a Bible as I want. The extract from Rev. Dr. J. E. Roberts' lecture is worth a year's subscription. I also endorse Will C. Hodge. I know from my own experience that there are too many frauds tolerated at the Spiritualist camps."

L. A. Labadie writes that Potokley, Mich., would be a good place for a good medium, one that doesn't want the whole earth, and would not get in all the trouble for the sake of the money there is in it.

The Independent Club, of Newburyport, Mass., will celebrate its twentieth anniversary on Tuesday evening, April 19. Dr. C. W. Hadden will lecture; Mrs. Jennie I. Follansbee will give tests; Jeanette Noyes recites, and Master Fred Walter Knapp and others will furnish music. The First Spiritualist Society of Newburyport and the Haven-Hill Spiritual Union have been invited to take part.

Mrs. I. C. McLain writes: "I have received the beautiful book, Ghost Land, which you have so kindly presented to me, also the first copy of The Progressive Thinker, and must say I am greatly pleased with the book and equally pleased with the paper. I shall endeavor to send others after them who are searching for knowledge and truth as I am."

Van Horn writes from Hamilton, O.: "Allow me to say through The Progressive Thinker that we are having good results from the ministrations of Mrs. St. Onge Briggs, and Spiritualism is being talked of as never before in the history of the city. Much of it comes from the character of the discourses, being of such an intellectual and spiritually uplifting, and from the correctness of her psychometric readings, tests and messages from our loved ones from the beyond bringing to us such tangible proofs of the continuity of life. Pointing to one in the room and saying, 'If you are working among machinery, and I want you to tell a certain person to be more careful around the belts and shaftings, or an accident will befall him.' The warning was given, but it was passed off in a joke, with the remark, 'You are getting crazy over what that woman tells you.' Two days after the person came near losing his hand by one of the belts, and then the thought of the warning set him. Such a test is leading the skeptics to think there is a higher power than mortals to work, and that the days of prophecy is not passed, but that we are living in an age when the future is being revealed to us, as much as it was in the old dispensations."

A. L. Astor, M. D., writes of his work and the cause in Phoenix, Ariz., and San Bernardino, Cal., in spirit of great encouragement. At the former place, and in a state whose laws are almost prohibitory to mediums, he organized a good, strong society, and had the pleasure of giving the community a taste of the platform test business and something for their crude ideas to work on regarding Spiritualism. He speaks equally enthusiastically of his work in San Bernardino, and then the highest praise of the Spiritualist society there. He is open to engagements after May next.

J. Osborne Lunt writes from New York City: "Last Sunday evening I attended Mrs. H. T. Brigham's lecture in the new hall on Lexington avenue, above 59th street. Her subject was 'The Valley and the Shadow of Death.' It was a masterly inspirational effort, given before a fine gathering, but I wish it could have been given before an audience that would have filled Madison Square Garden, and that some of our orthodox brethren of the Fifth avenue churches could have heard it. Miss B. V. Cushman directed the meeting, and Mrs. J. H. Tuttle sang two solos, with piano and violin accompaniment. Mrs. Tuttle was formerly a member of the choir of one of the aristocratic churches of Brooklyn Heights, but she is now a regular singer at Mrs. Brigham's meetings, and it is indeed a treat to hear her solos each Sunday."

A subscriber writes, concerning the Hughes case in Michigan: "This trial was one only in name and expense. It was proved conclusively to all only an orthodox court, that Hughes was positively innocent of even having touched said Gordon."

E. W. Sprague and wife are serving the Spiritualists in Philadelphia, Pa., for the month of March, and some dates for the camp-meeting season will open for engagements. Their camp-

meeting engagements are as follows: meeting Dell, O., July 29 to Aug. 5; Grand Lodge, Aug. 6 to 11; Haslett Park, Mich., Aug. 27 and 28; Mr. Sprague is a trance and inspirational speaker, both he and Mrs. Sprague are platform test mediums. They have just completed a very successful three months' campaign as missionaries in New York state, where they visited twenty-five towns and cities, held meetings with eleven old societies, organized and chartered ten new ones, worked up a grand and successful mass-meeting at Watertown, N. Y., delivered seventy-eight lectures, following nearly every one with tests, and all in thirteen weeks. Address for March and April, 401 North Marshall street, Philadelphia, Pa.; home address, 416 Newland avenue, Jamestown, N. Y.

Geo. A. Gillette, secretary, writes from Omaha, Neb.: "Our society is gaining rapidly. We have the very best of talent with us, and the outlook seems bright."

R. M. Pritchett writes of a seance himself and Mr. Winans, of Dana, Ill., held with May Bangs, of this city. Bangs wrote a letter to deceased friends, folded them in other writing paper and enclosed all inside of an envelope, which was placed between slates placed on a table, in a light room. Miss Bangs not only read the letters, but in about twenty minutes, the envelope was opened and answers were found written in ink on the paper that was folded with the letters.

A Detroit writer: "A very delightful affair occurred in this city on Wednesday evening, March 9, in the shape of a surprise tendered Mr. and Mrs. E. E. Carpenter, at their home, 58 East Columbia street. About 40 of their friends gathered and made the hours merry, and while the couple with a handsome onyx clock. The presentation speech was made by Edward S. Greece, a lawyer well known here. Mr. and Mrs. Carpenter responded with both wit and grace. Later Mr. Greece favored the company with a couple of well-rendered recitations, and music and general social pleasures followed. Among the guests of honor was the well-known materializing medium, 'Farmer Riley,' of Marcellus, Mich. Mr. Riley has been spending about ten days in our city, and has been giving nightly seances at the Carpenter residence. He left Saturday for Port Huron, but is expected in Detroit again soon. Mr. and Mrs. Carpenter will leave about the first of April for Pittsburg, Indianapolis, and Rochester, N. Y., after which they are billed to appear at the Spiritualist camps. Mrs. Carpenter is well known as an inspirational speaker, and Mr. Carpenter is billed at different camps as test medium, during the coming season."

Lee Woods writes from German, O.: "I began investigation about one year ago, and since that time have developed two mediums in my own family, and I have been convinced of the truth of Spiritualism through wish to extend the thanks of our little Dale members to all who responded to our call, and I hope to hear of the work of our members at other places, and many other young people. Let us wake up and enter into the work with an enthusiasm that will cause our department of the church to be one of the leading features of our city celebration."

Carrie Fuller Weatherford can be addressed at 83-85 Third street, Parker Hotel, Chicago, Ill., for evening engagements. Will answer calls to attend funerals within a radius of one hundred miles.

The Fifteenth Anniversary of Modern Spiritualism will be celebrated in the large auditorium at Handel Hall, 40 Randolph street, under the auspices of the Progressive Spiritual Church, G. V. Cordingley, pastor. Sunday evening, March 27, the lecture will be given by Alma Gaul, who gave automatic messages. She is a sweet girl of fifteen summers, modest and unassuming, a lady in every respect, and we predict for her a bright future. The meeting was a grand success, far beyond our expectations, it being the first spiritual lecture ever given here, but we think it won't be the last."

H. M. writes from Rathdrum, Idaho: "I send this day P. O. order for \$1.12 for a renewal of my subscription to your valuable and interesting paper, and Ghost Land. The Progressive Thinker is a most welcome visitor every week. Through it I have learned the philosophy of Spiritualism."

Professor Geo. W. Walron, of Denver, Colo., continues to attract large audiences at Gay's Academy every Sunday evening; also at the occult school, on Curtis street, every Tuesday and Friday evening. His scientific lectures and clear cut tests are just what the people need. Many are converted to the truths of Spiritualism at every Sunday gathering.

A German Central Spiritual Union has just been started in Chicago, in order to give German-speaking Spiritualists of the city and its surroundings a chance to meet at a central place that can be equally well reached from all sides. Meetings are held every Sunday at 8 p. m., in 151 Randolph street, west of Hooley's theatre, the first meeting to take place Sunday, March 27. The golden jubilee of Modern Spiritualism will be celebrated Sunday, April 3.

C. A. Guthrie writes of seances under test conditions, with Mrs. Hattie Tiffany, of Minnesota. The manifestations were strong and satisfactory, consisting of materializations, trumpet speaking, etc.

Geo. S. Lamborn writes from Liberty Square, Pa.: "We would rather think of disposing of all of the eight or nine newspapers we take, than to drop The Progressive Thinker. It is doing a grand work. Thirty years ago or more we held spiritual meetings in this vicinity and received some grand communications by slate-writing, table-tipping, and otherwise, which were grandly opened and led us into a train of thoughts that soon banished creeds, dogmas and doctrines of old, and threw such a blaze of light upon the Bible as to show up its misleads, inconsistencies, and fallacies to our utter surprise and amazement."

Secretary Woodbury writes from Washington, D. C.: "Sunday, March

18, was a red letter day with the First Association of this city; well attended lecture session opened the day's exercises. The evening service was attended by an audience that packed the hall to the doors. The following Robert C. Ingersoll, Edward Everett Hale, Judge Maguire and Rev. Stafford all advertised to speak at the same hour, together with a monster concert at Grand Opera House in aid of Maine Monument Fund. The financial returns of the day, a special offering, were \$38."

Fannie D. Moore writes from West Lafayette, Ind.: "The First Spiritualist society of Lafayette has closed a series of meetings, under the leadership of Mr. Hill, of Decatur, Ill., as speaker, and Miss Ethel Torry, of Indianapolis, for tests. Miss Ethel is a very promising young medium, and we hope for her a grand future."

Mrs. Maggie Waite writes: "Kindly state in your paper that I am prepared to make engagements for season of 1926-27 on the platform test medium. I can be addressed at 1211 Ruhl Road, Detroit, Mich."

Dr. Pluquet, a well-known medium, is now in Chicago.

Fred P. Evans is now in New York City, and is located at 103 West 42d street, between Broadway and Sixth avenue.

Mrs. R. W. Barton, of Grand Rapids, Mich., is now working in Champaign, and Urbana, Ill. She is said to be a good test medium, having demonstrated that fact at the home of Mrs. M. A. O. Kincaid.

Moses Hull has been engaged to lecture in Buffalo, N. Y., for one year. His address there is No. 855 Normal Ave. Mrs. Partridge's Spiritual Circles continue to do great interest. Although the weather is favorable, last Friday night, a goodly number were in attendance. She announces that she can be found at her residence, 54 North 62d avenue, and not at 98 Ogden avenue, for a week or two, for readings; however, the circles will still be held at 98 Ogden avenue, 8th floor, flat N. Also on Tuesday evenings at her residence.

Frank T. Ripley is on his way East, and is engaged for halls, camp or grove meetings, to lecture in connection with the Alliance. Address all letters to him at 123 4th street, St. Paul, Minn.

Mrs. H. O. Westlake writes from Portland, Ore.: "Spiritualism here is well-spread. The First Spiritual Society has, under new management, started a new lease of life. Many new workers and members are joining their forces. Mrs. Barker gave the first address of the new administration, the first Sunday in January, and the following seven Sundays my guides lectured and gave spirit messages to large, intelligent audiences. Mrs. Foye is now with the society, ministering to their needs, for two months. Anniversary Day will be celebrated in grand style. Will be glad to enter into correspondence with societies or camp associations, as lecturer or test medium, also as a soloist. Can give proof of references."

Hattie A. Chittenden writes from Buffalo, N. Y.: "The Buffalo Spiritual Society is doing good service to our noble cause in bringing forward home talent in the person of E. W. Litch, who is developing into a trance speaker of great promise. He speaks very intelligently and forcibly upon a great variety of subjects presented to the audience. Personally he is a gentleman of very kindly manner, and is making a good impression generally."

Geo. F. Perkins writes that at the anniversary services, the Church of the Soul will be represented at Beacon Light Spiritual church, 617 N. Clark street, Sunday afternoon at 2:30, by the entire Sunday-school. Mrs. Ashton, Mrs. Potts and others, both young and old, will assist in the programme. Mr. and Mrs. Geo. B. Warner will speak in the afternoon. In the evening, at 7:30, Mr. Williams, Mr. Rice, Mrs. Atkinson and others will assist. No admission will be charged. Free seats and free contributions will be the rule. Come early to choose your seats."

F. E. Irvine, secretary writes: "The St. Paul Spiritual Alliance will celebrate the Fifteenth Anniversary of Modern Spiritualism at Old Fellows Hall, corner Wabasha and Fifth streets, Sunday, March 27, with an all-day session."

Another Anti-Spiritualist show struck our town last evening, billed under the sheltering wing of the state association. The reverends of the place and bald-headed deacons were a conspicuous element on the front seats of the opera house. One Ajax Joboe, of doubtful nationality, performed various tricks, said to be of the order of magicians, and the orthodox robins stretched their necks and chirped for more. Ajax Joboe managed during the performance to work in a speech in which particular stress was given the importance of his work undeceiving the poor deluded Spiritualists, and also informed his audience that he was intimately acquainted with all present mediums. He offered to deposit \$25 here which he would forfeit to any medium who might procure whose phenomena he could not duplicate under the same conditions, and explain as a trick.

We would be pleased to hear from some physical medium who would come here and meet the gentleman, and we will give such a person a guarantee of fifty dollars, and give the best conditions possible. We would prefer A. A. Jackson, Mich., and here's hoping that he will meet with a warm reception from Spiritualists there.

PRICE OF THE "SEQUEL." The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per copy.

"Encyclopedia of Biblical Spiritualism: or a Concurrence of the Principal Passages of the Old and New Testament Scriptures" which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible. By Moses Hull. The well-known talented and scholarly author has embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Physicians, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa O. Conger. Excellent for every family. Cloth, \$1.50.

From Light, London, Eng.

MRS. BESANT'S VIEWS OF SPIRITUALISM AND THEOSOPHY.

You agree with Theosophists that the soul evolves; you agree with us that knowledge increases as the soul grows older; if I may use the phrase; you agree that on the other side of death the soul grows, continues, and gains in knowledge; so that what divides us in opinion—taking the two 'orthodoxies' for the moment—is not the question of the development and growth of the soul, but only the comparatively subsidiary question, does the evolution go on by repeated experiences of earth life or does it go on in spheres outside the world through which the soul passes, as it increases in knowledge and develops its powers? Now if that can be recognized a great step will have been taken to draw us together.

THE METHOD AND PLACE

of growth only will remain, and what I think we should recognize is that this difference of opinion is as much when compared with the orthodox Christian view that the soul is suddenly created with a character, comes into the world with that character fitted on it, goes through certain experiences here which determine its future, and then goes suddenly into perfect bliss or perfect misery without any possibility of getting out of the misery or improving its condition.

THAT IS THE CRUDE VIEW

which all of us should oppose. That is the idea we need to get rid of, for the powers of the soul are thus thwarted all the time, and the world is full of temptations, and robs him of his self-realization.

LET MAN REALIZE

that he lives in a world of law, that whatever he sows he will reap, whether in this world or in any other. Let him see that only as he works for good, will he attain good; only as he strives after perfection will he approach perfection; and the soul be taken as a whole in connection with the laws of the universe and with the orderly development we see around us on every side—if we unite on that fundamental principle of the Evolution of the Soul, we surely do not need to take clubs to each other as to whether that evolution goes on in one or many worlds.

THAT IS ONE POINT

I wish to put to you as a point on which we really agree fundamentally, although the agreement is masked by difference of expression, as well as by a real difference of the subsidiary question of method. The real agreement is hidden by differences in our language; and that point of unity draws us closer together than we can ever be drawn to by the soul which of a miraculous creation, or miraculous perfection, or almost destruction of the soul.

OF RE-INCARNATION.

I do not want to argue the question of re-incarnation. I hold it definitely and completely and I venture to say that the whole of my investigations have deepened my convictions of this fact; for, as you know, we hold that by training it is possible to develop the soul while living in the physical form, so that its memory—the memory of all its past life—of the soul is not a possible thing; and that point of unity draws us closer together than we can ever be drawn to by the soul which of a miraculous creation, or miraculous perfection, or almost destruction of the soul.

FUNDAMENTAL PRINCIPLE.

Let me pass from that point where I suggest a possible unification on a fundamental principle, with an agreement to differ upon the planes where the evolution goes on—let me pass from that, to say a word on the subject of growth for the soul to exercise its physical while still living in the body, but also to trace back the history of the past, century after century, millennium after millennium—thus tracing the lines through which the soul has passed, and removing the whole doctrine of re-incarnation from the region of an intellectual hypothesis to that of a definite certainty.

REALITY OF THE PHENOMENA.

Let me say that I acknowledge to the full the reality of the phenomena that may occur in the seance room; that I do not challenge for a moment. I know as others know, that they occur. I put aside, of course,

ALL CASES OF FRAUD;

for not any number of fraudulent cases can alter the fact of the reality of the remaining phenomena; that is a point on which I always speak definitely and clearly when speaking in public, for I consider it most necessary to insist that no number of fraudulent cases can shake the truth of the genuine phenomena, which every student knows to occur. It is therefore necessary to get rid of the idea among Spiritualists that we deny the reality of their phenomena.

"SPOOK AND SHELL THEORY."

What has been done in the past is that an exaggerated stress has been laid on the 'spook and shell theory.' You will find a writer here and there who says that nearly all the phenomena are the result of the action of 'spooks and shells,' but permit me to say that that is only the opinion of a very small minority of Theosophical students.

FROM ASTRAL CORPSES.

Mr. Judge makes the sweeping assertion that there is practically nothing except communications from astral corpses. That is not the view of the majority of Theosophists, and certainly so far as I know, of none whom I may call the instructed Theosophists, certainly of no one who has the smallest pretence to a knowledge of occultism, from Madame Blavatsky downwards.

ARE OF THAT NATURE.

It has always been asserted that while some of the communications are of that nature, you have large numbers of them which have come direct from people who have only lost their physical bodies.

KIND OF COMMUNICATION.

Now, that being cleared out of the way, let me come to the objection we meet against entering into this kind of communication. We object to it as now carried on, partly on the ground that it is adopted all the conditions, and that these communications should

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definite and clear, that the great majority of souls that communicate through what I call ordinary mediumistic channels are souls who have not reached a high degree of development; that is, they are what may be called the souls of the average humanity, and only such souls can communicate unless the conditions made are conditions of the most careful and scrupulous kind.

"SHADOW LAND."

I was reading the other day a very interesting book by Madame d'Esperance, "Shadow Land," and I noticed in that book a statement which every Theosophist who has studied the matter would endorse, but which certainly has not yet received the attention it deserves. It is this: That the manifestations that take place at a seance do not depend on the medium alone; that those manifestations are governed by the direct sitters, and proceed largely from those who sit and take part in the meeting; that it is not for the medium alone responsible; that where fraud occurs, it occurs as often by impulses that come from the sitters as it does from anything for which the medium is responsible; the fact being that the medium is sensitive to every strong current in the room and every thought-impulse which comes from the minds of the sitters.

DETERMINED ON FRAUD.

If you get people sitting with the medium who are determined on fraud, and seeking for fraud, unless you have a medium of most exceptional character—an occultist, rather than a mere channel controlled by external influences—that medium will commit fraud and will be blamed for it, whereas the blame is not on the unfortunate medium whose sensitiveness made him a victim to the influences of the sitters, but rather on the lack of precautions for guarding sensitiveness, without which no satisfactory manifestation can occur.

SURROUNDED WITH CONDITIONS.

If mediumship is to form a recognized channel of communication in future between this world and the world immediately on the other side of life, then it should be surrounded with conditions like those with which it was surrounded in the past, when occultism was better understood than it is now-a-days.

WHAT WERE THE VESTAL VIRGINS

but mediums of a very lofty type, only they were dealt with very differently from the mediums of to-day? They were taken as young children, when they were found to be possessed of the special faculties required; they were taken from every influence that could degrade or pollute them in any way. No one was allowed to come near them whose magistrates were impure, no eater of flesh or drinker of wine, no user of tobacco was allowed to come near these sensitive organizations, bringing the coarser elements of the astral.

THEY WERE GUARDED STRICTLY

and were surrounded by everything that could educate, train and develop them—music, painting, sculpture, everything that was most harmonious and beautiful was kept around them. They were not allowed to go into the rough and tumble world, to take their chance among the rougher organisms, to fight for a living and make their way with the ordinary struggle of every-day life. And if you are to have communications worth having, you must make again

THE ANCIENT CONDITIONS.

You must treat your sensitives as they ought to be treated; then only will you bring loftier intelligences into touch with the movement and make the channels through which true spiritual teachings can flow, and not mere astral gossip as it too often is in the seance rooms of the present time. Mediumship should further be guarded against all those dangers of the approach of

EVIL ASTRAL INFLUENCES

which form one of our strongest objections to what are called Spiritualistic methods. It is these methods against which so much has been said by Theosophists, writers, partly perhaps, because, studying the world as we do, the complicated nature of man, we realize so very strongly the conditions that are needed for the evolution of the higher type of sensitiveness, and the utter impossibility of having it amid the ordinary conditions of Western civilization, beating upon sensitive and insensitive alike.

LODGE OF ADEPTS.

Suppose then that such a plan were adopted, and I know many of the leading Spiritualists desire that some such policy were adopted in their ranks. If that were done I have not the slightest doubt that along such channels communication of the most instructive and useful character would be obtained, as I believe, from souls both in and out of the body, making no distinction between them. I believe that such mediums might make again that link which is well nigh broken, between the Lodge of Adepts who, as we think, gave this movement its primary impulse, and the Spiritualism of the future as it is beginning to be unfolded to-day.

OTHER POINT OF DANGER

which I am bound to mention in connection with this subject. We consider that it is injurious to the souls on the other side to draw them back into the earth atmosphere, as they are continually drawn back in the ordinary seance rooms. We consider that the souls passing out of the physical body are reaching a stage in the cycle of evolution in which they should progress to higher and higher spheres; that if we entangle them again with the past interests of earth, with the daily concerns of our physical existence, we are tending in the most liberal sense to materialize them, and to delay their higher progress, their greater possibility of growth.

NOT BY DRAWING THEM BACK

to utilize the body of a medium by automatic writing, by possession, or in any other way, but by training our own souls to come into direct communication with them without the intervention of the physical body.

We believe it to be better to

SPIRITUALIZE OUR OWN SOULS

rather than get them to again use physical means of communication, which they should have passed beyond in the course of their evolution, and we allege that it would be far better for each person to try and develop the powers of his own soul to pass into the invisible world at will, to talk with those who are there, to see them and hear them, because he is himself in the world of spirits, and not because those souls are uttering for the time the body of some other soul. There is the point upon which we are agreed. But surely it is not

so rigidly laid down, and as far as possible enforced by all who have the authority of knowledge and experience in either the Spiritualistic or the Theosophical body.

NOW, IT IS OUR OPINION,

definite and clear, that the great majority of souls that communicate through what I call ordinary mediumistic channels are souls who have not reached a high degree of development; that is, they are what may be called the souls of the average humanity, and only such souls can communicate unless the conditions made are conditions of the most careful and scrupulous kind.

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

John H. Norton: Q. Is there danger in thinking too much on one subject?

A. There most assuredly is. The healthfulness of the mind depends on diversity of thought as much as physical health depends on varying pursuits. To be absorbed in one idea is to become self-hypnotized, and readily runs into insanity. The insane are almost invariably victims of the morbid activity of one idea, while perfectly sane on every other. Genius is said to be devotion to one narrow department of thought, and hence certain biologists have asserted that genius and insanity are allied. There is a marked difference, that while in the latter the possessing idea controls the mind and makes it a slave; in the former the idea is subservient to the mind.

Whatever may be the superiority in the special field of the dominant idea, the character is narrowed in all others. Salvation depends on constant effort to keep in touch with all subjects, and thus have a broader field and wider vision. When it is found that the mind dwells constantly on one subject, and when drawn away quickly returns, it should be regarded as ominous, and every effort of the will put forth against it, and if unavoidable in any other way, change of avocation or of scenes should be at once made.

"Stella": Q. Is it possible for a person to cast a voodoo spell on another, or affect another by pronouncing a curse?

A. A noticeable coincidence of questions has been observed in this department from its beginning. Often several questions almost identical will come by the same mail, the writers of which are thousands of miles apart, or again questions that are linked together, as this and the foregoing. Innumerable facts evidence the power of the voodoo spell, when the victim has a knowledge that it is being excited against him. There is not as much proof that it has any influence without that knowledge. It is most powerful with the ignorant and superstitious, but founded as it is on a law of mental activity the intelligent and cultivated do not escape. The mind of the victim is concentrated on the menace of the "spell," absorbed by that one idea, and is hypnotized by it and if the influence is not broken by attraction of other ideas, that is the chain of thought turned, will yield. The sickness suggested will follow, or even death, from the breaking down of the vital forces.

The following instance from the Fargo (N. D.) Argus replies forcibly to the influence of "curses," and volumes of parallel cases might be gathered:

Two weeks ago Joseph Williams, fireman on the Northern Pacific coast passenger train, in a moment of insanity threw himself into the firebox of his locomotive and was instantly burned to death.

The frightful manner in which Williams ended his life brings to light the fact that he was the victim of a woman's curse. It is stated by railroad men that the fireman was running the switch engine in the Mandan yards at the time a young girl was run down and crippled for life. She subsequently came into prominence through the appeals of her friends for postage stamps, with which to secure artificial limbs. The mother of the girl, who appeared in the yard very shortly after the accident, ascribed the young fireman with all the language at her command, and finally wound up with:

"May the God above you, that loves my girl, end your days in the firebox of your own engine."

This was several years ago, but the words rang in the ears of the man who recently leaped into the furnace to his death. He could not forget the words; they were with him constantly. He seemed to hear them repeated every moment, and it was the mother's curse that finally drove him to take his life. It was an irresistible impulse that came over him on that fatal morning when he was on duty in the engineer's cab; the fire charmed him. There was in the blaze a sort of fascination that impelled him to make his death bed in the live coals.

A. N. D. C. Spiritualist: Q. To my great satisfaction I have read the Questions and Answers for the past two years, and now I wish to ask: What is your opinion of the 38th verse of the seventh chapter of St. John; and where in this wide world there is, according to this sign, a person who believes in Christ?

A. This text is interpreted spiritually by commentators, yet by what right, the literal meaning may be changed to suit their whim is not apparent. The text itself we do not care to introduce in this column, but those who will look it up, will agree that such a believer in Christ would reap a fortune in a dime museum as one of the rarest freaks since creation's morn.

S. E. B.: Q. Has been able to appear to friends at a distance and converse with them as a spirit. By doing so, one of these friends to whom she went with important messages has become stronger in his influence over her than her spirit guides. How shall this be thrown off?

A. This experience is similar to that of Mr. Stead, narrated in his magazine, *Borderland*. He continually received communications from the living at a distance by means of automatic writing, and was able to send messages in the same way. This correspondent's experience interestingly carries the process one step farther. That a spirit in the physical body can communicate with persons also in the body, without the use of physical means, is in strict accordance with the laws of spirit communion.

The strong influence complained of may readily be disposed of. Sensitive as this correspondent is, the force of will by which she made herself visible, indicates a force of character sufficient to overcome such adverse influences. And the process is precisely the same, that of self-assertion and determination to conquer.

M. R. A.: Q. At our circle there are violent manifestations. A spirit comes wildly protesting his wrongs. Is it safe to continue, or what shall we do?

A. Wisely hold your seances, with the one desire to help and receive help, and allow this spirit to make himself clearly understood, and treat him in every way as you would a mortal guest. If you do this, good instead of harm will be the result.

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THE ANGEL OF THE BATTLE-FIELD.

[An incident of the Civil War.]

In one of our last battles, amid the leaden storm, And where the strife raged fiercest, was seen a woman's form, That came and went with fleetness throughout our falling ranks, Where shot and shell were flying, from the centre to the flanks.

With a high and lofty bearing, with a firm and haughty tread, As if fearless of the danger as those already dead, She passed upon her mission, and the soldiers gave her way, Each questioning as they saw her, "What does Mary here to-day?"

She spoke no word to any, but the little cup she bore, And the canteen on her shoulder, with the tunic that she wore, Showed that she was on duty, and ready to perform A part in the dread drama; that awful battle-storm.

And she did it without flinching, she did it bravely well, For where'er a wounded soldier on the field of carnage fell,

There was she seen to linger, with a look of mild command, Giving water to him freely from the cup within her hand.

When his fearful thirst was slackened, she would leave him and pass on, To bless some other hero whose work was almost done.

For three days in succession, 'mid the fearful battle-storm, Bearing comfort to the dying, was seen this woman's form;

Yet those who saw and knew her read not the purpose high

That nerved her heart to duty, and made her dare to die; They had often seen her coming along the winding way To the valley where their camp-fires sent forth a steady ray.

Then fitting like a shadow in the misty morning gray.

And they judged her with a judgment we may not here gainsay,

As a being lost to pity, "a woman gone astray." Some said they'd seen her speaking to the Colonel in command,

And knew he gave her answer by the pressure of his hand.

And judged by these light tokens, they deemed that they might jest

Of one whose life's dark secret was hidden in her breast— Whom they only knew as Mary, or as the Colonel's guest; So they made of her the object of many a gibe and jest.

Though the majesty of womanhood shone on her regal brow,

And she looked like one to worship in the homes where princes bow;

Though her cheeks were like the roses when they first began to blow,

And her dark eyes blazed like diamonds, with a warm and steady glow,

Though her hair lay on her bosom with a rippling overflow,

While through its waving tresses shone a neck of purest snow—

Yet she, with peerless beauty, and the soul-light looking through,

Was deemed fit theme for jesting, for the men had judged her so,

And the world looked on approving, while her sisters "called her low."

Yet for three days in succession, amid a leaden storm, Where the battle raged the fiercest was seen this woman's form;

And many a lip she moistened, and many an eye-lid closed,

And all she left still living on softer beds reposed.

For some she made a pillow of the garments cast aside, And for others stanching the flowing of their life's mysterious tide.

Thus passed she on, dispensing to all who needed care, The blessings of a sister with a mild but queenly air,

Till the soldiers who had jested and jeered at her before, Learned to look to her for comfort, and curled the lip no more.

On the third day of the battle, when a gallant Colonel fell,

Killed, as 'twas reported, by the bursting of a shell, Close by his side, and fainting from a bleeding, ghastly wound,

With her hands in his clasped tightly, was this fearless woman found.

In grief the soldiers bore her to their camp-ground in the rear,

Spread a tarpaulin to give her shelter, and gently laid her there;

Then returned to do their duty in the fierce and deadly fray,

That lasted till the evening—till the evening dull and gray,

Then those who, living, sought her, found she'd flitted far away.

None knew where she had wandered, alone, as she had come;

Her noble mission ended, alone she fitted home; And though many a grateful soldier, who from the battle came,

Sought with willing feet to find her, breathing blessings on the name

Of the brave and dauntless Mary, who was deemed a thing of shame;

Yet none of them e'er found her, for she never came again

To their camp-fires in the evening, or to the battle-plain.

So they thought, and it was rumored through the ranks, that she was dead,

And each soldier, at the hearing, bowed in reverence his head,

And some prayed that as she flitted to the shadowy land above,

She might meet the gallant Colonel, who they knew had won her love;

But none spoke of her with jesting, or in lightness breathed her name,

For 'twas sacred in their memories, though she was a thing of shame—

One whom all the world had hunted and driven in scorn away

From every path of virtue where she sought to make her way—

Whom it frowned upon in coldness, as a "woman gone astray."

Seminary, Belvidere, N. J.

BELLE BUSH.

---|---|---

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Commencing with this issue of The Progressive Thinker, dated February 5, 1908, we offer new and more favorable terms to our readers.

Circumstances change, and with their change there is an entirely new Conditions, a new Cycle, and consequently a change of base.

A gentleman who goes down deep in his pocket in behalf of forthcoming yearly subscribers, makes this New Programme possible. It was not possible in the past; he is willing to donate Ten Thousand Dollars for the benefit of our subscribers.

During March, April and May this programme will be carried out unless Forty Thousand Ghost Lands shall have been exhausted sooner.

Ghost Land! Ghost Land!

This book contains nearly 400 pages. It is printed on the finest quality of book paper, and is neatly and substantially bound, and will prove an ornament to any library. We desire to increase the circulation of The Progressive Thinker that a large share of the profits will flow back each year to our subscribers in a premium book of special value and merit, thus bringing into requisition the Divine Plan. And by getting some one to unite with you when you send in your subscription and thus show an appreciation of our efforts.

IT STILL SURVIVES.

The Onslaughts of Scientists and Preachers.

The men who in this day, when Spiritualism has gained millions of adherents among the most enlightened people of all civilized and enlightened countries, will rise in their pulpits, or by pen or voice declare that Spiritualism is all fraud or hallucination, thereby merely demonstrate the small caliber of their mental capacity or their moral stamina.

Quite recently Prof. Powell, of Washington, essayed to demolish Spiritualism, with his ipse dixit that "science" declares Spiritualism is "all hallucination."

Prof. Hare was a scientist of splendid achievements and reputation. He set to work, not as a Spiritualist, but as a scientific, honest searcher for truth, with the result that he became convinced of the truth of spirit return. He did it by scientific methods, and, like the honest and honorable man that he was, he publicly acknowledged the truth.

But up rises the Rev. Prof. Powell, and with a lordly wave of his hand, declares it is "hallucination." "It is fraud—all fraud!" pipes in the Rev. Frank D. Talmage in his pulpit.

The renowned Prof. Crookes, of England, with scientific attainments greater than Prof. Powell, is capable of achieving, after thorough and long-continued experiments, became an acknowledged Spiritualist, convinced by scientific demonstration.

"Hallucination!" says the Rev. Washington "Prof." with a lordly wave of his mighty arm, "it is all fraud and trickery!" declares Talmage.

A long list of noted scientists and men of philosophic thought in all lands have arrived at the same conclusion as did Prof. Crookes and Prof. Hare, convinced by demonstrated facts under their own observation.

"Hallucination! Hallucination!" yells the mighty professor who settles the matter of what is true and what is not, with his more ipse dixit: "It is all fraud! all fraud!" cries Talmage.

Judge Edmunds, of New York; Gov. N. P. Talmage, of Wisconsin, and many other men of eminence as jurists, statesmen, philosophers and men of affairs requiring strong, keen mental faculties and acumen, became Spiritualists as a result of honest investigation, and proclaimed the fact to the world.

"Hallucination! Hallucination!" declares Prof. Powell, with a lordly wave of the arm and an air of ex cathedra infallibility. "It is fraud—all fraud!" pipes the Rev. Talmage, and all mediums are fraudulent tricksters," pipes

TERMS! TERMS!

Ghost Land will be sent to each forthcoming yearly subscriber to The Progressive Thinker on the payment of postage only—six two-cent stamps. That is, each forthcoming yearly subscriber, who sends One Dollar and twelve cents to this office, will receive the paper for one year and Ghost Land, a book that has sold as high as \$15. Assist us by getting someone to join with you.

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The Progressive Thinker one year and Ghost Land, One dollar each subscriber, and the paper and Ghost Land free to the one who gets up a club. The club must consist of ten subscribers, exclusive of the one who sends in the names. The names must be sent in at one time. Just think of this offer—a valuable book and The Progressive Thinker one year for One Dollar. Don't you really think we ought to have 1,000,000 subscribers on these terms, and thus make permanent our Divine Plan of giving a valuable book with each yearly subscription? On these terms you are getting the book as an absolute gift, not even paying postage.

Bear in mind, please, that the order for Ghost Land must in all cases, be accompanied by a year's subscription for The Progressive Thinker. You can not subscribe for the paper for a year, and then one day, one month, or six months afterwards order the book. The two orders must come together. There have been thousands of noble Spiritualists who neglected to send for the book when they sent in their yearly subscriptions but who have, since seeing their mistake, cheerfully renewed for another year, and thus obtained Ghost Land.

The Rev. Talmage—both of the Rev. Talmages, for that matter.

Whether "scientist" or "reverend," the whole gist of the argument or evidence they bring to kill Spiritualism, amounts to just this: It is hallucination; it is all fraud, etc., etc. They seem to be "inspired" with the idea that if they can only sufficiently ring changes on "hallucination" and "fraud," Spiritualism and mediumship must and will die the death that knows no resurrection.

The "Professor" will cut loose from genuine science, and the preacher will cut loose from the statements of his own "Word of God," in their mad, unreasoning determination to "down" Spiritualism.

This fact, however, remains: The genuine scientist never settles such matters with an ipse dixit—never attempts to do it. The genuine scientist is a patient, careful, honest investigator for fact, for truth.

With all deference due the Professor it is proper to say that "science" does not declare that Spiritualism is fraud and hallucination; that is only the shallow ipse dixit of small caliber "Profs." and preachers.

As to the Rev. Talmage, who seems to be the victim of a hereditary taint of orthodox sensationalism, and who seeks a cheap notoriety, at the expense of truth, if need be, he is physically able to make mean and lying accusations against Spiritualists and mediums, but not able to meet them in fair face-to-face discussion, to demonstrate the truth or falsity of his charges. It is a characteristic Talmagean and orthodox trait, and let him wear the honors and the glory—such as they are.

Spiritualism still survives, and Spiritualists may still pursue the even tenor of their way.

Meanwhile it was well that "Professors" and Reverends learn that great problems of life and being are not solved nor settled by a professor's mere ipse dixit, nor by an ecclesiastical fulmination, whether it be a pope's bull or a petty preacher's fusillade of pulpit blackguardism and spiteful vituperation.

X-RAY.

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SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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NO. 436

A CREED.

Or Declaration of Principles.

A notice published in the spiritual press, says that there is considerable discussion regarding the need of a declaration of principles for Spiritualists, and calls for all who have ideas on the subject to send them in that they may be presented and acted on at the Rochester Jubilee.

Years and years ago, when Christianity was young and in a plastic state, priests and bishops met in council, fully conscious that there was a long-felt want for a "declaration of principles," and they gave their "ideas." Out of the contention they formulated a creed, and the creed which represented the past grew into an inviolable force and held the minds of men for a thousand years in accursed bondage.

In gaining freedom humanity fought to the death, through several centuries, facing rack, gibbet, fagot, flames, dungeons, and the fierce hell of innumerable battle-fields, and is scarcely yet assured of victory.

Now, with this object lesson before us, we are called to re-enact the same role!

WHAT IS A "DECLARATION OF PRINCIPLES?"

A creed defining what Spiritualists believe.

Who are the people who are to meet at Rochester, that they have authority to present a "Declaration of Principles" to all Spiritualists?

If that assembly should put forth a declaration for those present, it would be within its jurisdiction, but when it arrogates to publish such declaration "for Spiritualists," that is, all Spiritualists, the Spiritualists of the world, it transcends its right, to the injury of those who may not assent, and devalues the public.

When Dr. Eugene Crowell published "The Two Worlds" in New York, he sent out a circular letter to those he thought interested, requesting their "ideas" from which he intended to formulate a declaration of principles which would be acceptable to all.

At the first question he asked on a "read," that question was "about God." Those still biased by old theological teachings were strenuous to have God defined, and as not one of them knew anything about him, there were many "ideas" as individuals, while those who were enlightened by scientific thinking confessed their ignorance and desired all mention of "our Father," or "Infinite Mind," omitted and someone knew something about him. The outlook for a "declaration," on which all could agree was so discouraging that Dr. Crowell abandoned the task as hopeless.

Will the mass-meeting at Rochester presume to declare the "form and nature of God" which Spiritualists are to believe under penalty of ostracism of the N. S. A.?

Will it pass a decree that re-incarnation is true, or false? That spirit is of evolution or eternally pre-existent? Will it define "Mahatmas," "astral shells," and the "mortal mind"? Will it brand the great movement with the name of religion or science? Will it recommend a central organization and the old machinery of societies and "pastors" to explain the creed that it has formulated?

Spiritualists agree on just three propositions and no more. To believe these is to be a Spiritualist:

1. Man is an immortal spirit;
2. Which passes out of the physical body at death, unchanged in its development and faculties;
3. And as a spirit, under favorable conditions, can communicate with those in mortal life.

If the Rochester meeting should make such a declaration there cannot be a dissenting voice, but if it affirms anything outside of this, as to God, the condition of spirits and their origin, of religion and the methods of extending the cause in the name of all Spiritualists, it will meet with antagonism at every step.

Not one in a hundred of the Spiritualists of this country will be in attendance; a few only of those who may be called representative, and ordinary courtesy to the vast unrepresented majority should require the assembly that it would be unjust to hold Spiritualists responsible for a creed which in the nature of things, the haste, inattention, etc., of such a gathering must be ill-digested and immature.

It will be claimed, "this declaration is not a creed!" What, then, is it for? When a person joins a society will he be asked to believe "Certainly not."

What, then, is it for? It binds no one. No one will be required to believe it. He will be just as good a Spiritualist, or perhaps better, if he does not!

What goes to the making of a Spiritualist? Freedom from the blight of past declarations of religionists; the ability to make and declare a creed for himself, and magnanimity to allow every other soul to do likewise.

HUDSON TUTTLE.

DEAD HOPES.

We stand on the grave
Of despair and love,
Cast ashes and straws
Of hope above.

We walk on dead leaves
Of joy and pain;
Leaves rustle overhead,
'Tis summer again.

So year after year
Of life passes away,
From springtime to summer,
From green to gray.

The fire of youth burns quickly,
And manhood's steady flame,
Burns slower and brighter,
Till, ashes again.

STELLA BEARDSLEE,
King Green, Neb.

HUMAN EVOLUTION.

It Has Been Hindered By Man-Made Forces.

In my last article, published in The Progressive Thinker in June, I aimed to set forth some of the every-day evidence tending to demonstrate that the universe was one vast elemental, electro-chemical laboratory, possessing all of the involved elements, principles and forces necessary to generate, separate and classify those involved principles into two opposite causators (so to speak): Life-Force, the positive and matter, the negative.

In this we will aim to demonstrate that the intellectual grandeur of the human family has been dwarfed and distorted from the true and natural line of evolution by man-made forces and influences.

Now, we may be starting into very deep water, and we may be starting in a very homely, common-place way, but if we can only get our ideas, and evidence, lined up, and clothed in language comprehensible to the common reader, then we will feel content and cheerfully accept the criticism of scholars, professors and writers who we hope may feel inspired to take this all-important subject up and do it ample justice.

We are not out for the purpose of antagonizing brother and sister whose heredity, education and environments have attuned their beliefs to differ from ours; but we are out in our usual mild way, hunting for the inevitable fact of humanity under our present systems, and should we, in grappling away down deep into the ancient sepulchre where lie the moldering infant remains of reason, justice and wisdom, chance to hook on to the assassin, then we claim the assassin should be held responsible for the conditions which hold the ghosts of those three factors in limbo; and not we of this late generation, who are weltering under the curse of their earth-bound antics.

Curse, exclaims our pious friends in holy horror. Well, just keep cool until you have heard both sides of this old story.

Thousands of our wives and daughters realize that butter is an involved possibility of the cow. They know, too, that butter can be tainted even before it becomes milk, by unsavory food or drink consumed by the cow; also that butter can be tainted and polluted while in the milk stage, by impure surroundings and improper temperature. And they well know that even after they have succeeded in procuring sweet, pure butter, this same sweet, pure butter may be rendered noxious by unsavory surroundings, and that one roll of rancid butter will in time spoil the whole batch. Thus they realize that butter may inherit impurities from either or both of its parents (food and drink) or it may pick up impurities of various kinds at any station along its line of evolution; that like causes will invariably produce like taints; and that if they handle their milk or cream in filthy, tainted vessels, the butter which they will invariably inherit the same impurities that preceded it.

In a like manner, by investigation and tests, the scientists of to-day realize that the thinking, reasoning entities called humanity, are the involved possibilities of our planet; and also that humanity's scale of intellectual grandeur depends altogether upon the natural superlative conditions accompanying each stage of their evolution. They realize, too, that mental force, on its line of evolution, be it ever so pure and refined in intellectual radiance, when it reaches the human plane, is then turned into cranialia distorted and polluted by the supernatural vagaries of primitive man, then mentality, like butter, will inherit from the cranialia all the imperfections of brain quality and cell structure, as well as vibratory rate peculiar to said prehistoric man, thereby transferring from generation to generation the supernatural vagaries of primitive man, on the same natural principle that the taints of butter is transferred by the vessels.

They realize that, before our planet produce a humanity of intellectual purity, to take its corresponding place above that which animates the lower forms of life, the human cranialia must be thoroughly cleansed and purified from the taints and stench of supernatural dogmas, and that nothing short of radical, intellectual baths will ever purify it from the long established taints of superstition.

Geologists and naturalists have demonstrated beyond even the shadow of a doubt, that the vegetable and animal life of to-day are of a vastly higher order than in the far past; that many varieties of poisonous vegetation, many species of venomous serpents and reptiles, and many families of the more crude and gross animals have long, since their parents revolved, quiet business—become extinct, and had their places filled with improved patterns of more modern invention, of higher, finer, more complex, brain, cell and nerve structure; capable of radiating life-force to a higher, milder, grander intellectual scale, ere it is turned over to animate the human family. This being true, we claim that the human family, were its intellectual forces and possibilities not distorted and handicapped by outside influences, should and would to-day hold its corresponding place in intellectual evolution. But has it done so? We admit that in arts and inventions there has been a wonderful revolution within the last half a century; but as a rule these might-be blessings to man have been gobbled up by monopolies and converted into automatic devices for impoverishing the many and enriching the few already wealthy; by monopolizing production, thereby depriving the masses of opportunities to gain a living by honest toil, then taxing, enforced idleness for the necessities of life, which our system denies them the privilege of helping to produce. So far as the truly good, benevolent and wise are

concerned, humanity has advanced but little in many of the past years, and in some respects we have sunk back to even below the cannibal, whose only incentive to slay his brother was to appease his body would furnish as food to meet his hunger.

But now, after untold thousands of years of awe, reverence and homage centered upon the reputed author and dictator of all the hideous tortures, butchery and rapine recorded in legends, traditions, Bibles and Korans, we send out murderous hordes in the name of government armies, to massacre each other without even the miserable excuse of hunger or want to palliate the hideous crime; and of the hundreds of thousands killed in battle, not one corpse is eaten or put to any useful purpose. The average cost to governments for slaughtering soldiers during the nineteenth century is placed at over two hundred and fifty thousand dollars per corpse. These soldiers have been selected from industry's most perfect type of manhood—the main support of mother, the young and decrepit. These enormous butcher-bills are converted into interest-bearing government bonds to perpetually grind, impoverish and enslave the dependent mourners of the lamented slain, and their posterity.

That history repeats itself—that humanity has advanced but little in many thousands of years—that it has spent the past ages in mimicking the dawn's tide, in ebb and flow of its civilization, that the knowledge and application of nature's modus operandi has ever caused the tide to rise, and that the combined powers of myth and coin have ever met and repulsed it with sword and blood, are all facts recorded in the written history of every nation.

NEW BOSTON, ILL.

Some Mistakes We Make.

I sometimes think that we all waste a great deal of energy in knocking down men of straw. We observe it in the conduct of our opponents, and doubtless they observe it in ours. It is not the straw man that we knock down, but the teachings of the Catholic Church. It is questionable if attacks made upon anything do not tend to strengthen it. It is certain that this will be the result if we first, however unintentionally, misrepresent our foe, and then assail our own misrepresentation. This, no doubt, our friends the Antis are discovering.

I have been led into these reflections by observing that many have most erroneous conceptions concerning certain doctrines of the above-named church. My early education enabled me to speak on these points "as one having authority."

One error which exists is that it is thought possible for a priest to pray an unbaptized child out of purgatory. No Catholic at all instructed in his own faith would admit this. Not all the priests on earth, with the Pope at their head, could accomplish such a feat. He who enters purgatory is believed by every Catholic to be on the sure road to heaven, and certain some time to arrive there. More expeditiously if prayed for, but with certainty in any case. As an unbaptized child can never, it is taught, enter heaven, he can never enter purgatory either, and therefore cannot be prayed out of it. For him, should he die before being in his own person guilty of a mortal sin, there is a special place provided, called limbo infantum, in which he is supposed to pass eternally in rest, peace, and some degree of happiness, but denied the joys usually termed the beatific vision. His condition is incapable of change, or at least he is confined within certain limitations; but he is not likely to suffer much from lack of companionship. Not being aware of the existence of the beatific vision its absence produces in him no sense of loss. At the very worst, his existence is perpetuated in such more agreeable circumstances, that those to which the Calvinist theologian would consign him.

Another point on which the general idea appears to be cloudy is that of papal infallibility. In 1870 the Pope was declared to be infallible ex cathedra. That is, when all previous conditions having been fulfilled, he officially pronounced his final judgment concerning a doctrinal question, he is believed to be so guided by the Holy Spirit as to be preserved from all possibility of error in faith. I have heard an anecdote of Pius IX. illustrating this. It happened shortly after this last article of faith had been defined. Talking in his fingers a pinch of snuff, to the use of which he was in common with many of his countrymen at the time, much addicted, he said: "If you wish to know whether or not there is any tobacco in this, you will find the judgment of a tobaccoist more infallible than mine." I never understood that the Pope's infallibility was supposed to extend to matters of church discipline, but that it was strictly limited to questions of doctrine. My regular theological studies had, however, closed before the general council at which this definition was made.

Another subject upon which there appears to be a general haziness is the immaculate conception. I hear it frequently said: "do not believe in the immaculate conception." I hear it with an exception the person speaking does believe in it. He means that he does not believe in the virgin maternity. Neither do I, but all the members of what are called orthodox churches profess by their membership to believe it. That has always been their faith. In 1854 the Catholic Church declared it, to the teaching of the church that Mary was conceived without inheriting any taint of Adam's sin. That is the doctrine of the immaculate conception. I believe that all the Marys that ever existed were conceived that way. I believe I was conceived that way myself, and that you, my readers, were also.

In conclusion, if we find it our duty to knock down the straw man of the Antis, let us be sure we hit the right error and hit it in the right place, and then go ahead! —E. J. BOWTELL, Binghamton, N. Y.

SPIRIT PRESENCE.

Why Do Some Persons Oppose It.

The wild tribes and educated races alike oppose the proposition of spirit presence. The American Indians burn or assassinate their mediums, according to plentiful examples occurring in our own days. Yet the fact that there are Indian mediums is evidence that there must be at least a fraction of these wild individuals that accept the theory and practice of spirit presence. Very lately an Oklahoma Indian woman was assassinated by two Indian men, because they considered her a witch.

Witch burning is not obsolete among the Indians. The victims are generally women and girls. Their fearful cries resound far and wide over the valleys or prairies at night, but there is none to save, white men being superstitious cowards and our government being dumb like Judds of old while thousands of her children and adults were being consumed alive in Moloch's fiery furnace. The ancient sacrifices to the sun gods paralyzed Asia and repeatedly depopulated America. That awful vice throws its lethargy down even onto the government of the United States.

The witch persecution that began under Emperor Valentinian in the fourth century carried the clergy and drove them on the Dark Ages, eventuating in the witch fires of modern Europe. In the insane cyclones of low-browed ignorance, millions perished, among them being myriads of the noblest and most fascinating human forms that nature ever decked with rounded beauty and psychology. The Roman clergy, enriched with the spoils of executed senators, matrons, merchants and patriots, drained the wealth and caused the downfall of Rome.

Old witch-burning Scotland and woman-hating Ireland have gone down forever as independent nations, like the witch-burning Indian tribes of America. France, long the death-trap of liberty-loving minds, has been twice captured, and Spain once during the present century. Germany, once so busy with destroying witches by fire, maintains itself by immense armies, like England and Russia; but the doom of their Waterloo will come. Ancient Mexico sacrificed whole tribes to their gods, in consequence of which it is the home of revolutions like the cyclones from the Andes.

Witch persecution has dwarfed the human race into fear and hatred. To-day, the human body generally rules the head. Passion, dictation and superstition cowardize fill the air and sunshine, a lack of conscientious inquiry. Arrogance and fear stand beside reason. No wonder that we fear a cemetery at night, like Bangor's dragon, and that we are still the hereditary dwarfs of superstition and poverty, not knowing our own fitting rights or caring for those of others. Desperate natural privations have also misled us for discerning the rights or beauties of spirit presence.

Yet there are always a few persons, the world over, who give heed to spirit presence. These individuals discover in nature a continuous succession of things of utmost fineness and skill. They are in touch with flowers, air, plants, birds, the pensive moonlight and the gentler presence of spirit forms. The Egyptian theory of the resurrection of the body psychologized Judea, also modern Europe and America, preventing the idea of invisible spirits. Theological religion has indeed been given way to the analytical. The theory and practice of the past are indelibly stamped on mankind to-day by the evil genius of heredity.

The low-browed hatred and suspicion of man turns the face quickly against every new thing from the realm of revelation. Religious prejudice is still a Hercules wrestling the armor of Vulcan. Added to these various millstones are some low spirits who use certain mortals to gratify their old appetites for strong drink, tobacco, lewdness, bawling and contention. Not much wonder that man dislikes to think for himself, but prefers the easy chair of custom and ready-made opinions, with plenty of hard manual labor and poor pay.

There is in the breast a nervous shrinking away from the newness and change which a future state, destitute of this physical form, brings before us. Hence ignorance continues to preach physical resurrection. This preaching also assures a salary. Yet the Bible says: "The dead are raised, and shall be judged according to their works." Only by continuous training from childhood up can mankind be truly reconciled to spirit-life. We behold the sunny highlands around Council Bluffs, with the river and lakes to the west—and we long to remain here perpetually. We resist the mighty works of nature, and the tremendous designs ahead.

In the flowers of summer and in the profuse melody of vegetable and animal life—in the mighty order and purity which mark the whole—we see the hidden architect that holds nations in the palm of his hand; and unrolls the seasons before us like a "killifish panorama." "Nature is fine in love," says Shakespeare, "and so is some precious instance of itself to the thing it loves." But Shakespeare did not say that this gift of love would in all instances be acceptable. Another said that though one were sent from the dead he would not be received by his own brothers.

J. M. HOLADAY.

A Route Easily Learned.
A Kansas minister recently preached a sermon on "How to Get to Hell." The efforts of preachers heretofore have been devoted to a solution of the problem of how to keep out of that place. Napoleon once said to "Italy, and I wish I had the keys to that hell, for I could put you in there." The reply was: "It would be better, sire, that I should have them, for then I could let you out!"—Kansas City Star.

IMPORTANT QUESTION.

Where Is Your Daughter?

A NOTABLE CASE WHERE THE ROMAN OCTOPUS IS CONCERNED

The second trial of Seline Clewett against the House of the Good Shepherd of St. Paul, Minn., was concluded last week, when the jury notified the court that it could not agree.

A notable fact in connection with the disagreement was that every Protestant on the jury believed Miss Clewett was entitled to damages while every Roman Catholic on the jury—barring one—were opposed to allowing her anything as compensation for her illegal detention, inhuman treatment and personal injury. On each poll of the jury, until the last one, it stood nine for assessing damages against the House of the Good Shepherd and three against such assessing.

This information we glean from the Breeze, the patriotic paper of St. Paul and White Bear Lake, whose editor, Mr. A. M. Lawton, has championed Miss Clewett's cause ever since she left the damnable institution that for years has robbed defenseless girls of their hire and converted them into abject slaves, and that, too, under the very eyes of Protestants who profess, with so much outward show, to be consistent and fervent followers of the meek and lowly Nazarene.

But the disagreement of the jury does not settle the controversy. The Breeze says that Miss Clewett will immediately take her case up again, and that it will be prosecuted until justice is done here.

That declaration has the right ring to it and we hope the friends who are able to send Miss Clewett whatever assistance they can, as it must be plain to every American citizen that she is fighting not only for her own rights, but for the rights of every girl illegally, unlawfully or feloniously incarcerated in the various Roman Catholic prisons scattered over this fair land. Let her be victorious and the death-knell of Roman Catholic convents, nunneries and houses of the Good Shepherd will have been sounded. Let her be defeated and your daughters may be spirited away and unlawfully, illegally and feloniously imprisoned in some one of Rome's jails at some day in the future.

It should not be understood that the inhuman, unchristian and dastardly treatment complained of by the girls who have escaped from the St. Paul house, and which they swore to in this trial, is the exception and not the rule. We want to state that they are all very much alike, and if possible, each one is just a little worse than the other. We have the record of the one in St. Louis, of the one in Kansas City, of the one in Chicago and of the one in St. Omaha, and they are all bad. The most brutal slave-driver of the South never abused his chattels as do the damnable pious nuns, the helpless girls and women who are inveigled into Roman Catholic institutions and made to work like beasts, live like brutes and dress in clothing often stolen from other inmates of the institution. We have listened to not one, but to many girls, as they have related the awful, the barbarous, the hellish practices in the so-called schools and reformatories of the Roman Catholic church, and, without a single exception, their stories have fairly reeked with charges of the most gross, base, vile, inhuman treatment of the unfortunate who have gone into, or have been placed there through the false representations of the black-hearted or ignorant procurers for those unholly institutions, above the doors of which might truthfully be printed, "Abandon hope all ye who enter here."

Therefore, knowing these un-Godly places to be exactly what we represent them, and knowing the thousands of hearts that are today wrung with anguish and despair because of their deplorable, friendless and helpless condition, and knowing the kind, loving, generous Christian character of the Protestant American women, we appeal, on behalf of these sufferers, these despairing souls, that each one of you pledge yourselves to do all in your power to drive from American soil the prison forms of Rome, in which American girls are compelled to slave without hope of reward, and for the purpose of keeping in idleness and luxury, lazy, lascivious priests, and the mistresses of the church—the nuns of Rome.

You can assist in this in two ways. First, by helping Seline Clewett win her battle; and, second, by placing in the hands of every other American Protestant wife and mother this issue of the American which contains the sworn testimony of girls who have gone through the terrible ordeal.

Will you take the pledge? Answer by your work.—The American.

OPPORTUNITY.

Master of human destinies am I;
Fame, love and fortune on my foot-
steps wait.
Cities and fields I walk, I penetrate
Deserts and seas remote, and passing
by
Hovel and mart and palace, soon or
late

I kneel unbidden once at every gate,
If sleeping, wake; if feasting, rise be-
fore
I step away. It is the hour of fate
And they who follow me reach every
state

Mortals desire, and conquer every foe
Save death; but those who doubt or
hesitate
Condemned to failure, penury and
vice
Seek me in vain and uselessly im-
plore,
I answer not and I return no more.

John J. Ingalls.

There is a remarkable difference be-
tween master and mind, that he that
doubts the existence of mind, by doubt-
ing proves it.—Colton.

HOPE AND PROGRESS.

The Light and Life of the Present and Future.

Bright and beautiful star of Hope! Sweet sister of love and peace! How dark and cheerless this world would be if it was not for hope that is born with us, and remains with us from the cradle to the grave. Our lives are what we make them. We all have an inward voice which tells us when we are in the right path. If we aim high, and listen to our noblest impulses we can never go astray, but can make our lives a success, and by striving to make others happy, bring happiness and peace to ourselves.

We cannot all have wealth or fame. Wealth is a blessing when honestly made, and rightly used. It gives us the advantages of a good education, opens the door to good society and refinement, enlarges our minds, helps us to carry out whatever noble impulses we may have for helping the improvement of mankind in general, and is a comfort and blessing in countless ways. On the contrary, limited means narrow our spheres of usefulness, and to many, makes life hardly worth living.

But wealth alone cannot bring happiness, neither does the lack of it hinder us from leading contented and peaceful lives. Each individual, no matter how humble his walk in life, has a work to do for his own advancement, and for the advancement of those around him, and by keeping his motives pure, and his heart higher to light, he cannot fail in making his own life happy, but will shed a radiance around him, which will help to ennoble and beautify the lives of others.

Difficulties and discouragements many times come into our lives, but if our motives are right, and we wish to succeed, we must not despair, but look for the bright lining that Hope gives to every cloud. The steeper the hill before us, the more energy we should put forth to climb it. Every path in life is strewn with thorns and roses. Let us bravely tread down the thorns, and pick a blossom whenever we can find one. In that way the flowers will soon blossom in our hearts, and the unsightly thorns will be lost to our view. Did you ever stop and think that many of the thorns in our lives are planted by our own hands? Other hands may help to plant them, but we have something to do with it. Sometimes it is a hasty word spoken in an unguarded moment.

Sometimes we take into our affections a person who proves unworthy of the trust we have reposed in them. But if we would listen to the influences that speak to our reason, we need seldom be deceived. There is always an undeniable something that warns us when we are in danger, but in our blindness we will not heed it, but when the thorns of misplaced confidence pierce our hearts, we can look back and see when we were warned, and wonder at our stupidity and folly. Let us press bravely on over trials and sorrows, ever keeping the smiling face of hope before us, for when we let hope die out of our hearts, we have nothing left to live for.

How grand the thought that there is no stop to our progression, if we only wish to keep advancing. Every pleasant word we speak, every kindly deed we do for others, every ennobling thought we have, every good impulse we give way to, are steps in our progression. Many times we have vain longings for the unattainable, for the knowledge that is beyond our reach, but if we live up to all the light that is handed down to us from higher realms, we will gain as fast as our finite nature will bear. What a cheering thought that when we drop this mortal form, the want of financial means will not stand in our way of receiving all the light and knowledge we can ask for. There are times when I feel impatient, and knowing the kind, loving, generous Christian character of the Protestant American women, we appeal, on behalf of these sufferers, these despairing souls, that each one of you pledge yourselves to do all in your power to drive from American soil the prison forms of Rome, in which American girls are compelled to slave without hope of reward, and for the purpose of keeping in idleness and luxury, lazy, lascivious priests, and the mistresses of the church—the nuns of Rome.

It seems strange to me that all people of ordinary intelligence do not believe in progression after so-called death. I was conversing with such an one not long ago. She said it was her belief that those who went to heaven would have the knowledge all at once. They would have nothing more to learn, and would have all eternity in which to enjoy their happiness. How tame and uninteresting such a heaven would be. How stupid this life would be if we spent only one year in learning nothing new. And then to think of spending all the ages of eternity, a period so vast that our finite minds cannot grasp it, in learning new things I don't want to say such heaven. I want a heaven where I can turn a corner and come face to face with a new surprise every day or hour. I want the pleasure of searching out the hidden mysteries of my existence. I want to soar away to other planets, and find out what the Creator has been doing in all the years I have been sleeping.

In this life we take root, in the next we blossom and bear fruit. We will have minds there the same as in this life, and so much knowledge coming all at once our minds could not expand to receive it. It will be unspeakable bliss to be reunited with the loved ones who have gone on before, but above and beyond that is the hope of eternal progression. Let us so improve our talents here, that when the Master calls us to give account of how we have spent our time, we may be able to render up our account with joy and not with grief and be in a condition to go up higher instead of being obliged to come back to pick up the tangled threads and weave them over again. No matter how small a space we may all have, whatever we do is worth doing well, and the most trifling duty well done, is only a cup of cold water to the thirsty, is a step in our progression.

MARY A. INGALLS.
Watertown, N. Y.

NATURAL THEOLOGY.

Unformed Entity and Uncreated Conscious Being.

First—Boundless space is an unformed entity; always was and ever will be eternal.

Second—According to a true principle of science, there is no vacuum in nature; therefore, boundless space must necessarily be filled with an uncreated, etherialized, sensitive, conscious essence, or intelligent, spiritual matter, embracing infinite wisdom, power, love, and other attributes, thus constituting the eternal, omnipresent, creative spirit of the deity.

It is difficult to understand the principle through which primitive, atomal matter possesses the faculties of sense, reason, knowledge, power, and other attributes, unless these faculties are considered to be the eternal, inherent attributes and properties of etherialized spiritual matter. All the attributes of the deity are self-existing principles, and eternal laws upon which He formed, sustains and governs the vast universe.

It is difficult for the finite mind to understand the nature of the eternal creator of all things. To clearly comprehend the attributes and infinitude of the great Architect of the vast universe, we must study his works: "That elder scripture, writ by the hand of God."

Behold! the beautiful flowers, they are Nature's floral language, expressive of the wisdom and love of the creative deity; also, we should endeavor to conceive of boundless space; then consider that the eternal spirit of the deity extends and operates throughout infinite space. "For the deity is a being, whose center is everywhere and whose circumference nowhere." Boundless space is the sensorium of the deity. He embraces the universe in His Almighty arms, and effulgent suns are as pebbles in His hands, and their revolving planets are grains of sand. All planetary systems are embodied thoughts of the eternal Creator, revolving through the infinite mind of the soul of the universe. With vivid lightning the deity writes His name upon the etherial sky, and proclaims it with the voice of thunder.

"God is love." He can not hate. Not an angry emotion ever ruffled the eternal serenity of His infinite spirit. We need not fear God; He loves us as His children; protects and guides us by day, and nightly. We safely repose on the bosom of the Divinity, our Father God.

"He warms in the sun, refreshes in the breeze,
Glows in the stars, blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

WM. F. EVERTS.
Prarthana, N. Y.

A Golden Vision.

Davis, at the time of which I write was an honest Palouse farmer, and like many others in the vicinity of Farmington, Wash., was somewhat discouraged with the outlook for the poor wheat grower.

He had made a failure in Oregon, and he had, after obtaining a good name in a new country, to reclaim a good name and pay his Oregon debts.

Elder C. J. Wright, deceased, well known during his life, as a Christian church preacher, was a personal friend of Davis. The Elder related to the writer the following remarkable circumstances, vouching for their truth:

"I was over to see Brother Davis one day about some church work, when he related to me a dream he recently had. He found himself in a strange country, yet he was certain he could locate the place, by certain peculiar landmarks, including a tamarac tree and a gulch, the bed rock of which was rich with gold, and in a certain part of the gulch stood a man, straddled out, and pointing down between his feet, said, 'Dig here, dig here,' and after he had become weary of digging, he found a quartz vein, crossing his gulch, containing nuggets of pure gold, and he picked them out with his fingers."

"As I saw Brother Davis was inclined to put some credence or faith in his dream, and knowing his poverty, I kindly rebuked him for his love of mammon, and dismissed the matter from my mind."

"Some time afterwards I saw Davis again, and he insisted that I go with him in quest of the gulch, and offered me a half-interest in what we found. I laughed at him, and insinuated that he was losing his mind, etc., but his belief amounted by this time to a certainty, so a few neighbors in whom he had confided, finally started with him on his crazy trip, for I so regarded it. They tramped for several days, and at last decided at breakfast one day to return next day, as their supplies were about out, leaving Davis, who had equipped himself, to stay with it. Towards evening the party was strung out along the base of a mountain, Davis with his heavy pack, and tired and footsore, in the rear; then, to use his own language, 'I heard them yelling like demons, and hurrying on, soon came in sight of the tamarac tree and the gulch, and there stood one of our party straddled out, and pointing down, said, 'Dig here, dig here, dig here. I claim this ground.' So we each of us staked out our claims."

"Right then and there the famous Coeur d'Alene Dream gulch was discovered, and located without as much as a prospect hole being sunk."

Davis became wealthy, out of the gulch, paid up his outlawed debts, with interest to date, bought his family a home at Monmouth, Oregon, and placed his family at Institutes of learning, but never came across the quartz ledge with his golden nuggets.

Thought is the property only of who can entertain it.—Emerson.

condensed account of hypnotism, its theory and practice up to date. Price, paper, 25 cts. Sold at this office

ATROCITIES OF THE INQUISITION.

Savage Taint Imprinted in the National Character.

As late as the year 1810 there stood in a field near the city of Seville a stone scaffold, each of whose four corners was surmounted by a figure representing a man. This scaffold was called a quemadero—that is, a place for burning—and on it were committed many of the heinous crimes of the Spanish Inquisition. Once report had it that the victims were inclosed within the holy statues and slowly roasted to death, but the more correct opinion seems to be that they were tied to the statues on the outside and burned while they were thus bound. In either case the significance of the symbol is much the same and the symbol stands for priestly Spain.

Twenty odd miles from Madrid, in a barren, desolate country, is a great palace, church and tomb, called the Escorial. It was erected to the glory of a griddoned saint by a King who should have been griddoned himself, and the architecture makes the griddoned model. This palace is another symbol fit to link with the quemadero. It testifies not so much to the cruel murder of Saint Lawrence as to the thousands upon thousands of equally cruel murders that were committed under the order of its builder and his baneful line. Its somber walls, its vault, in which madmen have murdered the dead and then run shrieking away; its tombs of maniacs, prodigates, and tyrants, as well as its eternal consecration of the griddoned, make it the perfect emblem of royal Spain.

In that same city of Seville where the quemadero stood is a great amphitheater which has its counterpart in many other Spanish cities. It is a place where armed men torture and kill helpless brutes for the pleasure of a rabble dressed in tawdry rags. It supplies the only excitement that is capable of moving this rabble out of its pride and indolence, and this it could not do if it were not for the cruelty that is practiced within its walls. It may be taken as the symbol of common Spain.

Pantheism, despotism, thirst for blood have had their inevitable effect upon the nation, and its character to-day may be referred to certain types in history whose influence has never been permitted to die. There were three of these determining types to begin with—growing, peevish King named Ferdinand, a fanatical priest named Tomas de Torquemada. These three persons were an epitome of what Spain was to be.

It is the fashion to make excuses for Isabella by calling her faults the faults of the age, and by ascribing to her virtues all her own, but hers was the consenting will that made possible for others to arrest the development of Spanish national life and character. If it comes to a question of sincerity, probably the inquisitor general was as sincere as she, and to that extent he may be deserving of respect. As for Ferdinand, he was equally willing to profit by the bigotry of the Queen and the fanaticism of the priest. It was the high moral qualities that were supposed to reside in his life, and these alone, that gave to his joint robberies and frightful murders a shadow of defense and it was her reputation and countenance that emboldened the priest and commended him to the people.

SPAIN IN ISABELLA'S TIME.
To understand just what this delectable trio did for Spain it is necessary to consider what the country had been before their time. Through a Spanish monk, Dominic, and the founder of the Inquisition two centuries and a half before, the country had been too busy with Moorish wars and internecine strife to concentrate their minds upon the invention. It is true that they had been very hard on the Jews upon occasion, and had forced them to an outward acceptance of Christianity, but the Inquisition was first felt in France, and that country and Italy were the scenes of its greatest activity in the early days. During this time the Spanish people were an admirable people in some respects, great sticklers for civil liberty and their privileges. Old Aragon has been called the most limited of monarchies. Its King took oath to observe the laws, but his people took no oath of fidelity to the royal person until the thirteenth century, and this only the queen one. "We who are as good as you, make you our King to preserve our rights; if not, not." There was enough of this free spirit to counterbalance the intolerance level of centuries of religious wars and the exceptional share of the clergy in the councils of the nation, had it not been for that conjunction of circumstances which brought together the overbearing fanatic, the docile bigot, and the talented confessor at a time when rival thrones were united and the religious wars were about ended owing to the dismemberment and collapse of a weakened foe. Henceforth the inquisition which had been hardly as conspicuous in Spain as elsewhere was to become the Spanish inquisition and to send back to the middle ages a challenge that made those dark centuries seem enlightened. The free people, who, with all their pride and intolerance, had developed many noble qualities, were to have these stamped out and all their ignoble tendencies encouraged till they became national traits.

TORQUEMADA THE TERRIBLE.
Tomas de Torquemada, the infamous European counterpart of the African witch doctor, was born in the city of Valladolid about the year 1420. He became a Dominican monk and it is to be supposed that the congenial study of inquisitorial methods shed an unstable glow and longing in his soul. No doubt at the time when he was appointed Isabella's confessor he had meditated deeply on burnings and confiscations and indulged in beatific visions of the quemadero. Certain it is that he soon had the young woman completely under his control, and it is said that he extorted a promise from her that should she ever come to the throne, she would devote herself to the "extirpation of heresy, for the glory of God and the exaltation of the Catholic faith."

It was not the heretics, however, who first engaged attention, but the unfortunate Jews, both those who had adhered to the old faith and those who had embraced Christianity and were called Christians. The Inquisition of the middle ages not being severe enough, the gentle Isabella, upon the suggestion of her wicked advisers, the acquisitive King and the no less acquisitive monk, solicited a papal bull for the introduction of the holy office into Castile, and the acquisitive Pope Sixtus the Fourth, for fully granted her pious request. The bull bore date November 1, 1478, and it authorized the sovereigns to appoint two or three witch doctors at once for

the "smelling out" of heresy, to use the translated Zulu term.

Lest it may be inferred that the Queen of the tender conscience was de-



void of spirit and ever yielding. It should be said that she had a very pretty temper when things crossed her too much. Thus when the representatives of Aragon were insisting on a custom of their kingdom, she exclaimed: "It would be better to reduce the country by arms than endure this insolence of the Cortes." Here was an exhibition of a despotism flaming out at the prospect of civil liberty. No doubt if the witch doctors had run very strongly against a royal purpose, they would have overruled their notes and made some new calculations. But the truth is that they met only with a mild demer, which was followed by humble submission.

In spite of their regard for their Queen, the Castilians did not take to the bull kindly. This should be mentioned to the credit of the people and as evidence that they had not yet come over to the composite type that was represented in Tomas, Isabella, and Ferdinand, and that became later the common type of their nation. Many Jews among them sensed the danger immediately and betook themselves to the estates of some great nobles for safety. But though the nobles were friendly, their friendship was too prudent to insist that they should expire on the quemadero themselves rather than deliver up the refugees, and so they took heed of a threatening edict, and endeavored to mend their ways by banishing their humanity. January 6, 1481, six persons were burned to death at Seville, and by November 4 of that year the number of victims in this city alone was 238, the total in the country amounting to more than 2,000.

BECOMES CHIEF WITCH DOCTOR.
These were gala days for honest Tomas, but he had not as yet risen to the notable office of witch doctor in chief. This great honor was reserved for the year 1483, which is generally reckoned as the formal beginning of the modern or Spanish Inquisition. Four inferior tribunals were established, also a royal council, of which Torquemada was the head, and now that great constructive intellect began his work in earnest. Llorente, who was secretary of the inquisition from 1790 to 1792, and who turned upon it and revealed its hideous treacheries and barbarities, estimates that there never was a man who was better adapted to his work than this same Dominican brother. However, we must find the man in the work rather than in the biographical notices, which are meager and unsatisfactory. He immediately began to formulate instructions, the first lot coming out in 1484. A premium was put upon the "smelling out" process to begin with, just as it was among the African tribes. The humblest citizen was not only invited but commanded to become a witch doctor in his own small way. If a man suspected another of being a traitor unorthodox it was his duty to confide his suspicions to the inquisitors without delay, and in both cases he should be rewarded. He was to report to the inquisitors, whether they were false or true, and the contemptible creatures who suggested them were not even required to give their names. It was sufficient if they would only hint anonymously that somebody might know something about somebody else. This put the first some body in the land in a predicament, because he had come to this unspeakable prominence he was expected to "smell out" whether there was anything to smell or not.

The accused was arrested instantly and hurried off to prison on the presumption that he was guilty. There he was kept for a time in ignorance of the charges against him. At best he



was given only garbled extracts of the depositions and he always remained in ignorance of the names of the witnesses. It was useless for him to employ counsel, because counsel was kept as much in the dark as he, and it was always borne in upon him that the only thing that was better than a harvest of suspicions was a harvest of confessions.

All legal principles were ignored in the examination of both witnesses and prisoners. The gossipy recitals of the former were treated as so many distinct charges, even though they contradicted each other. The difficulties of the defense were multiplied by the confusion. Finally, if the unfortunate man persisted in trying to exculpate himself he was given over to the torture.

EVERYBODY WAS PUNISHED.

Though these methods were not essentially new, they received a new meaning under the ministrations of Torquemada and the approval of the Spanish royalties. Other royalties, instead of inviting papal bulls, asked for them, and the Spanish rule extended only as Spanish rule extended. But so far we are only at the beginning of the Torquemada processes. When we come to the punishment after the inevitable conviction the ingenuity and injustice are quite as remarkable. Everybody was punished in greater or less degree. There were several degrees among the "reconciled," but even those who confessed to the smallest fault absented themselves, and made a new profession of faith, were deprived of all honorable employment and restricted in the use of property. In the great majority



EXILED



RECONCENTRATED



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of cases property was confiscated absolutely, and Torquemada and Ferdinand had a lively dispute as to which should hold the funds first. With regard to persons, such of the condemned as escaped the stake or life punishment, were disgraced by the grotesque and horrible ceremony of the auto da fe, so that they could never regain their self-respect in their old home or that of their neighbors. If there were some little difference between the terms that decorated their yellow frocks and the yellow tapers that extended from the shoulder to the knees (wretched travesties upon the mitres and scapularies of priests), and those that appeared upon the caps and flaps of the unreconciled, the humiliation was none the less great, and the executions, with all their horrors, really furnished an escape from a living death.

Opposition to this dreadful system of espionage, torture, robbery, and murder did not cease with the first protests of the Castilians. One zealous inquisitor named Peter Arbuces was assassinated, and Torquemada himself feared the assassin's knife all his life. With regard to elaborate precautions for his personal safety. His partners, the King and Queen, allowed him to employ an escort of fifty familiars of the inquisition on horseback and 200 on foot whenever he traveled. Nor were they his only defense. Like the "oodoo priests," he kept a charm about him, and he had faith that this charm, a unicorn's horn, would discover and neutralize poisons.

But his fears rather stimulated his labors, and perhaps he acted on the

principle that it was necessary to exterminate the race in order that he might live. Certainly no one was safe from him. He even attacked distinguished bishops by discovering Jews among their ancestors, and members of the nobility who were of mixed Christian families. Any sign was sufficient to indicate a relapse into Judaism. If a man wore a clean shirt on Saturday he was as good as lost, and perhaps this is the reason why the practice of wearing clean shirts disappeared entirely in Spain, so that now one may not be found in the length and breadth of the land. But the living even when seized upon such pretexts, were not sufficient to the needs of the insatiable priest. He defamed the dead, caused them to be buried in effigy, and confiscated their estates.

March 31, 1492, came the decree for the expulsion of the Jews. It is said that both Ferdinand and Isabella objected to this insane measure, the thirty Ferdinand having been influenced to make a show of opposition by an offer of 30,000 pieces of silver which the Jews were ready to put up for his Granada campaign. But Torquemada was immovable. He said the royal treasury was empty, and he would give thirty pieces of silver; your highnesses are about to do the same for 30,000. Behold him, take him, and hasten to sell him." At this insolent and impious remark, and threat of a dissolution of partnership, the King and Queen yielded, and there was comfort during their humiliation in the thought that there were rich pickings ahead anyway. The banished people were given four months in which to decamp, and the promise that if they had not disappeared by the end of that time everything they possessed would be confiscated. They were not permitted to carry gold and silver, but must exclude the metal for bills and merchandise. The bulk of their property was thrown in a lump upon the market, and such was the derangement of values that it is recorded of one of the proscribed that he traded his home for an ass, and of another that he gave a vineyard for a small quantity of linen. Eight hundred thousand Jews quitted Spain, and the total number of exiles, voluntary and involuntary, Jews, Moors, and Christians under the laws of Torquemada, was upward of 2,000,000, the bulk of them being persons skilled in the arts and agriculture, who were of inestimable service to the country.

DETAILS NOT LACKING.

Details of the way in which the punishments decreed by the savage priest were carried out against his victims, Jews and Gentiles, and of the frightful cruelties in particular cases, are furnished in abundance in the stories of the Inquisition. During his ministry, which lasted till 1498, 8,000 persons were given over to the flames, 6,500 were burnt in effigy, as absent or dead, and 80,000 were "reconciled" by various penances. He was full of zeal to the last, and the very year of his own

death, when he was 78 years old, he prepared a new list of instructions. It might be supposed that the King and Queen would have tried to reform themselves after their earliest and venerable friend had departed, but they did nothing of the sort. Isabella's bigotry was as great as ever, and so was Ferdinand's avarice. Besides, by this time there was a whole tribe of witch doctors, who had made a regular profession of "smelling out," and it would have been cruel to deprive them of their business. Ferdinand must have thought of this often as he pocketed his share of the plunder. The encouragement that he and Isabella now gave to the holy office made it a favorite with young men of good families, who purchased the smiles of royalty by torturing and burning their fellow-beings. The reign which is called glorious was an appalling one that even utilized the great discovery of Columbus to extend its cruelties and feed its avarice. Deza, the successor of Torquemada, was inquisitor general for eight years, and during his time 2,504 persons were executed. The number during the eleven years, term of his successor, Ximenes, was 3,201 and in both cases the other punishments were in proportion.

The house of Isabella, which began in illegitimacy and a fratricide, was now to go out in a mad daughter, crazy Jane, who was the mother of the Emperor Charles V., and with it the house of the astute Ferdinand also, but the vitiated blood was to remain in their Austrian successors. Hereafter the taint of insanity was to reappear in the royal family often, sometimes in slight aberration of mind, sometimes in more violent manifestations. Charles, who was touched with it himself and who inherited fanaticism along with his tremendous power, confirmed the work and the grand inquisitor administered the oath by which the people engaged to defend the inquisition and to make inflicting the principal occupation of their lives. Then the King arose and repeated a similar oath, drawing his sword to give emphasis to his words. Here, indeed, was the Spanish type in history consecrating a nation to espionage and treachery. But this was not the last infamous act of the monarch that day. When, with the cant phrase, "in all kindness and mercy," the doomed men had been turned over to the secular arm, so that their sentence might be executed, Philip followed to the quemadero. Of fourteen persons who were condemned to death he confessed, so as to entitle themselves to the strangling mercy of the garrote before the burning, and their dead bodies were fed to the flames along with living bodies of their more constant companions who defied King and priest to the end. The royal spectator probably congratulated himself on his excellent day's work, but the fire that consumed those brave martyrs had already begun to eat into the vitals of his empire.

Naturally heretics were rapidly dis-

appearing from Spain after more than half a century of such treatment, but Philip found an inviting field in the Netherlands and had agents after his own heart there. This is Motley's account of the punishment of a citizen of that country who had dashed the consecrated host from the hand of a priest. "He was dragged on a hurdle, with an iron gag, to the market place. Here his right hand and foot were burned and twisted off between two red-hot irons. His tongue was then torn out by the roots, and because he still endeavored to call upon the name of God the iron gag was then applied. With his arms and legs fastened together behind his back he was then looked by the middle

of his body to an iron chain and made to swing to and fro over a slow fire till he was entirely roasted. His life lasted almost to the end of these ingenious tortures, but his fortitude lasted as long as his life."



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The sanction for such atrocities came ultimately from Philip through the bloody Alva or some other heartless Spaniard, but a royal Spanish sanction had not the force in the Netherlands that it had in Spain, so that out of the inquisition rose the Dutch republic. Less sturdy rebels were the Moriscos of Andalusia, upon whom the most frightful cruelties were practiced. But so far only one side of Philip's character has been disclosed. He united with the bigotry of Isabella the superstition, the avarice, and the treachery of Ferdinand. His statesmanship was all lying and intrigue, and it was a favorite saying of his that "time and he were a match for any other man." There is the keynote of Spanish diplomacy, evasion and procrastination are its chief characteristics to-day.

It has been pointed out that one reason why the Spanish people submitted so readily to such a King was that he flattered their national vanity by being as much a Spaniard in his manners as his father was a Fleming. Had he been as offensively foreign to them as he was to the Netherlands, his supremacy would not have been established so easily, but the gravity of his bearing conspired with his employment of Spaniards in all the great offices of state, and his devotion to the little rather than to the greater Spain, to make the satisfaction of his peculiar subjects complete. So that Torquemada, Ferdinand, and Isabella all in one, with the good traits of Isabella left out, was able to carry on the policies they had begun and paralyze the race. The effect, whose appearance had been retarded during his lifetime because he was a strong enough ruler to hold his reins together, was soon all too evident after his death and throughout the century of royal hypochondria, profligacy, and madness that followed. In 1609, under his son, Philip III., occurred the expulsion of the Moriscos, which deprived the country of 1,000,000 valuable citizens. The bigot and incompetent who then occupied the throne was a contemptible creature, he was after all only adhering closely to the precept and example of Ferdinand and Isabella. Meanwhile the decline of the country in territory, population, and wealth went on at an astounding rate. Travelers in Spain during the reign of Philip IV., the successor to Philip III., have left very vivid descriptions of the impoverished land and its impoverished people. Those "old Christians" who had inherited the traditional hatred of their race for Moors, Jews and heretics, preferred begging or robbery to honest industry, which they regarded as the duty and punishment of slaves. Those who were so fortunate or so unfortunate as to have a trade made amends in the public eye by harlequin costumes and swagger, the very cobblers going about in satin mantles and carrying rapiers. But almost all trades, manufactures, and commerce were in the hands of foreigners, who secured the gold of the Indies through their industry as soon as it was brought across the sea.



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TYPICAL SPANISH STATESMAN-SLIP.
Internal trade was hampered by taxes that put an embargo on the transportation of goods, the transmission of money from town to town was forbidden, the farmers did not secure markets, but cultivated just land enough to raise food for their own consumption and let their fields go to waste. The national wealth was represented in the silver images and golden lamps of the churches, and the chief interest of royalty by the alternate devotion of the King to his mistresses and

Ferdinand V. and Pope Sixtus V. as its founders. It is computed that some 200,000 persons gathered in Valladolid to share the mingled emotions of hate and joy that must have been excited in the bosom of their King by the sight of the heretics and their delivery into the hands of jailers and executioners. After the assembling of the multitude a bishop preached an exhortation to faith and the grand inquisitor administered the oath by which the people engaged to defend the inquisition and to make inflicting the principal occupation of their lives. Then the King arose and repeated a similar oath, drawing his sword to give emphasis to his words. Here, indeed, was the Spanish type in history consecrating a nation to espionage and treachery. But this was not the last infamous act of the monarch that day. When, with the cant phrase, "in all kindness and mercy," the doomed men had been turned over to the secular arm, so that their sentence might be executed, Philip followed to the quemadero. Of fourteen persons who were condemned to death he confessed, so as to entitle themselves to the strangling mercy of the garrote before the burning, and their dead bodies were fed to the flames along with living bodies of their more constant companions who defied King and priest to the end. The royal spectator probably congratulated himself on his excellent day's work, but the fire that consumed those brave martyrs had already begun to eat into the vitals of his empire.

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to the niche which was to be his final resting place in the Escorial. The annals of history, says one writer, have left no memorial of a reign so unfortunate as that of this Philip. Madness broke out beyond the possibility of disguise in his successor, Charles II., who was the poor, stupid, and rival factions. This demented creature was persuaded to consult an ignorant Dominican monk to find out if he was bewitched. He called in a familiar demon, who gave up the interesting information that when the King was only 14 years old a fatal spell had been worked upon him by means of a deception of dead men's brains, which had been administered to him in a cup of chocolate. For a ready he was to fast and then to swallow a quart of consecrated oil, on the theory probably that that would fetch up the brains and witches and everything else, material and immaterial. This was the monarch who had the remains of his wife interred in the vaults of the Escorial, and whose mad cries at the ghastly sight rang through the building. The population of the country, which had amounted to 10,000,000 in the time of the Emperor Charles, was but 6,000,000 when this wretched reign was completed.

garrison of Louis XIV. of France, who inherited on the female side, by will succeeded the inflexible Charles, and the introduction of this foreign stock seemed to have a beneficial influence for a time, but the inquisition remained and reappeared in future sovereigns.



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The last type to be cited is perhaps the worst of all, Ferdinand VII., of accursed memory. This brings us to the present century, and it is startling to learn that when a score or so of prisoners of the inquisition were released by the liberals in 1820, one man was found who was condemned to suffer torture and death by the pendulum. Readers of Poe's gruesome tale of "The Pit and the Pendulum," may realize what that means. The swinging knife, dropping by almost imperceptible stages toward the bound and horrified victim below, till it makes a slight incision in the skin, and then cuts deeper and deeper, inflicting the most excruciating pain, may be taken as in a certain sense a symbol of this King. But the symbol does not show forth the whole character. He was profligate as the whole Spanish line had been from Ferdinand V. of blessed memory down, and he had even less regard for his oath than that Ferdinand. It is doubtful if man ever lived aside from this one who was so false to his word. He was traitor to his friends, "rich to his country, to his friends," "rich to his enemies," says Castelar, "were, horrible to relate, his own parents. Against them he directed his first plots; over their humiliation and shame he nourished his first ambition. He listened to the counsel of an infamous priest (Escobedo), he converted his court into a club of conspirators; he armed the friars; he intrigued with foreign Ambassadors; he ignored the authority of him from whom he had received his crown; and at last after all this wicked scheming he saw the old age of his father insulted, the independence of his country, his throne, stranger upon his throne, his crown in the dust, and his people in bondage."

MORE EXECRABLE CONDUCT.

That spark of old Spain, the heroic struggle for independence, awakened no enthusiasm in this man's breast. The following translation from an eloquent passage in Castelar reveals his execrable conduct at this juncture as nothing else could:
"While the Spanish people embraced the most glorious sacrifice that is recorded in history; while war let loose upon our land all its furies and hunger destroyed whole towns; while blood overflowed the shores of the peninsula, and the smoke of burning homes obscured our clear sky; while Madrid fell on the second of May, beneath the awful strokes of treason, and Alicante and Cadiz beheld French bombs wreck their hearths, and unnamed Valencia struggled on, and Terragona succumbed under the weight of death, homes, and ten thousand Spaniards died amid the ruins of Gerona, which was almost blotted from the earth; and Saragossa slew itself, and the fields held only buried corpses, and the air the fumes of pestilence—all for Ferdinand. Ferdinand without eye for the shades of the martyrs, the bravest women, like the mothers of Jerusalem, could nurse their little ones only upon blood—Ferdinand wrote to Napoleon congratulating him upon his victories; he asked of Joseph I, a ribbon of the order that he had founded in Spain; and amid festivals, parties, concerts, illuminations, balls without end, he proceeded to these worlds while waiting the flaming cup in his hand—To our August Sovereign, the great Napoleon, and Maria Louisa, his august wife." Tacitus does not record a deed analogous to this in his annals; Suetonius records nothing like it; the historians of the last days of the decadence of a world in which so many vile spots were scattered, the livid face of classical civilization have nothing to compare with it in their relations."

But there is one thing that Castelar himself fails to record, and that is, that when this outrageous traitor and despot appeared again upon Spanish soil, he was acclaimed by the people, who cried, our King, our absolute King. Their rage was all vented upon the foreigner, and liberalism was declined. The trouble was that the vast body of the population remained what it had been, and the few enlightened spirits were isolated among their countrymen. Though the royal tyrant proscribed 12,000 Spaniards upon his restoration, the fanatical monks, priests, with the most illustrious men of his time, though he was as ungrateful to his friends as he was cruel to his foes, the illiterate and ignorant masses believed in him that union of bigotry and superstition with despotism which was their traditional ideal of royalty, and accepted him with enthusiasm. The temporarily successful uprising of the Liberals in 1820, seemed only to confirm their loyalty. For when Ferdinand, restored by the French, broke the oath he had taken to support the constitution of Cadiz, when he re-established the inquisition and proceeded to rule in an arbitrary manner, the clerical leaders and their ignorant followers, were in continual fear lest he should make concessions to the age, and looked forward with hope to the succession of his brother Carlos.

There are many people just like them in Spain to-day; who are ready to welcome another Carlos. It is they who hold the country to its old policies, who would govern colonies with the cruelty of the conquerors, Cortes and Pizarro, and the administrators who succeeded them in the new world; who did their most wicked and cruel deeds in the name of the reconcentration, which have been so faithfully portrayed by Senator Proctor. It is they who make it impossible for the most liberal of ministers to reform the colonial governments and placate the people who live beneath them.

It is true that they are not all there in Spain. There are statesmen like Castelar who are admirable for their intelligence and abilities. There are authors like Juan Valera, and a few statesmen like Valdes, who have placed Spanish fiction in the forefront of modern literature of its kind, but misdirected and false according to the will of those benighted masters who are affected with the same blood of Transamara—Sheldon P. Patterson, in Chicago Tribune.

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.. GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments expressed in this article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Mose Whistler writes: "My three score years have come and passed. During my thirty-three years of experience in the ranks of Spiritualism, I have read and examined many proposed creeds, and many of them never succeeded in finding anything that would, in my way of thinking, serve as a creed for Spiritualists until my eyes rested on the grand and elevating revelation of basic principles reduced to writing by Ernest S. Green, and published in *The Progressive Thinker* of March 26, 1898. I have read and re-read them, and consider them as the most reasonable, logical, and meek back numbers of Spiritual publications, or any literature treating on our philosophy, for distribution. I will be thankful to those who will take the interest, I will gladly send to anyone desiring it, a copy of a little French Spiritual paper published in Paris. Let us be broad, as our philosophy teaches to be, and help our cause everywhere. Address 819 East Sixteenth street, Indianapolis, Ind."

Dr. Adah Sheehan-Horman, of Cincinnati, was at Shelbyville, Ind., on Thursday evening, the 24th of March, and delivered the first address on the subject of Spiritualism in the history of that flourishing city. The gentleman who has succeeded in starting a society and opening a meeting there is a Jew by birth and education, but became interested in Lima, Ohio, while the Doctor was there a year ago, and has carried his investigations through the past year, and not only became convinced himself, but has convinced many others of the truth. Mrs. Horman is open for engagements for the coming year.

Frank T. Ripley is at St. Paul, Minn., on his way East, and can be engaged to speak and give tests for the Sundays in May and June. Address him at 123 West 4th street, St. Paul, Minn., for April.

Mr. H. W. Ganson, long a resident of Chicago and a Spiritualist, has just moved his business and family to Bangor, Mich., where we hope success will follow him.

David Porter writes from Delamar, Idaho: "Your paper is very much enjoyed and appreciated by some of my friends and myself. I believe it is doing much good throughout this broad land, and I only hope that the time is not far distant when we will have the same show as the orthodox churches, and then when superstition has been cleared away we may be able to show the reality of a true religion."

T. D. Kayner writes: "Mrs. Isa Wilson Kayner left last night for Stevens Point, Wis., where she is to lecture and give tests, and has the promise of organizing a good working society under the protection of the N. S. A., of which she is a missionary. She will visit Oshkosh and Appleton, and would be glad to hear from other towns in the State where there is any chance of organizing a society. The time has certainly come for organized effort, and after the formation of several local societies, it may be possible to hold a delegate meeting and organize a strong working state society, and in that way place the great state of Wisconsin in its proper position as regards the spiritual philosophy. Let Spiritualists take hold of this matter, and a grand success may yet be theirs. Let the watchword from now on, be 'Organization.'"

J. W. Brinton writes from Marion, Ind.: "It was my fortune a few evenings ago, while in this city, to attend a trumpet séance of Mrs. Carpenter, of Bellevue, Ky. There were four or five skeptics present at the beginning of the séance, but the manifestations of spirit return and communication were so overwhelming that before leaving the séance-room each skeptic was solidly converted to our grand cause. I am pleased to know that Mrs. Carpenter has rented a cottage at the Chesterfield camp where all may test her great powers the coming season."

Will C. Hodge will occupy the platform of the First Spiritual Church at Rochester, Ind., for the month of April. He will answer all questions in his lectures or at funerals at any point within a radius of one hundred miles. Address Rochester, Ind., care of Major Bitters.

A. B. Wellstood writes from Brooklyn, N. Y.: "The Fraternity of Divine Communion held a meeting to a crowded hall, at Arlington Hall, on Sunday, March 20, at 8 p. m., Mrs. G. C. Walker vice-president, presiding in an able manner, as every time with her. Lectures or funerals at any point within a radius of one hundred miles. Address Rochester, Ind., care of Major Bitters.

The fortieth anniversary of modern Spiritualism will be celebrated Thursday, March 31, 1898, by the Fraternity of Divine Communion, at Columbia Hall, 1239 Fulton street, near Bedford avenue, Brooklyn, N. Y. Lectures and tests, 10:30 a. m., 2:30 and 8:00 p. m. The world-renowned platform speaker, W. J. Corliss, will lecture at all services on subjects relating to Spiritualism, followed by the phenomenal psychic and musical test medium, Ira Moore Corliss, at all services. Come and stay all day with us. Special musical program under the auspices of Prof. Adolph Whitelaw, president of the Brooklyn College of Music. Grand meeting held under the management of "The School of Psychology" and "The Fraternity of Divine Communion." Special: The first anniversary service of the Fraternity of Divine Communion, at Arlington Hall, Gates and Nestrand avenue, Sunday, April 3, Rochester, musical and dance, Monday, April 4, at Columbia Hall, 1239 Fulton street, near Bedford avenue. Tickets, 25 cents.

J. M. White writes from Beatrice, Neb.: "On Saturday night, March 10, the First Spiritual Society was formed, with a lecture from Dr. H. C. Maddling, president of the Nebraska State Spiritualist Association. Sunday, March 20, Leonidas Pethoud, the regular minister of the society, delivered a lecture, followed by a brief address by Dr. Maddling.

Dr. R. Greer has risen to his feet again, but has to have support from crutch or cane.

A. D. writes from Hart, Mich.: "We have a small society of Spiritualists in this neighborhood, and we thought what little money we could raise, would do more to help along the cause than any other way we could use it."

Married, March 23, 1898, at Port Huron, Mich., Mr. W. C. Morrison and Miss Gals. Ceremony performed by Mr. Anna L. Robinson.

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Doing Missionary Work.
To the Editor:—I read your paper with a great deal of pleasure and satisfaction in my declining years. I think you are doing a noble work for the progress of humanity. I send money for the continuance of your paper, also for books (\$7), which I lend when wanted, generally to preachers. There is a goodly number of them about here who are very liberal in their views, for whom I wish A. D. White's book to lend them.

L. M. BALDWIN,
Manchester, Mich.

will serve the local society the remaining Sundays of the month. A strong plea for organization as an effective and necessary means of propaganda of the truths of Spiritualism will be especially made.

Dr. R. Greer has risen to his feet again, but has to have support from crutch or cane.

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"Nature Cure." By Drs. M. E. and Rosa O. Conger. Excellent for every family, cloth, \$1.50.

A Plea for Physical Mediumship.

To the Editor:—A recent issue of *The Progressive Thinker* has attracted my attention to a letter written by Lucius B. Chandler, under the head of "What Can We Do With It?" and in which, this good woman seems to think physical phenomena to be of little or no importance whatever in proving the claims of Spiritualism and continuity of life. I am pleased to say to the dear sister that I have the honor of being one of those physical mediums and have been for a number of years and through circles held during that time, hundreds of intelligent people, both ladies and gentlemen, through attending my circles and holding communion with their arisen dear ones, have been led out of blind faith, doubt or materialism, have been converted to the cause of Spiritualism, and many of that number are to-day workers in the cause we love.

I am but one of the many reputable physical mediums throughout the country being but one of the many instruments of the spirit world, and having given both my time and physical strength (and many and many a time without one cent remuneration) for the cause of truth, and being but one of the many physical mediums who have done so much as I, it seems to me we should receive (and especially so from mental mediums) the recognition due us.

I desire to call the attention of the good sister to the fact, that through physical phenomena the angel world first communicated with the mortal world so far as is known, in America. If physical phenomena were to be such a great drawback to the cause we love, I do not believe the angel world would ever have introduced it, nor would there be so many physical mediums to-day.

We need both mental and physical mediums, and the higher the standard of intelligence and moral character the better. It is a well-known fact that we have both mental and physical mediums in the field who could make a vast improvement in their modes of living, etc. This being true, should the whole be censured for the faults of a few? No, no, no. Let us all work in one grand harmonious brother and sisterhood, strive to reach the higher plane of life and as fast as possible sift the chaff from the wheat, but never, never throw cold water upon another's mediumship.

HATTIE TIFFANY,
Minerva, O.

Superstitious Spiritualists.

To the Editor:—Will you please allow me space in your most valuable columns, to congratulate Sister Alle Linscott Lynch for having expressed so much valuable living truth in her short article published on page 54 in last issue of *The Progressive Thinker*, which I endorse fully, as I understand her. And I wish to emphasize her remarks therein made, by adding some rare experience of my own in my travels in the past three years, while visiting many Spiritualistic societies, principally on the Pacific coast. I found many theories of religious faith and practice founded in and fostered by superstitions of the past ages, one declaring that if we would accept Christ and the Virgin Mary, instead of antagonizing them, the churches would rush bodily into our ranks; another declared he had with the assistance of Jesus performed a miracle in the healing of a crippled child, for one female patient, in a public audience. The good doctor in my presence in open meeting declared that was a miracle. Now do we have miracles in this philosophic age? I will answer, no, not now, nor at any other age.

Our religion is naturalism, and like humanity itself is the cosmical evolution of life and truth, uncontaminated by the lies of priest, prelate or pope, therefore antagonistic to all tragic schemes or plans of salvation concocted by such characters. Then let us all strive more earnestly to rid ourselves of the many dangerous superstitions fixed upon through the ages of the ignorant past, and awake to our conscious knowledge of the crystal truths of the living present. Then will harmony reign in our ranks and the lessons the angels give us will be better understood.

I wish to add a word in regard to the hopeful indications manifested in the grand gathering and harmonious workings of the recent meetings in the state of New York and Illinois, presaging the awakening to the needs of organization and a great work to be done in the closing years of this century. So mote it be.

A. AUSTIN DAVIS, M. D.

GABRIEL'S TRUMP.
(Written after hearing an orthodox sermon on the Resurrection.)

When Gabriel's trumpet shall sound on high,
And its clarion notes roll through the sky,
That call the dead from their last long sleep,
In graveyard green, or the vasty deep;
What a hurrying, scurrying time
There'll be!

What a hurrying, scurrying time
There'll be!
When Gabriel's trumpet shall blow!

The good, the bad, the high, the low,
The weak, the strong, the old, the new,
Will rise in haste from the trembling tomb
To meet that terrible crack of doom,
When Gabriel's trumpet shall blow!

We'll gather our robes all damp with cold,
And with chattering teeth and anxious face,
Await the summons to take our place;
While the grand procession of risen souls,
Will gaze in awe at the thunder rolls,
When Gabriel's trumpet shall blow!

And when the voice of the great Unknown
Shall summon up to that wondrous throne,
Where the records of life are all writ down,
From every city, and village and town,
With quivering lips and eyes thatweep,
We will take our place with the goats or the sheep,
When Gabriel's trumpet shall blow!

But what seems to me most passing strange
Is how we shall meet this mighty change!
Some forms absorbed by the grass and trees,
And others dissolved in the restless seas,
What a hurrying, scurrying, every-where!

'Twill be a most wonderful sight, I declare,
When Gabriel's trumpet shall blow!

ALICE C. BARRY,
Philadelphia, Pa.

From Two Worlds, London,
England.

HEAVEN AND HELL.
There needeth not the hell that bigots frame,
To punish those who err. . . .
All-sufficing Nature can chastise
Those who transgress her law—she only knows
How justly to proportion to the fault
The punishment it merits.

—Shelley, Queen Mab.
The mind in its own place; and in itself
Can make a heaven of hell, a hell of heaven.

What matter where, if I be still the same?
—Milton, Paradise Lost.
The three lines I have quoted from Milton's immortal epic exactly express the teaching of the new Spiritual Gospel, usually known as Spiritualism, concerning "heaven" and "hell," or the diversified conditions of human beings in a future world.

STATES OF MIND
constitute the solution of the whole problem as to the relative conditions of happiness or unhappiness of human souls in another sphere. And thus we are able to perceive that the cultivation of a state of mind and thought and motive—either that which is the outcome of a selfish gratification of the physical senses and of material desires, or that which is prompted by our highest sense of right, and of an unselfish and kindly regard for others—will make all the difference as to the spiritual condition of human beings on passing into another world. So far as 'heaven' is concerned, it could scarcely be better expressed than in the beautiful words of Shelley:

For where the power of imparting joy
Is equal to the will, the human soul
Requires no other heaven.

THEN AS REGARDS HELL.
the converse of this must be true—the 'power' is equal to the 'will' for the gratification and indulgence of the individual's own sensual and selfish pleasure—nothing better than this could represent the utter extreme of spiritual bankruptcy and destitution. The practical bearing of all this plainly enough to every one. Do you desire to attain to a state of happiness in another world? Then cultivate that state of mind and motive of action that will create that happiness.

Cultivate, before all things,
A LOVE OF TRUTH.

that is to say, truth for its own sake and value, apart from what others may think and believe. You will find that that truth, the truth you sincerely and earnestly seek after, will guide you safely in the path that leads to happiness in the spirit world; for, remember, the love of truth implies the love of goodness and purity and righteousness of life. But this love of truth does not necessarily mean that you must accept the popular faith, that you must be 'orthodox'; nay, it usually means, indeed, the very opposite of that! Any dead stick can float with the stream, but it requires a living force to make headway against it!

IDEAS OF HEAVEN AND HELL.
How remote from our present thoughts and conceptions of the spiritual world are the ideas of heaven and hell we were familiar with in our childhood and in our orthodox days! One of my earliest recollections is the frequent hearing of the statement that in hell we should be 'always burning.' But this I never believed. Now do we have miracles in this philosophic age? I will answer, no, not now, nor at any other age.

Our religion is naturalism, and like humanity itself is the cosmical evolution of life and truth, uncontaminated by the lies of priest, prelate or pope, therefore antagonistic to all tragic schemes or plans of salvation concocted by such characters. Then let us all strive more earnestly to rid ourselves of the many dangerous superstitions fixed upon through the ages of the ignorant past, and awake to our conscious knowledge of the crystal truths of the living present. Then will harmony reign in our ranks and the lessons the angels give us will be better understood.

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since the damned would become fuel to warm the earth! In Luke xvi we find poor Dives in hell crying for a drop of water, and he thus was made to suffer a double torture, for burning thirst is sufficiently intolerable, without one's being boiled and fried in brimstone besides. And yet gentlemanly 'ministers,' persons too who profess to be Christ-like, stand upon their 'pedestals,' with gold chains sported upon their waistcoats, and gravely assure their comfortably-seated congregations that the poor wretch is still there, crying

FOR THAT DROP OF WATER!
Where is the human being upon this earth who would not gladly have given him a bucketful ere he had been there twenty-four hours? Modern scholarship is so utterly ashamed of the popular interpretation of this ancient parable that it has expunged the word 'hell,' and substituted the word 'hades,' which simply means the unseen spiritual world; and thus this parable of the rich man and Lazarus is now brought into perfect harmony with our advanced spiritual philosophy. But what about the doctrine of scriptural 'infallible inspiration'?

CONCEPTIONS OF HEAVEN.
The popular conceptions of heaven are equally as crude, grotesque and materialistic as those which prevail concerning hell. Hudson Tuttle, in his 'Arcana of Spiritualism,' says: "The Hottentot dreams of heaven as an immense cauldron of soup, walled in by sausages. Nor is this far from Mohammed's paradise, gratifying to Orientals, peopled with houri, and perfumed with musk." The poor Indian, whose untutored mind
Sees God in clouds, or hears Him in the wind—
dreams of his happy hunting grounds in the life beyond, and thinks
Admitted to that equal sky,
His faithful dog shall bear him company.

THE ORDINARY CHRISTIAN.
And how much higher than these is the ordinary Christian conception of heaven? Very little indeed. With the advance of science, with the growth of intelligence, you would imagine that the great body of Christians would at least have something like a rational or common-sense conception of a future life. But, in this respect, the majority of the orthodox are still in the nursery, still in the swaddling bands of infancy. They tell us that they are going 'swearing through the gates,' wearing lovely white dresses 'washed in the blood of the lamb' (one would have thought they would be dyed red); they are going to wave palm-branches (the cultivation of palm trees must be a fine business over there); they will be forever singing praises on golden harps (what ingersoll disrespectsfully calls the 'harp music'); they will wear golden crowns, and in gratitude to the Great Deity for saving them from the skin of their teeth, they will 'cast their crowns before the throne.' What a frightful clutter it must be! So recently as the Diamond Jubilee, the late Bishop of Wakefield said, in his hymn: Before whose throne, their crowns of gold,
The saints in glory casting.

With regard to this everlasting SINGING OF PRAISES, can you imagine a scene wherein, say, such diverse personages as Lord Randolph Churchill and Mr. Bradnagh, Thomas Carlyle and Professor Huxley, the editor of Punch and the editor of the Times, will be found standing together and yawning behind their hymn books, along with General Booth, Dr. Talmage, and Mr. Moody, in an everlasting revival meeting?

HEAVEN AND HELL AS SPIRITUAL STATES.
"The kingdom of heaven (or hell) is within you." It is strange that with these words constantly repeated to them Christian people should have entertained such gross and material notions respecting reward and punishment in a future world. The explanation is that spiritual knowledge is spiritually discerned, and the system of teaching in the orthodox churches does not, generally speaking, tend to awaken the spiritual perceptions.

TO BE WITHOUT KNOWLEDGE
is to be in darkness, and while a person remains in intellectual darkness how can spiritual realities be perceived? Thousands pass from their churches into utter spiritual darkness, because they did not receive enlightenment here upon the facts of the spiritual world; they were simply taught to believe in a concreted system of 'doctrine,' and this rigid system of doctrine constitutes the prison of the soul even in another world.

INTELLECTUAL FREEDOM
is the very first essential of spiritual progress. You cannot render greater service to human beings here than to emancipate their minds from the thrall of creeds and dogmas to spread spiritual knowledge among the people, to teach them the truth as far as you know it concerning the spiritual spheres of existence.

REMAINS SPIRITUALLY BLIND.
Until a man begins to think for himself, and to exercise his mind independently upon the great facts and problems of spiritual existence, he has not taken one step on the road of eternal progress; he remains spiritually blind; and, as a result, all his ideas of heaven and hell are of an external and material order.

You will find your heaven or hell in your own

INWARD CONDITION.
your own intellectual and spiritual state. It is no good to look outside yourself for it, it is within you, in the degree of spiritual knowledge you possess, and the motives which govern your actions and your life. 'Within me is a hell' ('King John,' act v, scene 6). Our deeds still travel with us from afar,
And what we have been makes us what we are.

MACBETH'S VIEWS.
Canst thou not minister to a mind diseased;
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the brain;
And with some sweet oblivious antidote,
Cleanse the stuff'd bosom of the perillous stuff
That weighs upon the heart?

The doctor answers:
Therein the patient must minister to himself.

True, indeed! Every one of us must minister to himself.

MINISTER TO HIMSELF
In this matter, no one can do it for us. There is no need for me to speak of the hell of the murderer, or of the drunkard, or of the selfish sensualist. Those who are acquainted with Spiritualism are only too well informed as to the condition of these in the spiritual spheres.

Then there is the man who sells all

the hours and moments of his life, and stuffs all the noble attributes of his nature, for gold and gain. Such an one enters the spiritual world with a shrivelled soul like

resting; no history more true. Price in cloth. 40
cents; paper cover, 25 cents. For sale at this office.

FUNKHOUSER SISTERS LIKE THE FAMED GORSIGAN BROTHERS. LIGHT ON THE ORIGIN OF CHRISTIANITY. ASTROLOGICAL SIGNIFICANCE OF NOTED BIBLE TEXTS.



REMARKABLE INSTANCE OF TELEPATHY—OLD MAID TWINS OF ST. JOSEPH, MO., WHO EVEN KNOW EACH OTHER'S UN-SPOKEN THOUGHTS.

Out in St. Joseph, Mo., says the New York Herald, live two sisters, Anna and Nan Funkhouser. They are twins, and between them exists a remarkable state of telepathy, such as Dumas pictured in "The Corsican Brothers."

Two quiet little women walked into the Central Police Station one morning this week and laid upon the desk of Sergeant Fred Henry a small parcel. It contained silver spoons and other articles of table cutlery and jewelry. The women were Anna and Nan Funkhouser, twin sisters. They explained that they were afraid of being robbed. The officer smiled incredulously. The women insisted, and they were sent up stairs to the office of Chief Broder, who patiently listened to their tale.

"Our house will be entered by robbers to-night," said Anna, "and if we are not accorded police protection we wish to place these articles where they will not be stolen."

Chief Broder asked how they knew what was about to transpire, and when he received the reply "that they just knew it," he was inclined to agree with his subordinate and laugh at the pair as a couple of whimsical old maids. The Chief had previously known the sisters, and at times odd stories of what the officers on the force termed their "idiosyncrasies" had come to his ears. But he promised them police protection and directed them to the quarters of Police Matron Gribben, who smoothed their overwrought nerves by some sage advice. To please them further the police matron took the valuables and locked them in the safe of Secretary Ruit.

PREDICTION COMES TRUE.

More to ease his conscience than to execute what he considered a sensible duty, the Chief that night ordered the patrolman in the district to keep a sharp lookout over the home of the women. About one o'clock in the morning, the officer discovered a man prowling in the vicinity. He watched him and when he had removed a shutter from a window, the officer arrested him. The fellow showed fight and in an attempt to escape he was winged by a bullet from the officer's revolver.

In the police court the following morning the woman told the story of the vision, of the prowling man, of the bullet, and of the woman who had been released from the workhouse only the day before—was sent up for a hundred days. Following the trial a conference with the women in the Chief's office developed one of the strangest stories on record.

Both women protested that they had a feeling that something was going to happen to them. It grew for three or four days and on the morning in question had crystallized around a fixed notion—and that was that on the night of that day their house would be entered by robbers. They said they knew it was no use to attempt to shake off the feeling. It could not be done. They had experienced similar sensations before, and they had invariably come true.

That a robbery was contemplated the developments went to prove, but there was no testimony to show that the burglar had selected that particular house because he knew aught of the inmates or of possible booty to be obtained by effecting an entrance there. His previous imprisonment precluded the possibility of this.

UNOANNY PREMONITIONS.

During the conference it also developed that the women had been frequently the victims of robbers. Previous to each night attack, they said, they had a certain premonition that something unusual was about to happen, but not always was it clear. At times, as patrolmen who were called in testified, the ladies had indeed spoken to the officers in the street, and asked that a more than usually strict watch be kept on their home on certain nights. The men thought little of this, however, as they met with many women who, they said, were afflicted with "nocturnal" fears. As far as possible to trace the days, it is disclosed that on each of the occasions referred to there had been a robbery or an attempted robbery at the home of the two old maids. In telling their story the women were accurate as to dates and circumstances, and each bore the other out in her statements.

The strange circumstance in connection with the lives of the women, and one that escaped the attention of the



REMARKABLE INSTANCE OF TELEPATHY—OLD MAID TWINS OF ST. JOSEPH, MO., WHO EVEN KNOW EACH OTHER'S UN-SPOKEN THOUGHTS.

police, is the fact that whatever one feels, the other also experiences exactly in the same proportion or degree of effectiveness. And not alone is this the case when robbers are concerned, for on such occasions the fear of one transferred by word or action to the other might be accounted for on reasonable grounds.

THEY LIVE FOR EACH OTHER.

Investigation revealed that Anna and Nan Funkhouser live together and act very much as one person. In the first place, they are twins. They were born in Kentucky and moved to Missouri with their parents in the early days of immigration to this state. Most of their lives were spent on a farm, but they received the best education that a fashionable Eastern girls' school could provide. They are fifty-two years old, and have resided in this city a half score of years.

They have no living relatives. Neither married, and, as far as they will tell, neither had any desire to change her state, nor had a Romeo ever sung of the divine passion beneath their chamber window. Their country life was passed in the pursuit of butterflies and in the study of books.

THEIR CHARITABLE WORKS.

Anna looks as much like Nan as only a woman can look like her twin sister when both have passed the meridian and patient. Time has indelibly stamped the years on a once blooming face, and in their radiant tresses the silent snows have begun to fall. Both are plain of face and wrinkled and slightly stooped, and their eyes are a little dimmed, but when they appear on the streets in their plain black gowns the attention of the casual passerby is attracted to the kindly light that beams from their plain faces. They are possessed of a comfortable competency and it is freely employed in works of charity.

Anna Funkhouser claims that Nan feels just as she does, and Nan claims that her sister's feelings are her own. They attribute this strange state of affairs to the fact of their lifetime close companionship, and do not look for an explanation in the scientific problems of latter day telepathy. So close is this peculiar relation, however, that neither woman attempts to surprise her sister with a Christmas present often. They have tried it on each other and have discovered that the recipient knew all the gift to a nickel of the worth of the gift, the time of its purchase and in some instances of the article itself before it had left the store where it was procured.

As an instance of the extent of this fellow-feeling, only recently Anna became tired of the monotonous black gown of her sister and determined to provide something more in accord with the prevailing styles. The cloth was wrapped up and on the counter when Nan hurriedly entered the store and said tersely: "Don't do it." Much to the chagrin of the shopkeeper, the sale was not made.

HOW THEY REGARD EACH OTHER.

The sister who had been left at home asserted that she knew exactly what the other was about, and did not desire the piece of goods under contemplation. Numerous trifling incidents of this sort are of every day occurrence, but the women are loath to lay much stress upon them, and attribute their knowledge of each other's doings to their great attachment and love for each other.

It is but justice to the two lone women to say that the neighbors all love them, while according to them a measure of peculiarities incident to old maids, and have some plausible excuses to offer for everything that "comes out" just as the sisters said it would in the daily routine of their lives.

Of one thing the stolid neighbors are convinced, and that is that when Anna or Nan Funkhouser is laid to rest beneath the tall pines on the slopes of Mount Morn church yard, there will be a double funeral that day, and after that the little cottage in the shade of the big maples on South Tenth street will know either of them no more forever.

Nothing destroys authority so much as the inequal and untimely intercession of power, pressed too far and relaxed too much.—Bacon.

Be more prompt to go to a friend in adversity than in prosperity.—Chilo.

"Behold the Lamb of God that taketh away the sin of the world!"—John 1:29. I heard a sermon from this text not long ago, and the clergyman went so wide of the mark, and left so much that was relevant to the subject unsaid, that I really did more thinking on the subject, I believe, than if he had kept in line with the thought, and I determined to say something on the subject, as soon as I could find opportunity. I take that opportunity now. The Gospel of John was not written earlier than the close of the third century, about A. D. 178-180, and therefore it could not have been written by the John who was a disciple of Jesus. There are many reasons for believing that it was some other John than the disciple of Jesus.

1. John, as is well known, was an illiterate fisherman, but in this gospel we have the purest Greek.

2. He speaks like a philosophic theologian, which he was incapable of doing. But each year it will be noticed that the sun loses a little time. It lacks a few seconds of reaching the same point it did the year before. In seventy-one years and two months it falls back one degree, and in 2,154.06 years it will fall back or lose so much time that it will appear in the next constellation beyond of it at the time it reaches the vernal equinox, and in 25,856 years it will fall back through all the signs, and commence where it did at the beginning of that period. This explains what the ancients termed "the end of the world." At the end of their cycle which they fixed at 25,000 years they held that the sun would reach the place whence he started in Scorpio, and the world would be burned up. And here is where Phaeton drove his chariot so near the sun that the world caught fire and was burned up. The Saturn takes the reins in his hands and starts the earth on a new journey.

3. John himself was a Jew, but we always find him speaking of the Jews in the third person, as "the feast of the Jews," "the passover of the Jews," "the manner of purification of the Jews," etc.

4. There are errors in geography which John the disciple of Jesus would not have made if he had written this gospel. He speaks of "Enon near Samaria," when in fact there was no such place anywhere near Samaria; of "Bethany beyond Jordan," when in fact that place is below the mouth of Jordan, and west of it and southeast of Jerusalem; a "city of Samaria called Sychar," when there is no such city in Samaria; of "Bethsaida of Galilee," whereas there is no such city in Galilee, but in Gaulanitis northeast of the sea of Galilee.

5. There are things of which John the disciple of Jesus knew, which he failed to mention, but they were mentioned by one or other of the evangelists: In Matt. 5:17 Jesus is quoted as saying "Think not I am come to destroy the law and the prophets," etc. Matthew was not present, yet he records it. John was present, yet he says nothing about it. Matthew in the 17th chapter of his gospel records the transfiguration, yet he was not there, but John who was there said nothing about it.

The Encyclopedia Britannica, speaking of the gospel of John, says: "Its existence before 140 A. D. is incapable either of decisive or probable showing." And again: "The Johannine authorship of the gospel has been the subject of modern criticism; and though the tide is arbitrary at times, it is here irresistible." In his History of the Christian Religion, Charles B. Waite says: "No mention is made of either of the gospels of Luke, Mark, John or Matthew by Clement, Ignatius or Polycarp." Page 62. Justin Martyr, A. D. 145 knew nothing of any of the gospels, and the first mention we have of John's gospel was by Theophilus, A. D. 180.

Another argument against John is the statement in the opening of his gospel: "In the beginning was the word, and the word was God, and the word was made flesh," etc. Several theologians mention that the first creation of God was the spoken word. This word went out through the universe, and creation resulted.

In the Persian system, some time after Zoroaster, this word became endowed with life, an entity in itself, and in the third century it was seized upon by the Christians, or that part of them who forged the Trinitarian doctrine as an evidence of their revamped Pagan views.

But we have another argument against the Johannine authorship of this gospel. John being a disciple, could have known that such a figure of speech was out of harmony with the customs or sacrifices of the Jews. A lamb never bore the sins of the people, did it ever take away their sins. They were frequently sacrificed, but never were the sins of the people attached to them. Think of that, my friendly Christian, when you mouth over the words, "Jesus bore my sins upon a tree." Jesus could not bear your sins in or on his body and atone for them at the same time. If you turn to the Levitical laws, Lev. 16:20, 21, you will find that goats were presented, one for sacrifice and the other as a scapegoat; the one was sacrificed as an atonement for the people and the cleansing of the altar, the other was made the bearer of the sins of the people by the confession of the priest, who laying hands upon the head of the scapegoat transferred the sins of the people to that animal, and he was "sent away by the hand of a fit man into the wilderness." "And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." This was the way and the only way in which "sins were taken away." All efforts to harmonize the death of Jesus with the law of sacrifice must meet with utter failure. If one is the antetype of which the other is a type, then the antetype should have been arranged with reference to that which was to follow in the type. Such was not the case. There is in no sense any correspondence. I need not mention the fact that the sacrifice must be slain by a priest and not by the wicked Jews, or the Roman soldiers, instigated by Satan, besides it is not probable that if Satan was using all his infernal powers to thwart God's purpose, he would have entered into a scheme by which he was to lose what power he had left. The Devil is not given credit for being a backwoods jay, to be taken into a confidence game which would lose him all he had to lose.

This whole thing was borrowed or rather plagiarized from the astrological systems of the early pagans. In early days the sun crossed the equinox, taking away the iniquity of long nights

and cold weather. When it was passing through the sign Taurus, and the bull was thus slain by the sun passing through him, he was sacrificed for the sins of the world, or kosmos. The Greek for sin is "amartia," meaning an aberration or missing of the mark; something short of justice. This was removed by the slaying of the bull, and was typified by the Egyptians and Babylonians and Chaldeans by the sacrifice of cattle. There was a time when the sun passed through Capricornus, the goat, but that was 17237 years previous to his entering Taurus, but about 220 years before the Christian era he entered Aries, and in bringing about a reconciliation that constellation was slain.

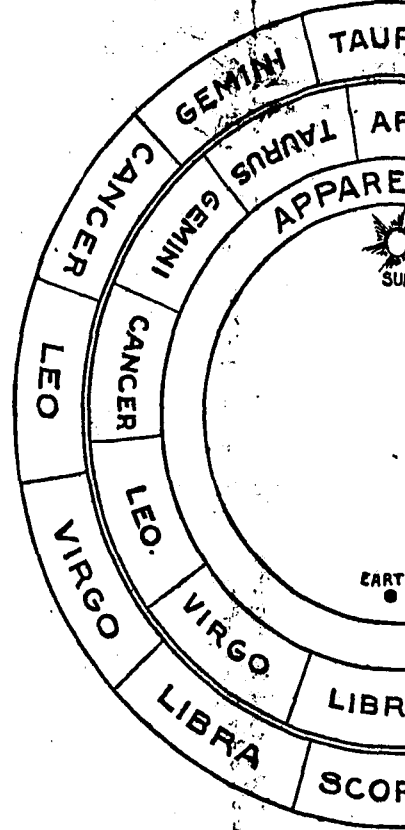
It is well known that the earth revolves around the sun once in every year, but as we look at the heavens it seems to us the sun moves through all the twelve signs of the zodiac which seem to girdle the earth once in every year. But each year it will be noticed that the sun loses a little time. It lacks a few seconds of reaching the same point it did the year before. In seventy-one years and two months it falls back one degree, and in 2,154.06 years it will fall back or lose so much time that it will appear in the next constellation beyond of it at the time it reaches the vernal equinox, and in 25,856 years it will fall back through all the signs, and commence where it did at the beginning of that period. This explains what the ancients termed "the end of the world." At the end of their cycle which they fixed at 25,000 years they held that the sun would reach the place whence he started in Scorpio, and the world would be burned up. And here is where Phaeton drove his chariot so near the sun that the world caught fire and was burned up. The Saturn takes the reins in his hands and starts the earth on a new journey.

And those who lived according to the true Logos, were really Christians, though they have been thought to be Atheists, as Socrates and Heraclitus and the Greeks, and such as resembled them.

Lactantius says: "And if there would have been any one to have collected the truth that was scattered and diffused among the sects and individuals into one and to have reduced it into a system there would indeed have been no difference between him and us."

Arnobius says: "If Cleero's works had been read as they ought to have been, by the heathen, there would have been no need of Christian writers."

Origen says: "For God revealed these things to them, and whatever things have been well spoken."



The relations of the sun and earth are shown in the above diagram. At midnight on the 21st day of March the constellation of Scorpio will appear to be rising, thus showing that the sun is entering the opposite constellation, Aries. The Zodiac seems to be in motion as the trees and fences seem to be in motion when we are in the cars, showing that the sun is falling back and becoming later each year in reaching the same place in the heavens. Instead of entering Aries at the spring solstice, as it once did, it now only lacks about 30 minutes of entering the constellation Pisces, and in 36 years will enter it at the approach of the spring solstice. We may then say, "Behold the fish which taketh away the sin of the world." It is a fact, that in contemplating this event the early Christians actually in one or more instances pictured a cross with fishes lying against it.

The two zodiacs are here given to show the relative positions of the sun and constellations now and 2,000 years ago. What was then called Aries is now called Pisces. This is the constellation we call Aries, is not Aries but the next constellation after Aries. Instead of adopting the old form we rename our constellations after the solstices they once governed.

Now the author of John and the early Christians went to these "Pagans" for their theology. At first they were too zealous for their conversion, and in order to make their religion more palatable to the heathen they introduced into Christianity some of their doctrines. Their purposes were good, but the result was that Christianity was converted over to Paganism, and it became necessary to write the gospel of John to establish the Trinitarian part of their teachings. The early Christians discovered this and attempted other explanations of the matter. Below I give a few of them:

Justin Martyr says: "The Devil's ears that the prophets had foretold that Christ would come for the purpose of tormenting the wicked in fire, he set the poets to fire forward a great many who should be called the sons of Jove. The Devil laying his scheme in this, to get men to imagine that the true history of Christ was the same character of those prodigious fables and poetic stories."

In the same work, he makes the following confession: "By declaring the Logos the first be-

gotten of God, our Master Jesus Christ to be born of a virgin without any human mixture and to be crucified and dead, and to have risen again, and ascended into heaven, we say no more in this than you say of those you style the sons of Jove."

St. Augustine says: "That in our times is the Christian religion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself of which it is the name; for the thing itself, which is not called the Christian religion really was known to the ancients, nor was wanting at any time, from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion which had previously existed began to be called Christian, and this in our day is the Christian religion, not as having been wanting in former times, but as having in latter times received this name."

Clement Alexandrinus says: "And those who lived according to the true Logos, were really Christians, though they have been thought to be Atheists, as Socrates and Heraclitus and the Greeks, and such as resembled them."

Lactantius says: "And if there would have been any one to have collected the truth that was scattered and diffused among the sects and individuals into one and to have reduced it into a system there would indeed have been no difference between him and us."

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Dr. Adam Clarke, in his Evidence of Natural and Revealed Religion, says: "Some of the most ancient writers of the church have not scrupled expressly to call the Athenian Socrates and some others of the heathen moralists, by the name of Christians." Again, Justin Martyr, in his Apology, after describing the institution of the Lord's supper as narrated in the gospels, goes on to say: "Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For that bread and cup of water (the Eucharist) Christians, the earliest, it will be remembered, celebrated the communion with bread and water. Water was mixed with wine afterward.—Bingham, Christian Antiquities.) are mixed with certain incantations in the mystic rites of one who, is being initiated, you either know or can learn."

Tertullian, speaking on the same subject, says: "The Devil by the mysteries of his idols, imitates even the divine mysteries. He also baptizes his worshippers in water, and makes them believe that this purifies them of their crimes.... There Mithra sets his mark on the forehead of his soldiers; he celebrates the oblation of bread."

What a conscienceless oldascal the Devil is shown, to steal the Christian rites at least a thousand years before Christianity was established, or had even been thought of.

We will now attempt to show where this idea originated and in fact all the cardinal principles of modern Christianity. In "Christianity as It Was Before the Apostasy," I only attempted to show its corruption, without giving the particular religions it was corrupted from. Oriental religions were much alike, as we have seen by the above extracts, and no doubt all had a common origin. That they originated at a very early day is evident from the sacrifice of goats, and from the worship of the lion. The vernal equinox evidently was at one time celebrated in those signs. We have already seen that this must have occurred 13,154 years before the Christian era, or 13,404 years before the Christian era. And ancient religions had the power and the intelligence to adapt themselves to the changed condition of our Kosmos or universe.

While all religions are much alike in many points, we owe more to Mithra-

ism than any other religion. This cult, a branch of Zoroastrianism, had long previous to the Christian era spread itself over the western part of Asia and in Europe, and might be met anywhere in the Roman empire. Constantine, himself, who established Christianity, seemed to be a believer in that religion, and instead of changing over to Christianity he re-adapted Christianity to Mithraism. That is he christened Mithraism by another name, and called it Christianity instead. In this way we got our Christmas, our Easter, our mediator, our evil genius, the devil, the trinity, our atonement doctrine, and in fact everything that is cardinal in Christianity. Says Mr. John M. Robertson, in a lecture on this cult in London a few years ago:

"Mithra comes to occupy a singular position as between the two great powers of good and evil, Ormazd and Abhimanyu, (God and the Devil) being actually named the Mediator, and figuring to the devout eye as a humane and beneficent God, nearer to man than the great spirit of Good, a Savior, a Redeemer, eternally young, son of the Most High, and preserver of mankind from the evil one. In brief he is a pagan Christ."

One of his formulas was: "I am the Alpha and the Omega, the first and the last, which is, and which was, and which is to come, the Almighty."

The writer quoted above tells us: "The first day of the week, Sunday, was of course from time immemorial consecrated to Mithra by Mithraists; and as the sun-god was pre-eminently 'the Lord,' Sunday was 'the Lord's Day' long before the Christian era.... But we have some exact information as to the two chief Mithraic ceremonies or festivals, those of Christmas and Easter, the winter solstice and the vernal equinox, the birthday of the sun-god, and the period of his sacrifice and his triumph.... But we know, not only that Mithras and Osiris (and Horus) like so many other solar deities, were especially adored at the vernal equinox, but that in these worshipers there were special formulas representing, apparently, at that date, the symbolic death of the deity, the search for his body, and the finding of it. The Christian Mithraic worshipers tell how the priests of Osiris, who have a representation of the god in the most secret part of their temples, mourn for a certain number of days (presumptively, forty—Lent), while professedly searching for the scattered members of his mangled body, till at length, they feign to have found them, they finish their mourning and rejoice, saying, 'we have found him, rejoice we, etc.' And we learn from Tertullian that Osiris in the mysteries was buried and came to life again. But as to Mithraism, the details are still more precise. The worshippers, Firmicus tells us, lay a stone image by night on a bier and liturgically mourn for it, this image representing the dead god. This symbolical corpse is then placed in a tomb and after a time is withdrawn from the tomb, whereupon the worshippers rejoice exhorting one another to be of good hope; lights are brought in and the priest anoints the throats of the devotees, murmuring slowly, 'Be of good courage; you have been instructed in the mysteries, and you shall have salvation from your sorrows.'"

Could we ask for stronger or more evidence that Christianity is indebted to the Persian mythology for what is now confessed to be its cardinal principles? Another evidence on this point comes from James Freeman Clarke's great work entitled Ten Great Religions. He is speaking of Zoroastrianism and as we said Mithraism was an addition to Zoroastrianism. Christianity is to Judaism, except that it seems to be recognized by Zoroaster himself.

Says Mr. Clarke: "Of this system we will say, in conclusion, that in some respects it comes nearer to Christianity than any other. Moreover, though so long dead, like the great nation of which it was the inspiration and life—though swept away by Mohammedanism, its influence remains, and has permeated both Judaism and Christianity. Christianity has probably received from it through Judaism, its doctrine of angels and devils, and its tendency to establish evil in the world as the permanent and equal adversary of Good."—Ten Great Religions. Part I, p. 204.

I might here add that the Jews learned of the deity they ever knew about a future life of the Persians, or if they had learned anything of future rewards and punishments, they certainly said very little about it.

In Persia the sign Aries, we are told by Mr. John M. Robertson, "was known as the lamb, and in the Mithraic mysteries at the Christian era it was a lamb that was slain." Among the Jews we are told by Jastrow's Talmudic Dictionary, a male lamb one day old was called a ram. "Washed in the blood of the lamb," was a common expression among the Mithraists, from the very fact that unless the lamb was slain by the passing of the sun through the constellation Aries, iniquity could not be done away and dark night of winter would remain forever with us. This was the lamb offered as a sacrifice for the sins or the aberrations of the Kosmos.

The titles given to Jesus were also many of them borrowed of the Mithraic religion. The following are a few of them: Alpha and Omega.—Mithra was emphatically both the beginning and end of the year. Author and Finisher of Our Faith. Certainly the sun who comes back to us in the spring and brings to life the vegetation by which we live is the Author of Eternal Salvation.

Beginning of the Creation of God. The appearance of the Sun after his death on the 21st day of December, is the beginning of the creation for the next year. He becomes the first fruits of that dead sleep.

Bread of God. Whether Mithra was called by this term or not, he was the bread which we live on, it was the

source through which bread was produced. So also of bread of life. First begotten of the dead, another appropriate term, since he arose from the dead on the third day, or was created anew on Christmas day.

Horn of Salvation. And so he was, the word horn signifies power. It was through his resurrection that life was brought back to the world. Light of the World. How true. Without him the world would be in darkness.

Lion of the tribe of Judah. The sun passes through Leo, the lion, after reaching the summer solstice. Redeemer. Just what was said of Mithras. And so he is.

Did our religious Christians ever think of the antithesis that exists in these terms. Let them attempt to reconcile the two characters of a lamb and a lion. And yet Jesus is said to be both. Mithra was both, but not both at one time. Neither could a lamb or a lion be the "Author of Eternal Salvation" the "Alpha, Omega," "he that is living and was dead," etc. The fact that these titles are attached to Jesus, shows that Christianity, then as now, used words and titles without reference to consistency or sense, and they would not have thought of such far-fetched titles, if they had not found them ready made, and appropriated them without reference to justice the religion they plundered.

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WHAT SHOULD BE DONE ABOUT IT?

A Counterblast on the Fraud Question.

To the Editor:—What is the matter, anyhow? Has the world all at once gone wrong, and is it going to the bad with the force of inevitableness?

What has come over the people and press, that "fraud" seems to drown all else and fill the public ear with fretful discord? What has become of the level-headed Spiritualists? Have they gone on a journey, or are they only over-noised by the persistence of the sensational? It would almost seem to the ordinary reader as if mediumship was, per se, off color and suspicious.

I am glad to see that The Progressive Thinker has, in its issue of February 12, a note of common sense, even if it had to go across the water for it. On page 6 of that issue, from an article credited to the Two Worlds, of England, is taken the following:

"Spirit manifestations form the foundation upon which all systems of religion have been erected. Spiritualism is the essence or substratum of truth underlying all creeds, having for its corner-stone 'demonstrated immortality.' The dogmas and doctrines that have become enshrined around the truth are but monuments of man's ignorance in the interpretation of the phenomena of Spiritualism."

There is a truth—the truth—that Spiritualists seem to be forgetting. The world is full of philosophers, theorists, one-sided specialists, speculative dreamers and would-be creed-builders, but now, as ever, prophets, seers, oracles—mediums—are rare.

The Spiritualist press is replete with organization, settled pastors, calls for a creed, and such machinery of a teaching priesthood. If the fraud literature has a title of foundation for the talk indulged, we are in a pretty condition, truly, to fix up a creed—almost as well fitted as the conclave of Constantine when it put forth what we are asked to copy after.

This howl about fraud is not sensible, nor is it frank. It gives the Coverts and their like all the ammunition they have, and affords to cowards and time-servers outside an excuse for decrying it to the people, and even inspiring the club of the policeman against the cause.

I have said it is not frank. I have been reading this last fraud clamor for a year or more, and can only remember one case where there was courage enough displayed to denounce an offence by naming the party. And that was done by Will C. Hodge. If the fraud expositors would do as he did—tell the name and specify the act—the literature on the subject would be short lived, and our enemies be no longer able to quote us as their witnesses.

For example, in the "Intelligence" magazine for this month—February—is an article on "Science and Spiritual Phenomena," by B. F. Underwood, from which this extract is clipped:

"The amount of trickery and fraud practiced by professional mediums is so great that it is not easy to determine with certainty where there is or is not genuine phenomenon—a strange occurrence not caused by the medium. One who commences the investigation is sure to be confronted with so much charlatanism, vulgarity and trickery, that he is very likely to become discouraged, and perhaps withdraws from any further association with such characters as he has to meet."

Now, this diatribe is by a man who knows spirit phenomena to be fact—or else he knows himself to be insincere. He has tried even as editor and heir to the Religio Philosophical Journal, to be a teacher of the "higher order" of Spiritualism. He is a scientist, a philosopher, a teacher of liberalism, who would have been in outer darkness long ago but for the audience Spiritualism has made possible for such as he. For years Spiritualists have not only eulogized him, courted him, but loaded to him—and for this reward. But they have in part themselves to blame for it—for they have, many of them, furnished him color for the calumny.

Let us be decent to ourselves in this matter: What do we want with these self-styled scientists and half-priests anyhow? They stop at the gate and demand surrender before they even enter, and graciously tell us they will lend us their respectability if we will surrender to them the control of the household. And a whole camp-meeting was held up for three days and a Spiritualist newspaper for three weeks considering such a proposition from a man with a half-shell creed, as the price of the loan of his respectableness.

But to return to our mutton—the extract from the Two Worlds: People, especially many Spiritualists, seem to forget the fact that there is no other basis for religion known among man, from tradition to the historic period, than what we call in these days "spirit phenomena." It is so in the Oriental religions, from Om, Ormazd, Osiris, Zeus, Allah, Jehovah to Shakerism and Mormonism. Is so as to the Vedood of Africa or the Manitou of the American Indian. The story of Jesus is, from the annunciation to the last supper, an unbroken story of such phenomena and manifestation, unrelieved—as our critics would say—by a single scientific fact or reference. Each of these religions has just the same credentials as the other—no less or more. Twist it as we may, fuss over the declaration as we choose—it is the truth nevertheless, and has not been, will not be, disputed.

Then where is the fraud to come in—or where does it begin? Compared with the gigantic fraud that a talking spirit was the supreme creative power—or that this same Infinite was born after the manner of all vertebrate life—nursed a mother, played with children, got tired and hungry as he walked among his fellows—our crooked mediumship is venial and inconsequent—not worth bothering about. For, after all, in nine cases out of ten our frauds are only a difference of opinion as between how it looked to two different people. I cannot now recall an "expose" that did not have as many to affirm the genuineness of the seance as to deny it.

And it is not all of a piece. For what is the difference between the phenomena of Moses and Aaron and the Egyptian magicians, other than a row over mediums? And so of all the battles and things of Gideon, Joshua, David and Goliath, and Saul and the Endor woman, but a difference about mediumship. And when Jehovah advised not to fight on the plain, because he, being a god of hills, could not insure victory against horses and chariots—what else can you make out of it?

And when I see at the dawn of the twentieth century the believers in those old myths of fraudulent mediumship hanging around our camps and printing offices of Spiritual newspapers talking "fraud," and asking us to adopt them and their's into the family to give us respectability and a color or "religion," the gorge rises and I cannot keep it down.

Of course there are fraudulent Spiritualists and pretended or dishonest mediums—and why not, pray? Has there been any discovery made by which perfect human beings are bred, any more than corn ears? And why, again, pray, should such a noise be made about misfits in that direction any more than in any other class of mankind? What do we do when we find bad eggs in the nest? Raise a howl about fraud with the hens? No. We throw out the eggs. When a fraud preacher is found out, what do we do? Attack the creeds? No. We unchurch the preacher. Do you find the D. D.'s, who raise such a wail over fraud in Spiritualism, crying out that religion is doomed because one of the anointed has fallen from grace? There is too much worldly wisdom among them for that.

The main trouble about this fraud business is simply organic. Who and of what material is the majority of Spiritualist inquirers composed of? Recruits from the ranks of the churches, infidels, the nothingarians—not one in a hundred having at the outset any clear conception of spirit, spirits or phenomena. And this is true in larger degree of outside critics. Mediumship is as much a fact of organization as is red or black hair, blue, gray or

brown eyes—and no more. Mediums are not angels, nor savants, philosophers, or even "elementals," per se. They eat, drink, sleep, pray, swear, get cold or hot, hungry and nervous, have the dyspepsia, fever and ague, liver complaint, heart trouble, and fall in love—just the same as any other people. They are creatures of necessity and environment just the same.

But if the world of half-baked people insist on making ninnies of themselves over mediums, and despite all a medium can do or say, insist on their being supernatural wonders—why—things will be accordingly—that is all. I have heard mediums tell people they did not know so-and-so, could not do so-and-so, but would be told they could, and forced to submit to conditions to satisfy this ignorant clamor. And when this insistence comes from the sources of house-rent, market-bills and all such things that belong to living, where is the excuse for all this everlasting, cruel proscription? For be it remembered, always, that a medium is subject to the universal law that requires three meals a day to sustain good conditions of manifestation, as well as for manual labor, I never knew a sick-a-bed medium capable of giving a seance.

Again, for one, I protest against the Jesuitical attempt to make out of the modern-Spiritual movement a religious organization, propaganda, or cult. If all religions of the world have been founded upon spirit phenomena wrongly understood and taught for the sake of humanity, let not that of this age be so prostituted. The curse of all ages has been the priesthood. A medium has no more right to teach or claim infallibility than has the Pope—no more right to form a creed or declare what God is or will do than had John Calvin. But through a medium we can know that life is a continuous thing, and that we do live after death of the body. That is the one common lesson—and spirit phenomena demonstrates this to be a fact.

Just there the public, objective mission of Spiritualism ends. Nobody, no medium, no spirit, has any warrant to go farther. All beyond this is our own work, what our apprehension, comprehension and understanding make out of the fact. If I look at it as a simple natural fact upon which I form a system of thinking—all right. If you find it food for reverential aspiration and religious contemplation—so let it be. And so on just as the mind recognizing the fact can assimilate it.

There need be no worry over results. The very highest intelligences that have passed from this life to that are available, and even the savage man can meet his ancestors in intelligible intercourse. And why not if man, per se, is immortal? And just here is where so much of the trouble comes in. The average Spiritualist does not realize that a spirit may be below them in actual knowledge. If the medium is—unless he or she is better by nature than you are—you will not be much benefited by the teaching. And I use the word teaching purposely, for that is one of the stumbling blocks. We insist on being told what to do, and how to do, mostly on the material plane, and because we do not realize all that we have forced from the medium, we are dissatisfied, and join the fraud shriekers.

To the common-sense, well-balanced mind reality of demonstrated immortality is the tremendous fact—a certainty that embraces all the rest. And when the spiritual movement accepts that as the organic fact that is to govern all that follows, then the mission of modern Spiritualism is being realized. All beyond that is individual conception of the fruit the fact bears for humanity. For example: Here is the wonderful thing we call the human organism—the physiological man. It is a fact—the fact. To understand it and live in harmony with its functions, are born all the schools of medicine, all the systems of therapeutics the world has ever known. But none of them affect the fact—they are all man's deductions and speculations from the fact itself. So it is with spirit phenomena. There is the fact—the religions of the world are men's conceptions from the fact. God is, so to speak, in the fact—not in the human speculation from it.

Again: Let Spiritualists remember that no matter how many dishonest mediums there may be; whether we have organization, or permanent pastors, or not; no difference whether Tom, Dick or Harry is respectable or off color—it makes no difference in the fact. Nor will it, or can it, so long as the planet performs its functions as now. Mediums will continue to be born into the world—good, bad and indifferent—just as long as people of all kinds are born. And as long as people are born so, live so, and continue so to the end, they will come back so through mediums suited for their coming—and to tell us the common truth and teach us the common lesson—that as the tree falls so it lieth—as the spirit leaves this life so will it return, the only way it can, through mediumship, to impress the great fact upon us.

The fact revealed by modern Spiritualism is of such transcendent import as to enlist the very highest capabilities and aspirations of mankind. And it is doing so and will do so. Doctoring at it from pre-educated ideas and with the alloy of human ambition for leadership and priestly power, will, as in all past time, cripple its march to ultimate triumph—but triumph it will—because the conditions of this age are humanly different.

This age has stripped it of the supernatural and the superstitions surrounding it in the past. It has been, and is being demonstrated that no message, no word spoken from the beyond, has been other than from a human being. That fact is settled, and it will conquer. Give the world a century of mental activity upon that as a basic concept, and no seer has a vision equal to the civilization that will evolve out of it. This is the coming glory of the race that the veil of theology hides from the clairvoyance of the present. All of it is to come from human effort and unfoldment when it has this truth to stand upon.

And then will come the realization of the dream of the dreamer, the time the impatient complainer now mourns over—the more intimate communion between the embodied and disembodied—in knowledge, sympathy and harmony. No priesthood will ever again be known based upon a fraud as to spirit phenomena; no human being will ever be tolerated in going up and down the earth daring to speak by authority for the common author of all life, all being.

P. S.—I feel like adding a postscript as to the "Danger to the Cause," and it is this: I have been a student of Spiritualism for eighteen years, and about once a year have lain awake nights trembling over this impending calamity. When I began looking into the problem there was only one camp-meeting of Spiritualists in the world—Lake Pleasant. Now, if memory is not at fault, there are some thirty, more or less, in full bloom. When I first saw Lake Pleasant the woods seemed full of mediums, including "Margaret," and green-eyed people were there crooning of fraud, about the porches and peanut booths. But the cause still lives, and so do many of the then frauds. I can name half-a-dozen of them still alive and doing business at the old stand. And what is more, they are accredited to-day by the very Sanhedrim of pure Spiritualism as among the very elect of genuine mediumship. I refer to them, not to disparage, but to honor them as fighting the battles of truth, so that at last their very enemies praise them. Now, all the people who have made this increase of camps possible, every one of them—you and me—were made Spiritualists by mediumship, its tests of continuous life. Let us be sensible, reasonable and just—tell the truth and behave ourselves. These are the views, simply, of one of the silent majority that makes up the camps, supports the mediums, the speakers and the press, and—respects the public law.

Kansas City, Mo.

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SOMEBODY IS VERY BADLY HURT.

The Mirror is Held Before Their Face, and They Don't Like the Picture.

To the Editor:—I see you have been guilty of "joking on facts," and thus of getting up an immense buzz among the orthodox hornets. Clergymen and papers who have delighted to "pack filth like a pigeon," have found their "chickens coming home to roost," and now the vials of their wrath are all uncocked, and their contents are being discharged on The Progressive Thinker, which continues to pursue the even tenor of its way, paying as much attention to their barking as the fast mail train between New York and Chicago does to the barking of a little yellow dog which essays to chase it off the track.

The fact is, I think it is seldom necessary, even as a matter of self-defense, to paint the orthodox pictures as they are, as Cromwell said, "winkles and all." But when they go too far, and our orthodox friends boast that they are looking through a window and beholding naughty Spiritualists, it may be well to occasionally show them that they are not looking through a window at all; they are only looking into a mirror and seeing themselves reflected. Such visions as some of them must have had when they read your "Sequel," will certainly cause them to do as the boys' broken-winged turkey did, that is, "roost lower."

These thoughts are suggested by a clipping from the Albany (Ind.) Daily Journal, of March 17, 1898. The editor of this paper has found, to his surprise and chagrin, that it is his ox that has been goring the Spiritualist cow, and as the lawyer said, "that alters the case."

The editor begins by saying, "The Progressive Thinker places on exhibition its cloven foot." I will venture to say that among the many thousands of readers of The Progressive Thinker, this man is the only one who sees the matter in that light. It was the cloven-foot of the other fellows which was placed on exhibition.

How the Progressive Thinker exposes its own "cloven foot" by the exhibition of fifty-five closely printed columns of condensed facts of the shortcomings of clergymen, it will take at least an Indiana editor to tell.

The whole article reads as follows:

"The current number of The Progressive Thinker, a Spiritualist newspaper published at Chicago, has been received. The paper devotes its news columns to a silly attack on the character of erring preachers and church members and attributes their downfall to the baleful influences of Christianity. These articles are published as a sequel to the Hall-Covert debate and are intended as a means to even up with the attacks made upon mediums. The advocates of the system appeal to some obscure portions of Scripture in support of their doctrine, thinking the pretense will enlist the sympathy of the earnest Bible Christians. This is merely a subterfuge. The individual who becomes thoroughly saturated with the doctrine ceases to court the influences of Christianity. It has no charms for him. The Progressive Thinker would destroy the religion which has influenced every generation in the establishment of asylums for the insane, institutions of charity, prisons, instead of the guillotine and the gallows for the criminal, and houses for the aged, the infirm and the poor—it would take away the motive which prompted the establishment of the public school system, sully the hope which stands by the open grave and strengthens and encourages the sad hearts who look for a reunion with the dead in a world to come, and substitute therefor a system which does not know itself, whose chief tenet is a conjecture and whose creed is a mystery even to its most ambitious exponents."

The fact is, The Progressive Thinker does not make a "silly" or any other kind of "attack" on anybody. All it does is to make quotations from the principal daily papers of America (these extracts are not made by The Progressive Thinker; they are only quoted, and for the most part given without note or comment. These extracts are given to lead the church, which through its clergy and its papers has attacked Spiritualism for fifty years, to see that the proportion of sinners even among its leaders is so great that it should obey Isaiah's injunction to "Look to the rock whence it is hewn, and the hole whence they were digged," before indulging too freely in the "I am holier than thou" doctrine. The church claims to be composed of God's people, par excellence, and that the Spiritualists are composed of the worst elements of the other class. The Progressive Thinker has been collecting facts, and fired just one small shot from its immense magazine. The above doleful wail is one of the results.

This editor next says: "The advocates of the system (Spiritualism) appeal to some obscure portions of the Scripture to support their doctrine, thinking the pretense will enlist the sympathy of earnest Bible Christians."

Ah! how does it happen that some portions of the Bible became obscure? Has not the Bible always been in the hands of these same Christians who have been mortally wounded by these excerpts published by The Progressive Thinker? If these Scriptures are obscure, why are they so? Is it not because the clergy failed to make them harmonize with the theories they had made, and wanted to force down the throats of their victims? The fact is the most of the Bible is to the average Christian an "obscure" book. It will remain obscure until the rising sun of Spiritualism dispels the theological fog banks.

The Progressive Thinker is next accused of making an effort to "destroy the religion which has influenced every generation in the establishment of asylums for the insane."

This shows how little this editor knows of theological history. If he knows anything of politics or of matters pertaining to worldly things he had better stick to those subjects, as his efforts to write on Spiritualism and comparative theology would hardly "wash," even with the most ignorant theologian.

Andrew D. White, LL. D., President of Cornell University, on page 105 of his "Warfare of Science with Theology," says: "In all the beautiful provisions during the Middle Ages for the elevation of human suffering, there was for the insane almost no care. Some monasteries, indeed, gave them refuge. We hear of a charitable work done for them in the London Bethlehem hospital, in the thirteenth century, at Geneva, in the fifteenth, at Mafseilles in the sixteenth, by the Black Penitents in the south of France, by certain Franciscans in northern France, by the Alexian Brothers on the Rhine, and by various agencies in other parts of Europe; but, curiously enough, the only really important effort in the Christian church was stimulated by the Mohammedans. Certain monks who had much to do with them in redeeming Christian slaves, found in the fifteenth century what John Howard found in the eighteenth, that the Arabs and Turks made a large and merciful provision for lunatics, such as was not seen in Christian lands; and this example led to better establishments in Spain and Italy."

Again on page 132 this writer says: "Naturally enough John Howard declared in 1789, that he found in Constantinople a better insane asylum than the great St. Luke's hospital in London. Well might he do so; for, ever since Caliph Omar had protected and encouraged the scientific investigation of insanity by Paul, of Agina, the Moslem treatment of the insane had been far more merciful than the systems prevailing throughout Christendom."

In his "Influence of Christianity on Civilization," B. F. Underwood says: "The credit of founding lunatic asylums, so often claimed for Christianity, belongs to the Mohammedans of the seventh century. No lunatic asylum existed in Christendom until the fifteenth century, and then in places in close proximity to the Mohammedans."—See page 40.

The next ad captivum thrust this editor makes at Spiritualism is, "Spiritualism would take away the motive which prompted our public school system."

What a pity it is that men so filled with prejudice and

who have so little regard for truth as this editor manifests, should preside over the destinies of a daily paper. Will this editor kindly show his readers one case of Spiritualists opposing our public school system? or one case where a Spiritualist was ever known to oppose education? It is the old charge the Catholic church made against Martin Luther.

Illiberal men who lack both honor and brains will seldom scruple to say anything which may come into their minds when their pens or tongues are let loose against the advancement of truth.

Another charge is that "Spiritualism would sully the hope which stands by the open grave."

Has the ignoramus who penned the above yet to be informed that Spiritualism is the world's only hope? Look at the hopeless Robert Owen and his son Robert Dale Owen, Prof. Hare, Judge Edmunds, Prof. Alfred Russell Wallace, and hundreds of others who were without hope and without God in the world until Spiritualism "took their feet out of the mire and the clay, and placed them upon the rock;" and then say Spiritualism places the world out of hope! as well talk of the parching rain and dew, or of the sun emitting darkness and cold.

The fact is, the churches have always come short, morally and intellectually of what the world had a right to expect; now that Spiritualism has come, and is fast making inroads into the Christian ranks, Christian editors and preachers and their tools must not be expected to tamely sit down and submit to all this without saying something. If there is nothing sensible to say, the only thing to do is to let off such fulminations as have given rise to this article.

Yours in the Battle,

MOSES HULL.

—:o(—

An Earnest Objector Wants to Know.

In The Progressive Thinker of March 26, Mr. Bach reports what is called "a remarkable test," and asks, "Objectors, what are you going to do with it?"

I rise to ask Mr. Bach if he read Hudson Tuttle's column in the paper of the same date, and learned that living souls can and do communicate with, and appear to, other living beings? Mr. Stead, he says, communicates with many of his living friends by automatic writing.

Now, Mr. Bach, according to Hudson Tuttle, whom you undoubtedly recognize as good authority, it is possible for Mrs. Dedrick to communicate the death of Mrs. Bowers to Mrs. Weir by means of telepathy or soul communion. That Mrs. Dedrick was the communicator, and not Mrs. Bowers, I have not a doubt, and I do not see the necessity of resorting to the more uncertain explanation when there is such a simple one at hand.

Mr. Tuttle, who is a good psychologist, can also tell you that the living, incorporated soul has a common every-day habit of dramatizing its impressions from without; as it does invariably almost, in dreams, which are only dramatized suggestions. This explains to me all of the so-called spirit talk.

I feel like paraphrasing Paul's talk to the Athenians, and saying: I perceive, O Spiritualists, that in all things you are too superstitious!

There is sure to be one spirit present at every religious meeting, be it Spiritualist or otherwise; this is the spirit of Ignorance, and it is not a spirit of the dead, but a spirit of the living. I have read The Progressive Thinker for a whole year and I have never yet read any evidence of any phenomena which necessitated the "spirits-of-the-dead" explanation.

Give us something harder, Mr. Bach. There are things in "spiritism" which cannot be explained by such a simple law as mind-reading, but they can be explained by other laws of the soul of the living, without dragging in such an unproven hypothesis as "spiritism." I want nothing better than Hudson Tuttle's column to convince me that there is a simpler explanation of all so-called spirit phenomena.

OBJECTOR.

—:o(—

"Medical Practice."

S. F. Deane, M. D., a physician of thorough educational training and practice writes: "I have just read the article by Hudson Tuttle in The Progressive Thinker, on Medical Practice, and severe as is the arraignment, it is no more than a fair presentation of the subject. If it is wanting it is only because language has no words that can do justice to the cruel work of the vivisectionists. What of the training of the medical students in our institutions of learning? Had the results been less disastrous, one might well laugh at the ignorance of a full-fledged M. D., in the following case: 'A girl about ten years old contracted cold, followed by pneumonia. An M. D. was called. He doctored at the case about ten days, when meeting him in the street one day, I inquired of him about his patient and received this answer: 'Well, she ain't getting along much, and I am at a loss to know whether she has worms or intermittent fever.' As this was an unexpected answer, I inquired of the symptoms. After a detail of them, I said, 'lung fever.' The case lingered. Finally an ulcer began to discharge from the right side of the chest just above the nipple, and after several weeks, some three months or more, it was announced 'Fanny is dead.' Were this an isolated case, it might be excused; but human knowledge and human power to look into the system and see all its condition, it is not given to man and such cases should be excused only that the school that sends out such practitioners claims to have all the knowledge of the ages, and par excellence in 'the school.'"

—:o(—

I TREAD, I TREAD, I TREAD.

How oft have I crawled from my restful bed
Reluctant, and tired of the toil and tread
Of the rocky road behind and ahead,
And envied the peace and rest of the dead.
But I tread, I tread, I tread,
And envy the peace of the dead.

Sometimes I get cross, at the grey peep of dawn,
At thoughts of the day, with its grind coming on,
And wish that the night, and the rest that is gone,
Had been a last pause for the breath that was drawn.
But I tread, I tread, I tread,
And envy the peace of the dead.

I hear the old clock as it strikes off the time,
Like the voice of a foe from a bleak, frozen clime,
And I wish 'twas the toll of my funeral chime,
Or the stalling of Death, that tread so sublime.
But I tread, I tread, I tread,
And envy the peace of the dead.

I hear the sweet chirp of a bird on the sill,
The tap on the roof of the woodpecker's bill,
And I bid myself rise and work with a will,
As others are doing in the old tread-mill.
But I tread, I tread, I tread,
And envy the peace of the dead.

'Tis either a grind, or a tread, or a rust,
'Tis either a fight or be ground in the dust,
Then labor and fight and suffer I must,
To grind out the bread and get but the crust.
So I tread, I tread, I tread,
And envy the peace of the dead.

Each planet must grind in its own special place;
Each sun must throw rays from its own brilliant face;
Each woman and man in the whole human race,
Must grind and must tread in past ages' trace.
So I tread, I tread, I tread,
And envy the peace of the dead.

DR. T. WILKINS.

—:o(—

When my friends are blind in one eye, I look at them

in profile.—Joubert.

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OLD AND NEW

PSYCHOLOGY.

BY W. J. COLVILLE.

Reports of twenty-four distinct seances, recently delivered in New York by a Brooklyn seer, Philadelphia and other prominent cities of the United States, have contributed the bulk of this volume.

The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a higher, more rational, thoroughly optimistic life, and at the same time, profoundly ethical. At several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who call on the seer, will be greatly benefited by the moral and intellectual uplift, will derive some help from the doctrines herewith promulgated.

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GREAT CURATIVE AGENCY.

Suggestion as an Ideo-Dynamic Force.

BY W. XAVIER SUDWORTH, M. A., M. D., F. R. M. S., CHICAGO, ILL.

Among the many curative agencies that have been brought forward during the last few years, none is attracting wider attention at the present time than is the subject before us.

Technically speaking, suggestion is the active principle of all psycho-therapeutic measures. Its discovery was the result of years of labor in the laboratories of the biologist and experimental psychologist. In the fullest sense it is the legitimate child of science and not an outcast as some would try to make out. With such parentage it behooves us, therefore, to look into its claims and study well the phenomena of its manifestations.

Like many other curative agencies, discovery of suggestion came about through close observation of pathological conditions. Just as the study of bacteriology in its relation to pathology resulted in the formulation of the germ theory of disease and the subsequent discovery of antiseptics and serum therapy, so has the study of morbid psychology established the value of suggestive therapeutics in the treatment of functional derangements.

The late Daniel Hack Tuke was the Virchow of psychological medicine, and his works stand to-day as classical monuments to his memory. His labors, extending over a full quarter of a century, have thrown a flood of light upon the influence of the mind on the body in the production of disease. He was a pioneer in the field of morbid psychology and while he was preceded by great lights, yet his light showed clear to the end.

Unzer, as early as 1771, wrote, "Expectation of the action of a remedy often causes us to experience its operation beforehand," and the immortal John Hunter, whose breadth of intellect enabled him to grasp many scientific truths generations ahead of his time, lectured to his classes in 1786-7 on the subject of "Attention and Expectation."

Johannes Muller, in 1838, gave added light to our understanding of the nature of the influence of mental states over bodily functions. He held as a general fact "that any state of the body, which is conceived to be approaching and which is expected with an unflinching confidence, will be very prone to ensue, as the mere result of an idea, if it do not lie beyond the bounds of possibility."

Braid, according to Dr. Tuke, in 1841, threw a flood of light on the influence of the mind upon the body by his investigations into mesmerism which he rechristened hypnosis.

In the compiling of his book, "Influence of the Mind Upon the Body," Dr. Tuke drew upon an extended personal experience and from over one hundred authorities upon the subject. I should be vain indeed to hope to add to the scope of his labors in that direction, but such is not my intent; in this paper my sole purpose is to offer a possible explanation of the line of action in the operation of suggestion in the treatment of disease.

The only rational manner of approaching the subject is from the side of psycho-physics, which let us proceed to do.

Impulses arise as the result of central nervous activity that is generally subconscious in character although back of this unconscious cerebration there may lie a sensorial experience. All function, conscious and unconscious, alike has its inception in the sensorium. Our personality, physiognomy and bodily form as a whole is but the visible expression of this subtle, all-pervading, central force. Tendency and desire constitute the main spring of all function and exert an irresistible influence upon form as well. "As a man thinketh in his heart, so he is," is as literally true of the physical as it is of the moral nature. By tendency is meant the hereditary influences, both physical and mental, which undoubtedly have their direct influence upon volition. In the main the will may be classed as an inhibitive force and as such it serves an excellent purpose in nature by regulating desire which might otherwise run away with the organism were it not thus restrained and as these forces are all intimately associated in the manifestation of suggestion as a therapeutic agent we will briefly consider them.

Volition is the outward expression of desire coupled with a belief in the attainability of the object desired. Motion and emotion are distinctly separate experiences, yet we find them closely related in life, in fact the only way that emotions can rise into the realm of the conscious is through the objective or physical organism for they are undoubtedly subjective characteristics. The intimate inter-relationship of the subjective and objective parts of man's nature forms a most intricate study over which much contention has arisen.

Ladd, with whom our investigations lead us to agree, says, "The dualistic theory is the popular and only justifiable metaphysics for the investigator who wishes to confine himself as closely as possible to the scientific study of either mental phenomena or the phenomena of the physical sciences. It is the only intelligible and defensible conclusion of a critical metaphysics as applied to the study of the real relations of body and mind." "The ordinary objections to the dualistic view of the real relations of body and mind have references to certain differences in conceptions of the nature and application of the principle of causation." "On this point the opponents of dualism are wont to criticize its adherents for their view of the interaction of the two alleged substances." In explanation he says, "The word interaction may be used appropriately enough to describe under one term all relations in reality between the body and mind, if only clear and consistent conceptions, as to the meaning of the word be formed and maintained."

The more radical school of evolutionary psychologists, perhaps best represented by James, of Harvard, holds to the theory of a "mind dust" and says, "That if evolution is to work smoothly, consciousness in some shape must have been present at the very origin of things." While I am willing to admit the reasonableness of the latter part of the proposition I do not see any reason for claiming a "nebular" origin for mind or intelligence upon such a premise. It would seem more rational to hold to the theory of superiority and pre-existence of intelligence, which in this instance would represent mind and claim that it finds expression in nature, body, as an essential part of it; moulding, modifying and using it to suit its own purpose and when finally done with it casting it aside as a worn out garment.

Individual intelligence is a matter of growth based upon personal experiences rising out of special environment. This intelligence is not a *de novo* product of highly endowed matter because even the lowest forms of life present some degree of intelligence but in its higher manifestations it is the outgrowth of these two forces working conjointly for the upbuilding of a more perfect organism. The first principle therefore to be laid down as offering a working hypothesis as to the probable channel through or by which suggested ideas may be made to assume definite form in action or activity of bodily function is to be found in the reciprocal interdependence of body and mind. We learn, as children, of our ability to perform certain acts by finding ourselves involuntarily performing them. Indifferently it may be at first but the action once born, we go on voluntarily, improving upon our first efforts until a certain degree of perfection is finally acquired. Some one has said that confidence, or faith is born of the knowledge of having once successfully performed an act.

Beginning as an empirical practice, even as more material medicine did, in many instances, suggestion is rapidly reaching a scientific basis in Europe and to some extent in this country. It has been my good fortune to have had the opportunity to look into the special meth-

ods of its advocates abroad to a considerable extent and I have become fully convinced of its efficacy in the treatment of certain pathological conditions. It is true that up to the present these have been largely in the nature of neuroses but with the rapid advance in our knowledge of the nature of function through researches in physiological chemistry and experimental psychology I look forward to a much wider field of usefulness for this natural remedy for perverted function. Let me, therefore, for a few moments call your attention to the probable line of its application.

As we have before seen all function has its inception in the sensorium and any derangement in this centre, either functional or organic, is liable to find expression in disorder of functional activity. Diseased mental states, however, are much more common than we are wont to think because they do not show as such directly but are often times reflected in different parts of the system. The emotions, fear, grief, anger and hate have long been known as having a marked effect upon the human barometer and should receive careful consideration at the hands of the general practitioner. Fear is especially most subtle and lasting in its influence. Many cases may be cited where fatal results have been produced through fright and on the other hand joy is also said to kill at times. The quickest way to effect cures in bodily ailments arising from emotional causes is to go directly to the seat of the disease, the mind, and disabuse it of its hallucination by appealing to the understanding rather than to the organs, which only reflect the central disease. It is generally well to treat urgent symptoms from the standpoint of general therapeutics because most patients have been brought up with the material idea of the potency of drugs, consequently the strongest suggestion that can be made under such circumstances is the administration of some medication with the action of which he is more or less familiar, the idea being to create the quickest and firmest mental impression possible. But every physical suggestion, even if it is only in the nature of a placebo, should be accompanied by verbal suggestions. Many a case has been relieved by similar lines of treatment and a permanent cure established by continued suggestion directed toward the restoration of healthy function.

There is hardly a diseased functional condition which the human body is prone that may not be directly benefited, if not permanently cured, by the aid of suggestive therapeutics; not only this but many organic lesions are improved, indirectly, by controlling the vascular supply and inhibiting destructive metabolism until vital processes may be restored.

Pain may thus be inhibited, a fever lowered and hysteria controlled. Nervous dyspepsia is often permanently cured in this way. Neurathic affections, including insomnia and paralysis, have been cured. The various forms of nervous prostration are especially amenable to treatment by suggestion. Organic diseases of the nervous system are improved indirectly by relieving the reflex symptoms and thus doing away with the strain upon the organism as a whole. Stammering, in cases where there are no physical lesions, which are seldom found, readily succumb to suggestion. The extended field of reflex neuroses are benefited by suggestion and nearly all the disagreeable symptoms of rheumatic affections relieved. Alcoholic and narcotic inebriety, tobacco and other vicious bodily habits are successfully treated in most all cases. Perversions of the sexual instinct are most happily treated by suggestion. Melancholia and paranoia in general form a fruitful field for its application.

Suggestion may be administered in the waking state but the happiest manner of presenting it is in the hypnotic state, because in that state there exists the special form of passivity—which is most conducive to the highest receptivity of suggestion. After a patient has been hypnotized several times this method is dispensed with and suggestions made in the waking state.

By reason of the fact that the subjective mind is incapable of inductive reasoning, it is necessary that the successive steps to be pursued in the treatment of any given case should be specifically outlined at the beginning of each sitting in order that the best results may be attained.

This rule is equally applicable to suggestive treatment in the waking state as such methods are based on pure psychological grounds and tend to secure the greatest degree of confidence in the line of treatment adopted and best operates to secure the establishment of ideomotor and ideodynamic impulses in the restoration of healthy function.

A CHRISTIAN COWBOY'S CREED.

I am no professin' Christian of the sort the cities hold,
Hain't been gathered with the chosen in the chosen's sacred fold,

An' I never groan in spirit while a thinkin' o' the way
That the reckless unbelievers sin around me every day.

All the creed I try to practice is the ol'-time Golden Rule,
Never hear no sacred music but the breezes fresh an' cool,
An' the only church o' worship onto which my fancy clings,

Is the outdoor church o' Nature whar the Lord's a runnin' things.

I kin git more soothin' comfort from the music o' the brooks

Than the preachers o' creation ever rassed out o' books.

An' the sighin' o' the breezes an' the singin' o' the birds
Brings a sort o' Christian feelin' you kin never git from words.

There is sermons in the sunshine, there's discourses in the flowers,

There is heavenly baptism in the gentle springtime showers.

There is life an' inspiration in the brooks an' in the springs,

Out in Nature's sanctuary whar the Lord's a runnin' things.

When I'm ridin on the night herd every star that gleams above,

Seems a sparklin' gem that's speakin' o' the Master's kindly love.

An' the flashin' o' the lightning an' the thunder's angry roar

Tells me o' the power majestic o' the Bein' I adore.

When the storm in awful fury is a bowlin' in its wrath,

Like as it 'd sweep the cattle jes' like feathers from its path,

I'm contented as the sage chicks underneath their mother's wings.

Out in Nature's big cathedral, whar the Lord's a runnin' things.

When I hear the final summons sent to tell me I must go

To the round-up in the heavens from the ranges here below,

Not a song nor not a sermon nor a ceremonious play

Do I want in the hereafter when my body's laid away.

I would rather far be buried on the ranges all alone,

With the spot whar I'm sleepin' never marked by board or stone,

So's when Gabriel sounds his trumpet I kin rise an' spread my wings

From the grassy slopes o' Nature, whar the Lord's a runnin' things.

—James Barton Adams in Denver Post.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum, of Watseka, Ill., and Mary Reynolds, of Venango County, Pa. For sale at this office. Price 15 cents.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

STUDIES IN SPIRITUAL THOUGHT.

Spirit and Matter, Soul and Spirit, Spirituality, Etc.

In the preparation of these studies, the writer endeavors to use words in their generally accepted signification, thus he uses the words "soul" and "spirit" (meaning an individualized human entity) as interchangeable.

Among other definitions, Webster defines spirit as "the intelligent, immaterial and immortal part of man; the soul, in distinction from the body in which it resides."

Again: "A disembodied soul; the human soul after it has left the body."

Each of these definitions would seem to make the words synonymous, as applied to the human spiritual being or entity.

Heaven may be viewed as an ideal state of good, anticipated or not yet attained; or but partly attained; hell as a condition outgrown. In a spiritual sense, heaven is above, hell beneath. The actual present may said to be a condition between the two, where they shade or blend into each other. In another view, "heaven (or hell) is within you," in one's spiritual condition or state.

Of spirit and matter, it may be said that there are different grades, varying in degrees of fineness from the coarse to the infinitely refined. To the finer grade of spirit, a coarser grade may be considered as matter. To a less refined grade, that which is of a certain grade still less refined is matter, while a certain grade more highly refined is spirit.

As there must be a birth into earth-life before one can have vision of material things; so must there be a birth spiritual before one can have vision of spirit things. This spiritual birth needs not to await the article of death in order to its accomplishment. It may be a matter of growth, unfolding of spiritual faculties, and perceptions, a spiritual development that may be attained before the transition from the mortal plane to the ethereal. And it is in fact the normal condition of spiritualized humanity. It is reached by the development of our spiritual faculties to the requisite degree.

Lillian Whiting says: The event of death works no miraculous change of transformation. Man does not "become a spirit" by the process of dying, which is a mere chemical change. He becomes more and more a spiritual being, day by day, and year by year, as he develops his higher qualities, as he lives in the spirit, which is to live in justice, and truth, and generosity, and love; to live in intellectual development and increasing sympathy and good will to all humanity. He becomes less and less a spirit as he lives the life of the senses and finds his interests and enjoyments on the sensual and the lower rather than the spiritual and the higher plane. The "rewards" and "punishments" after death form a merely figurative phase of expression. The reward of noble living is to achieve for ourselves noble qualities, to become noble in every fiber. The punishment of vice is to be vicious and low. The reward of study is in the gaining of knowledge. The punishment of wasting time is in being ignorant and inconsequential and in being unworthy to hold a place in the ranks of the scholar and the thinker. The undergraduates of any university find rewards and punishments, in this sense, awaiting them as they come out to take their places in the world. Each takes in time the exact place in the community for which he has fitted himself. Twenty years later one member of the class will be a man noble, honored, beloved; another will be ostracized from all better life; but neither the one nor the other is part of an arbitrary system of "rewards" and "punishments," but simply that each state is the outward result of inward qualities. "A man's fortunes are the fruit of his character," said Emerson. The acquirement of wealth is not a quest. The money-acquiring instinct may accompany the higher and nobler qualities; it may accompany baser ones; but it lies with a man himself as to whether he shall have the respect and the confidence of the community in which he lives. If he fail to inspire it, or, if, having acquired it, he forfeit it, in that lies his punishment and for it he alone is responsible.

This analogy holds good for the experiences that await the man who enters the ethereal world. That which he has achieved he carries with him, be it great or small. If he has while here developed the loftier qualities of his nature, he enters on a realm whose conditions are more suited to them than those existing here, and he is correspondingly happy.

Purity is an essential of spirituality, spirituality of thought, of life. Nothing that is impure, unclean, can bear the divine impress spiritual. If a spirit thinks impure, vicious, gross thoughts, such thoughts cannot properly be termed spiritual thoughts. It is not the mere fact that certain thoughts emanate from a spirit, but the quality of the thoughts, that constitutes them and entitles them to be called spiritual thought.

Surely a spirit, whether in the flesh or out of it, whose thoughts are thoughts of murder, wrongful deeds, and the carrying out of base passions and lusts, does not in these things exemplify spirituality or spiritual thought. It is a sad fact that many spirits pass into the spirit world in a very gross, unspiritual condition. Their moral status is low, their plane of thought gross, impure, unrefined, unspiritual. Only through the process of culture and growth can such become spiritualized sufficiently to be capable of sustained spiritual thought.

Money-grubbing, libidinous sensuality, "evil concupiscence" in varied forms, formed their staple of thought, entered into the warp and woof of their mentality, and controlled their inner, if not their outer life and actions; and all these characteristics of thought, desire and intent they carry with them into the spirit world. They carry their hell with them, the hell of grossness and sensuality which must be outgrown before they can reach the heaven of spiritual life and thought.

On the other hand there are and have been those whose chosen and habitual plane of thought has been in the bright zone of high, pure, moral and spiritual aspiration, with their garments unspotted by the world of grossness and impurity surrounding them. Steadily, gladly, their feet tread the beautiful way, the bright glow of angelic inspiration illuminating their brow, the love of their highest ideal of goodness warming their heart, and the heaven of pure spiritual thought enjoyed in their present life, and a still higher plenitude enjoyed in sure anticipation.

It has seemed useful at times to define meanings to some extent, and to reach out into cognate lines of thought as a help in study; but ever has the thought been present with me, and the desire embodied in the thought: O, if I can only help some one, some soul struggling onward and looking upward, in life's journey—if I can help even one soul toward the higher life of spiritual thought and aspiration, I shall be glad and feel richly repaid for my efforts.

Let me close this with some stanzas from an unpublished poem:

THE GARDEN.

When weary of earth and its sadness,
I hie to my soul's garden home,
And there, in the sweet hush of gladness,
I wait for the angels to come.

They come when the daylight is dying—
Ere I call I behold them near—
They come with sweet calm for my sighing
For my weary heart comfort and cheer.

By the beautiful waters of Soul-land,
And the paths by the shining ones trod,
I sit in the Garden of Silence,
Alone—with the angels of God.

Near the mystical realm of Dreamland,
When the twilight shadows flee,
My spirit bathes in the waters
Of the silent Soul-land sea.

Silent and voiceless—the Soul-land?
No echo of speech or of tread?
Nay, that is the world of the living!
And Earth is the world of the dead!

In the realm of ethereal being,
Enzoned and enwrapped as the seers,
I sense the life infinite, eternal,
And the thrill of the beautiful spheres.

Hammond, Ind. JAS. C. UNDERHILL.

SIMPLY CUSTOM.

No Biblical Law for Keeping Sunday.

It is very seldom you run across a man who is bold enough to disregard a prevailing custom and advance a theory that will cause him to feel flattered if it meets any semblance of approval. In this day and age we are, perhaps prone to bow to the observances of our forefathers, but nevertheless we are usually reluctant to disregard them. But there is one man, a minister, too, who dared to contend that our observance of the Sabbath does not spring from biblical facts, but custom, and not only that, but that it is a custom that ought to be abolished.

Elder J. M. Foulks, of the Christian church, the "bricklayer evangelist," Bevier, Macon county, Mo., rather astonished his congregation by his statement that every individual should be allowed to select his own Sabbath, and backed up the assertion by putting an entirely different construction on various quotations from the Bible from what they have hitherto borne. Among other things Elder Foulks said: "Tis true, we have many grand, good Christians who contend for Sunday as the Sabbath of the Lord. Then, we have others who as strongly contend for Saturday as the Sabbath. There are still others who advocate that the Sabbath is in Christ as 'he is all in all,' and worship seven days in the week. Sunday was given us by Constantine, a sun worshiper, accepted and endorsed by the Roman Catholics, who offered thousands of dollars to any Protestant who can prove by the Scripture of its being a day set apart by Christ or his apostles, they claiming it a day set apart by and for themselves and that Protestants are using the day of the week regardless of the truth regarding it and impugning it in our laws to the detriment of the law of progress and religious liberty."

"There are multiplied thousands of things necessary to be done upon that day, which, if carried out by those who are to do them; brings them under condemnation of the law, yet are conceded to be right upon other days. Therefore, the law as it is is not right; there is no justice nor liberty in it, and it is a greater factor for evil than good."

"Also the Sunday law has a tendency to make hypocrites. Take those Christians who believe Sunday to be the Sabbath of the Lord, and believe they must keep it as the Jews kept the Jewish Sabbath. They will go to church for an hour or two; then, perhaps we will see the banker step around to his office for a few minutes to adjust something in his accounts the day before; the merchant will supply the unfortunate that could not get around Saturday night; the secretary will write on Sunday to catch up. Thus we might go on almost indefinitely enumerating Sabbath desecrations, dancing halls, beer gardens, theaters and resorts of every name and order that are open on Sunday to catch the unwary. Many a young man and woman can point to Sunday as the downfall of their ruin."

"Why is this? Because it calls all men from honest toil to cease from labor at once and creates opportunities for the devilish nefarious scoundrels to carry out their preconcerted plans and schemes upon the innocent and unsophisticated. Their places of amusement and shame are open to catch those whose characters are not yet formed and destroy them in every way possible, morally, financially, socially, religiously, etc."

"The law we need is not a one-day Sabbath, demanding that all men shall cease from labor at once, nor a day based upon what any church, sect, creed or denomination may think about it. Let it be based upon justice and liberty, that will benefit all men to the extent that he may have one day in seven and that day to be one of his own selection. Give him the liberty to do as his conscience dictates, and not coerce him to be subservient to a law that is unjust, discriminating."

NIGHT.

O, winds from the salt sea blowing,
O, voices from the golden west,
Bring a message with new life bestowing
From realms beatific and blest.

O, waft me the fragrance of lilies
Whose perfume my senses o'ersteals
From the gardens and valleys and villas,
That my vision but dimly reveals.

O, weave round my heart the sweet rapture
That comes in the softened refrain
Of the days of my childhood's departure
When life was free from all pain.

O, infinite sea of causation—
Thou dreamland depth of the soul—
The pulses that wake each emotion
Are centre, circumference and whole.

The star-voices floating commingle,
And blend with the world of unrest,
And the shadows deepen and mingle,
And a calm sinks over her breast.

The world with its strife and its foes,
Grows peaceful, tranquil and still;
The wing'd God of Night woos repose
By love's beneficent will.

Summerland, Cal. BISHOP A. BEALS.

THE PREACHER.

Oh, how they thunder at the cringing crowd;
These social parasites and mortal foes
Of all the good that in man's bosom flows—
Who to the frightened herd proclaim aloud,
Some awful portent in each passing cloud—
For in their hearts no grains of truth repose,
These men who gloat like ghouls o'er human woes
And practice vice beneath religion's shroud.

If in some future age these wolfish knaves
Should cease to prey upon the human soul,
And strong intelligence should rise sublime,
And break the bonds of Superstition's slaves—
A fearful darkness from the world would roll,
And sink forever in the gulf of time.

—Lynn A. Osborn in Truth Seeker.

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W. A. Crowley writes from Stamford, N. Y.: "We live in this little town among the Catskills, at an elevation of more than 1,800 feet, the number of inhabitants less than one thousand, and still have no less than five churches, and have never yet had a lecture on Spiritualism delivered in our midst."

James Ford, M. D., writes: "To say that I love The Progressive Thinker, does not fairly express my admiration of its teachings. It has enabled me to do the full of death (Sheel and Hades) and has driven the Devil into nonentity. It has shown that the spirit of man is not the Devil, but, freed from the body, it is an angel; in short, its teachings will revolutionize the religion of the world and give woman her rights, and destroy priestcraft."

J. C. P. Grumblin opens his classes for two special courses of psychology and unfoldment, at 3125 Indiana avenue, at the home of Mrs. Parkins, April 11, at 8 p. m., and April 12, at 2:30 p. m. Single admissions can be paid at the door. Tickets for the course can be had of Mrs. Parkins, 3125 Indiana avenue, or Mrs. Esther Marion, 2108 Indiana ave., or by addressing Mr. Grumblin at 7620 Hawthorne avenue, (Sta. 10) Chicago. All lectures delivered under instruction and illumination.

Clara L. Stewart, secretary, writes: "It is with greater thankfulness than I can express, that I write you of the realization of my long-cherished dream. At last we have an organized society in Stevens Point, Wis. I have struggled here for four years, sometimes almost alone, yet never willing to give up the fight, even though thirteen of the churches opposed, holding the ground that if Spiritualism was good for any place on earth, it was for us. Mrs. Isa Wilson Kayner came to my relief two weeks ago, and has done and is doing us good work. We have applied through her for a charter under the N. S. A., and hope to make next Sunday charter day. We have engaged Mrs. Kayner for the month of May, and her society is composed of only regular, upright, earnest and honest workers, twenty-eight in number at present, we hope to make our influence felt not only in this city but through the state."

Mrs. Carpenter and Mr. E. E. Carpenter have the following engagements for this season: For April, Pittsburg, Pa.; May, Indianapolis, Ind.; May 25 to June 1, Rochester, N. Y.; June 17 to 19, Sturgis, Mich.; June 25 to July 6, Leavitt, Mich.; July 10 to 21, Maple Dell Camp, O.; July 22 to 29, Island Lake Camp, Mich.; July 30 to Aug. 3, Grand Lodge Camp, Mich.; Aug 5 to 10, Clinton, Iowa; Aug 11 to 14, Banksboro, Mich.; Aug 15 to 22, Haslet Park, Mich.; Aug 23 to 29, Vicksburg, Mich.

D. V. Emmons, after eulogizing Marion Carpenter's lectures at Scotts, Mich., says: "And now comes Mr. Grimes among us to expose spiritualism as terms it, and while he is lecturing in the church to crush us, he is here giving trumpet sentences. Our houses are full to overflowing, proving that Spiritualism is not dead, though Grimes is here with his spirit-killing."

W. J. Colville lectures during April in Spiritual Temple, Exeter and Newbury streets, Boston, Mass., every Sunday at 2:30 and Fridays at 7:45 p. m. On Sunday evenings April 10 and 17, he speaks at Lynn, and on April 17, at Brockton. His class in spiritual science, in Boston, meets at 242 Huntington avenue, Faith and Hope Association hall, Mondays at 2:30; Saturdays, 2:30 and 8 p. m. Letters for him may be sent to above address.

S. T. S. writes from New Sharon, Ia.: "Mrs. Buchanan was with us over Sunday. We had a service Saturday night that surprised the oldest of us, we got seventeen sheets of paper, mostly written on both sides, making thirty-four pages, and the pretty part of it was that every bit of it was recognized and understood by some one in the circle, mostly by all of us. There were some skeptics among us. All seemed to be well satisfied."

I. D. Richmond, secretary, writes: "Haslet Park Camp, Mich., is still flourishing. The management is carrying a fine line of speakers for the coming camp of 1898, which is to commence July 28, and continue five consecutive Sundays, closing August 29. Mediums of all phases are expected. No pains will be spared to make this one of the most interesting and instructive camp-meetings in Michigan."

Miss N. Johnston writes: "At the yearly meeting of the First B. C. Society of Spiritualists, held at Victoria, British Columbia, the following officers were elected for the ensuing year: President, Mr. Deans; vice-president, Mrs. North; Secretary, Miss Johnston; treasurer, Mrs. Carlin. A surprise party was held at Mrs. Hastings' residence, at which the president on behalf of the members, made a presentation to Mrs. Hastings, she having been secretary of the society for the past five years. The Spiritualists will celebrate the 50th anniversary of Spiritualism by holding a social dance."

M. D. Thiebaud writes from Anderson, Ind.: "The Anti movement has done us no harm; has increased sympathy on the part of some who were indifferent." Hubert Child writes: "I have received Ghost Land and The Progressive Thinker, and am very much pleased with both. How you are able to furnish so much for so little is no enigma. I am already doing so to send \$1.12 for The Progressive Thinker and Ghost Land, before it is everlastingly too late. I would say to any speaker who is drifting in this direction, that the First Spiritual and Liberal Society of Wichita, Kansas, has a hall well seated and lighted; that it is at their service. Those wanting the hall need not waste paper or stamps in writing. Our last speaker was Dr. Connell, and I last speaker would recommend him to any society needing a good and instructive talker."

Mrs. Doerzig, the secretary, writes that the "Church of Truth" will hold its opening meeting Easter Sunday, at 7:45 p. m., at Munson's hall, 1032 Milwaukee avenue. Good speakers and mediums will be present. An opportu-

nity is now given to all persons to test the truth of Spiritualism, that there is no death and that our departed friends can communicate with us, even after leaving this mortal body. If your creed does not give you the peace of soul that you desire, come to our meetings and find that Spiritualism is no longer a dogma, but an established truth, and as truth cannot be so trodden down that it will not rise again; so we hope the "Church of Truth" will become an established institution on the north-west side of Chicago. All are invited and are requested to bring their friends so that they may also test the truth of Spiritualism.

G. W. Kates and wife have changed their local address to 150 Meigs street, Rochester, N. Y., and will continue to serve the First Spiritual church of that city.

F. Corden White has been filling a two months' engagement for Unity Spiritual Society at Milwaukee, Wis. Societies wishing lecturer and test medium for fall and winter of 1898, address him at 553 Milwaukee street, Milwaukee, Wis.

Mrs. L. N. Claman writes that she has finished up her work with great success in Louisville, Ky. The People's Church there is well organized and is doing a grand and noble work. The daily papers gave liberal space to fair reports of meetings and test work. She is now working for the First Society of Topeka, Kansas. Her address is 222 East Sixth street.

Georgina McIntyre writes: "The formal opening of the Temple of Truth, 506 Central avenue, Austin (reached by Clark street elevated road to 48th street, connecting there with Chicago avenue electric) will take place on Sunday, April 10, commencing at 3 o'clock. All friends are invited to come and remain over the evening session."

L. S. Burdick writes: "I wish to remind the friends of the old pioneer society of Southwest Michigan that the time is approaching when we are to meet at Lake Cora in our annual reunion, to congratulate ourselves on the good work done in the past, and in bright future that awaits us. Dr. Adah Sheehan-Hornum, of Cincinnati, will be with us again to inspire us with renewed zeal to keep the light of Spiritualism shining before the world."

Mrs. J. W. Kratz is now at Cincinnati, Ohio, lecturing and giving tests.

J. M. White can now be addressed for engagements at Manhattan, Kansas. Secretary writes from Paw Paw, Mich.: "The Paw Paw Valley Spiritualist Society were so fortunate as to secure the services of Lyman C. Howe for the Sundays of March. The course was completed by the observance of Anniversary Day on March 27, when his audiences listened to two fine discourses in his usual forceful manner. Mr. Howe brought with him the portrait of his mother and her friend, recently obtained through the mediumship of the Bangs Sisters. They are very beautiful, and his account of the manner in which they were obtained carried conviction with it."

W. J. Colville expects to be obliged to remain in New York during the coming summer, to attend to important literary business. As he has received many inquiries concerning camp-meeting engagements, he respectfully desires to inform all managers of summer gatherings that if the distance from New York is not very great, he can make favorable terms for giving lectures at those resorts during July, August and September. Persons wishing to make arrangements are requested to make immediate application to him at 497 Franklin avenue, Brooklyn, N. Y.

Mrs. B. W. Barton writes: "I have taken your paper for years and am most willing to do so. I have worked in Minneapolis for about three years on the platform as a speaker and test medium; also gave readings. I am now, as you see, in Grand Rapids, Mich."

Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists for 1898 will begin July 21 and close August 21, at its camp-ground, Chesterfield, Ind.

Speakers first two Sundays and intervening week, J. Clegg Wright and Eva Pfuntner; third Sunday, Willard J. Hull and India Hill; fourth Sunday, B. F. Underwood; fifth Sunday, Moses Hull. Dr. Nellie Mosier, test medium.

By order of President G. W. Parkinson, the executive board will meet on camp ground April 12, to transact business.

For further information and program, address,

FLORA HARDIN, Secretary.

Anderson, Ind.

BOOK REVIEWS.

Gilgal. Stones that Pave the Way to Success. By Mrs. Calvin Kryder Reifsnider. Published by the Anna C. Reifsnider Book Co., St. Louis, Mo. A little booklet, handy to slip into the pocket, comprising brief, sententious sayings, replete with thought and wisdom.

MEMORY'S TRANCE.

Despite the flight of changeable years, By sweet magic there appears A slumbering gleam; When the sun far in the west, Glimpses upon the ocean's crest, Memories glide.

To where in fancy love awakes, To olden days (swift journey takes) To other years— To the days when love was young, To where my thoughts have ever clung, Beset by fears.

Thus I muse, and wonder where Revelations half so fair Shall reveal Other joys my soul requires To satisfy the love-life fires So oft I feel.

BY ARD TAYLOR CHAFFER. Binghamton, N. Y.

PRICE OF THE "SEQUEL."

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

"Human Culture and Cure, Marriage, Sexual Development and Social Upbuilding." Three lectures by Mrs. M. D. L.L.D. A most excellent and very rare work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

Bright Prospects in Buffalo.

To the Editor:—I take the liberty of sending you a few lines regarding the recent church bazaar which was held by the church here in Buffalo, at the Spiritual Temple. The ladies of the church had made such preliminary arrangements for the affair as to insure entire success, and they were more than gratified with the results obtained.

The bazaar continued during three evenings of last week, and was attended by a large number of people from all parts of the city. The articles placed on sale took readily and some of the items were cleared out at a very high figure.

The money derived from the bazaar is to be used in connection with the building up of the church and making it a more elaborate edifice than it now is. The writer personally attended one evening and was more than surprised to see such a large concourse of people gathered together upon such short notice.

The ladies comprising the committee are very thankful to the many friends who donated articles which were turned into money, and hope in the near future to meet them all under the roof of the new edifice which is to be erected.

I must not forget to add that the occasion was made much brighter by the presence of Mr. and Mrs. Moses Hull, who have come to Buffalo to remain for a year. Last Sunday evening the church was crowded to the doors by seekers after knowledge, who had come to listen to Mr. Hull. His remarks went home to every heart, and there is no question in the minds of the members, that a great many new recruits will be drawn into the grand truth of Spiritualism before the departure of Mr. and Mrs. Hull from our beautiful city.

J. O. DEMUNN.

Farmer Riley at Detroit.

We have had the pleasure of having Farmer Riley at our home, and he has saved Detroit from passing into skepticism, as far as full form materialization is concerned.

He came to us just when he was needed the most. We were in the midst of the Gillman scandal, and those who had been so unfortunate as to attend one of Gillman's seances were ready to give up hope and become satisfied that all full form materialization was a fake. But thanks to the angel world for bringing James Riley to us, the very people who were the cause of Gillman's arrest, had the pleasure of attending Mr. Riley's seance and were fully satisfied that they had seen genuine materialization. The manifestations were grand. Forms came out in full daylight, and dematerialized while holding hands with their friends. Thompson Jay Hudson (of psychic phenomena fame) remarked at the seance in witnessing the manifestations through Mr. Riley, he would see genuine manifestations. Mr. Riley made many warm friends while here in Detroit, who are very anxious to have him return again.

E. E. CARPENTER.

Detroit, Mich.

No Priest at His Funeral.

A news item of recent date says: "Because of the intended cremation of the body of Anton Scill, of New York, added to his religious and heretic, a priest was summoned before his death to administer to him extreme unction and the last rites of his faith, the Roman Catholic Church will take no part in his funeral."

"No priest will be present at the private services to be held at the residence. These services will be simple in character. Rev. Merle St. Croix, of the Protestant Episcopal Church, will deliver a short address. He will then read a eulogy telegraphed from Pittsburg by Colonel Robert G. Ingersoll."

Priest or no priest his soul will go marching on, and those big gates will swing wide open if true religion and eloquence can move St. Peter. Extreme unction! A priest can have no more influence over natural law than the ignorant man. If they do not, then they cannot be divided, or classified, in the "beyond." You cannot classify that which has no existence! You cannot get good and bad, angels and demons, sheep and goats—whatever you may believe—if there is no life beyond the grave. Consequently all religions or organizations declare that man either does, or will live again. This is called "belief in immortality."

Spiritualism through its VARIED PHENOMENA establishes the certainty of the spirit's existence. If therefore it be considered essential to religion to believe in immortality, I declare it is doubly essential in these days of deep earnest skepticism, to demonstrate this immortality.

THE SEQUEL

To the Hull-Covert Debate.

It will be instrumental in doing a vast amount of good. Philanthropists and good citizens generally will view it with deep feelings of regret, yet realizing the fact that to know the whole truth will be beneficial to humanity. As the Minneapolis Times well says: "The disgust that is everywhere felt at the disclosure of such hypocrisy is wholesome, and makes for virtue. The effort to get at the truth, and correct false judgments, and punish license and impurity, must be beneficial."

FIFTY-FIVE COLUMNS.

In The Sequel issue of The Progressive Thinker about fifty-five columns are devoted to the crimes of preachers and church members, all of recent occurrence, and every one of an astounding character.

FIVE HUNDRED COLUMNS.

Five hundred columns would be required to publish all the shortcomings of ministers and church members during the last six months. Not a day passes that some great crime is not committed by some of them. The condition of affairs in the religious world is appalling.

THIS PAPER WILL SILENCE THE SLANDERER.

Whenever a minister of the gospel in the future slanders Spiritualism, thrust this paper in his face and he will be silenced at once. He will not dare to proceed further.

PRICE OF THE "SEQUEL."

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., L.L.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00; paper, 50 cents. For sale at this office.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 60 cents.

For sale at this office.

From Two Worlds, London, England.

IS SPIRITUALISM A RELIGION?

Questions of this nature are of frequent occurrence, not only at our public services, but also within the inner self of many an investigator into the phenomena of Spiritualism.

Spiritualism, in my opinion, is

MORE THAN A RELIGION.

It is religion itself, sacred and undenied by the incrustations of theology, consequently it becomes the essence of all true religious life.

BUT WHAT IS RELIGION,

and whose definition shall we take? Why our own, of course; whose else ought we to take? Still, in claiming the right to define religion in our own way, we may reasonably pay attention to sources, and see if we can discover any harmony with our own.

EMANUEL SWEDENBORG

may be looked upon as a spirit medium. He declares that "All religion has relation to life, and the life of religion is to do good." This is a broad, clear and natural declaration, to which any Spiritualist would subscribe. All religion has relation to life. "Spiritualism" in all its manifold modes of expression, has relation to life. In our philosophy we boldly declare that "There is no death," but all is life.

Through and by the phenomena we receive demonstrations of the continuity of individual human

LIFE BEYOND THE TOMB.

The tiny rap, the tilting, spelling, table manifestations, the clairvoyant descriptions so frequently given, all have relation to life, to life in the spirit-world, but to life all the same. When we declare the gospel of the Fatherhood of God and the Brotherhood of Man; when spirit people declare that the law of evolution governs in the spirit spheres; when they affirm that in the association of the spirit-world equal opportunities are afforded to all human beings who have "crossed the bar," to unfold in goodness and to live pure, natural lives, all this has relation to life and the doing of good, which indelibly stamps Spiritualism as a religion, based upon the law of progress.

One of our own writers,

DR. EDWIN D. BABBITT,

in his work on "Religion as Revealed by the Material and Spiritual Universe," declares that "Religion is the aspiration toward spiritual and the divine, the culmination of what we call God." And so it is. This reduces religion to the realm of the natural, whence it ought never to have been taken.

RELIGION IS THE ASPIRATION

of our own natures for the spiritual and the divine; and when the bereaved cry aloud in their trouble and agony, caused by the loss of some dear and loving form, "Oh, where are you dead! shall we ever meet them again?" they are aspiring to the spiritual and the divine. Nay, when we seek to solve the manifold perplexities which earth-death brings upon us when we reverently seek these forms of the departed with the aid of spirit mediums in the private circle, or in the public meeting, we are taking part in a ceremony as purely religious as it is possible to find.

THE BASIS OF SPIRITUALISM.

"Illegal," do you say? Well, I care not, it is the basic foundation of true religion, and without it there is no proof of immortality, and it only shows to what a deplorable condition religion has been reduced when to preach the immortality of man is perfectly legal, but to demonstrate the immortality of man is illegal, punishable with penal servitude or imprisonment.

I affirm then, that

SPIRITUALISM IS RELIGION;

that it is natural religion; that it is naturalism pure and simple. It proves naturalism, that is, the existence of natural laws, in accordance with which natural man, of nature's highest product, man, continues to live in a truly natural condition, in a really natural world.

ALL RELIGIOUS SYSTEMS—

ancient or modern—insist that human beings will live in some condition of life beyond the tomb. If they do not, then they cannot be divided, or classified, in the "beyond." You cannot classify that which has no existence! You cannot get good and bad, angels and demons, sheep and goats—whatever you may believe—if there is no life beyond the grave. Consequently all religions or organizations declare that man either does, or will live again. This is called "belief in immortality."

Spiritualism through its

VARIED PHENOMENA

establishes the certainty of the spirit's existence. If therefore it be considered essential to religion to believe in immortality, I declare it is doubly essential in these days of deep earnest skepticism, to demonstrate this immortality.

HUDSON TUTTLE,

In his work, "The Philosophy of Spirit," beautifully portrays this aspect of the question. He says: "If consciousness is lost, all is lost, for eternal death and eternal sleep are one. The manner of the future existence is the problem—whence cometh the soul, whither goeth? Clairvoyance has given us a clear revelation that the nature of the mysterious vale of Getherland, and except the recent developments of Spiritualism, affords the only insight to be obtained of the inner life of man. It proves that he is composed of spirit as well as body, and he uses the words of another, who has forcibly expressed the truth known by the ancient sages, man is an intelligence served by organs."

IN THE PHYSICAL REALM

we learn the origin of the spirit, and by questioning spirits, solve the problem of the valley of the shadow—no longer "a valley of the shadow" to them. When have they reproached us for dragging them back? When have they reproached us for hindering them in their ascent? When have they told us we were unlawfully entangling and materializing them? All this is pure imagination—a fragment of huge speculative system, beginning in reincarnation and ending in the clouds.

No; we believe the testimony of those who send us greetings from the other side, who tell us they are

GLAD TO BE OF USE TO US,

and who tell us, too—O, joyful tidings!—that they can well afford to wait for us a little while, until we pass beyond these things. Why should we assume that we are injuring them? Ask them. Surely they know best. But even if it is, in a way, true, what then? It is perhaps a mother who is being injured by clinging to her forlorn earthly child. Dear soul! when she was here she gave up willingly her nights and days, her pleasures and chances of progress, to bring her dear child to the other side. Why should she leave it now? Perhaps she sees, or hopes she will see, ways of more profoundly helping it, with deeper insights and larger powers, and she stays, a blessed ministering angel!—she is wise and good enough for that. She is in no hurry. If what we say is true, she has all eternity before her. She can afford to wait. Nay, who can tell but that her progress, her enlightenment and her bliss may all depend, not on leaving her child and going into strange lands of splendor, but in being "faithful unto death?"

We have no theories about it; and we want none. We are very humble and homely explorers, where the path is

From Light, London, Eng.

IS SPIRIT COMMUNION UNKIND?

To some this will be a novel question. We have all heard the question, "Is spirit communion injurious?" and, of course, that has always referred to mediums or investigators. The only reasonable answer to that question has been, "Try it, and you will see." But it has been found that mediums are, as a whole, as sane, as sensible and as happy as, let us say, the young gentlemen who report for the Telegraph or the Chronicle, or the old gentlemen who adorn the Bench of Bishops. Besides, where spirit communion seems to do harm, we can, as a rule, easily trace it to the folly of people who treat it as something uncanny, and who make it dangerous by thinking it is.

But as we say, it will come, to some of us as a novelty, and as

A VERY PREPLEXING NOVELTY,

too, to be asked the question, "Is not spirit communion, in fact, unkind?" that is to say, to those who communicate, and who by us are encouraged to communicate. This question was recently put before us and urged upon us by Mrs. Besant. The passage which enforced it is too long to quote in full, but here is the central thought of it. Speaking for Theosophists, our visitor said:

"We consider that it is injurious to the souls on the other side to draw them back into the earth atmosphere as they are continually drawn back in the ordinary seance rooms. We consider that the souls passing out of the physical body are reaching a stage in the cycle of evolution in which they should progress to higher and higher spheres; that if they are entangled again with the past interests of earth, with the daily concerns of our physical existence, we are tending in the most literal sense to materialize them, and to delay their higher progress, their greater possibility of growth."

That was said with such charm of voice, such grace of manner, such

CONFIDENCE OF AUTHORITY,

that probably only a few of the more tenacious of her listeners saw what it really meant. And what it means is this—that our very foundations are bad—that the experiences upon which we rely and the communications we have established are, in a sense, criminal; for would it not be criminal if we knowingly injured the dear souls that are gone, if we deliberately kept them from progress and bliss by unlawfully entangling them with earth interests and the concerns of our own lives. If we materialized them by entrapping them into seance rooms? We say deliberately, it is simply awful. No; that is not a bridge between Theosophy and Spiritualism. It is a great gulf fixed.

Mrs. Besant, however, offered us a substitute. We must not draw them back, she said, by using the body of a medium for automatic writing "or in any other way," but we must

GO TO THEM IN SPIRIT.

We must try and develop the power of our own souls, "to pass into the invisible world at will, to converse with those who are there, to see them and hear them." The suggestion has a germ of truth and usefulness in it.

IT IS INDEED WELL TO

UPLIFT THE SPIRIT

from the sordid things of sense, to believe that we may even now live in the spirit-world and hold communion with the blessed "dead." But "to see them and hear them?" How many of us could accomplish that? How many would be driven insane in the solitary effort to do it?

Mrs. Besant says that each person must try to push out

INTO THE SPIRIT-WORLD,

to see and hear those who are there "because he is himself in the world of spirits." It is perilous advice. We believe that the persistent isolated effort to accomplish it would be, to many, highly dangerous; and surely it would be far more easy and far less perilous; for those who have gone on to linger a little and hold out the mediating hand of sense, than for us to strain unduly beyond our earthly bounds.

BUT WHERE IS THE EVIDENCE?

Why invent these arbitrary doctrines, from this side? Who has told us that it is doing an injury to our beloved ones or to our spirit helpers, to encourage them to communicate?

WE CAN UNDERSTAND

our excited critics who are never tired of crying "Devil! Devil!" for they have half-a-dozen solid Hebrew texts to go upon; and so long as they believe that God forbade "witchcraft" to the ancient Jews, and that this forbidding applies now to modern mediumship, they have their warrant, such as it is. But where is the warrant for this summons to shut up every seance room in the world?

FORM OF SPIRIT COMMUNION

has been going on; and millions of messages have been received—messages the genuineness of which Mrs. Besant would not largely deny. Well, what have they said? They have almost exhausted the vocabulary of endearment and delight, in telling of their peace and joy, in being able to send signals across the valley of the shadow—no longer "a valley of the shadow" to them. When have they reproached us for dragging them back? When have they reproached us for hindering them in their ascent? When have they told us we were unlawfully entangling and materializing them? All this is pure imagination—a fragment of huge speculative system, beginning in reincarnation and ending in the clouds.

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and who tell us, too—O, joyful tidings!—that they can well afford to wait for us a little while, until we pass beyond these things. Why should we assume that we are injuring them? Ask them. Surely they know best. But even if it is, in a way, true, what then? It is perhaps a mother who is being injured by clinging to her forlorn earthly child. Dear soul! when she was here she gave up willingly her nights and days, her pleasures and chances of progress, to bring her dear child to the other side. Why should she leave it now? Perhaps she sees, or hopes she will see, ways of more profoundly helping it, with deeper insights and larger powers, and she stays, a blessed ministering angel!—she is wise and good enough for that. She is in no hurry. If what we say is true, she has all eternity before her. She can afford to wait. Nay, who can tell but that her progress, her enlightenment and her bliss may all depend, not on leaving her child and going into strange lands of splendor, but in being "faithful unto death?"

PAMPHLETS.

The Spiritual Philosophy versus Dualism. Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

Mediumship. A chapter of Experiences. By Mrs. Maria M. King. Price 10 cents.

God the Father, and the Man the Image of God. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

What Is Spiritualism? and Shall Spiritualists Have a Creed? Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

Ministering Spirits.

At the home of Mrs. Belle Shepp, on Madison street, we enjoyed one of the richest spiritual feasts in our lot to partake of. Fifty-three voices spoke through the trumpet, besides independent voices through the mediumship of George W. Runyan, who is one of the finest mediums in the state. The friends and relatives of the sitters came with such loving messages and good advice as to cheer and encourage us on to higher attainments. The voices were clear and distinct, and some of the spirits would lead off in song in a loud tone, when those in the flesh would join in.

The most touching of the evening's enjoyment, however, was when an aged gentleman and lady (seen clairvoyantly by some of the sitters) came and announced themselves as ministering spirits from the higher spheres and came for the good of mankind, as to thrill our souls with their parental care. I thought of the Bible verse, "Like as a father pitieth his children." We are much encouraged to climb still higher into the beautiful light, and strive toward the pure and true, so as to attain unto the fullest spiritual progression.

If all the mediums were as honest and as charitable and kind as we know Mr. Runyan to be, we think Spiritualism would grow apace, and seekers after the truth would not be so hoodwinked but would look for more than simply to witness the phenomena. Let us by all means insist on our mediums to be just as pure and unselfish as possible, not envy one another as too many of the mediums do. Let us as mediums love one another more, and give and do all we can for the good of mankind, regardless of the dollars and cents it may bring, and strive to do to our brothers as we would have them do to us.

Muncie, Ind. WM. H. STRANG.

PASSED TO SPIRIT-LIFE.

(Obituaries to the extent of ten lines only will be inserted free.)

Passed to spirit-life, March 22, 1898, Brother Levi Cole, in his 72d year. He was an active member of the People's Spiritual Church. W. C. M. Louisville, Ky.

Died, at 314 N. Third street, St. Louis, Mo., February 10, Samuel R. Swaney, aged 44 years. COR.

Mr. John Bigelow passed to spirit-life, from his home near Garling's Mill, Mich., March 11, 1898, at the age of 85 years. He was prominent in various works of public improvement, railroad construction, etc. He was a Spiritualist. He was a member of various orders, and his funeral was attended by large numbers of them. Rev. A. A. Gould, pastor of All Soul's Unitarian church, Chicago, officiated, reading extracts from the Bible and the sacred Books of Egypt, India and Rome, showing the belief of the ages, that death is not the end of life; but a mere transition to another stage of life and activity.

Passed to his spirit home at Edendale, Cal., Leonard W. Hutchinson, aged 52 years. A native of Waverly, Iowa, he was an avowed Spiritualist and reformer, and as such feared not death, but gladly welcomed the reunion with his wife, who preceded him less than a year. Funeral services conducted by G. A. R. Rest to thy body, progression to thy soul. L. M. C.

Passed to spirit-life on Monday, March 21, Oliver Stealy Shelby, at his home near Covington, Ind., in his 73d year. He had long been conscious of spirit return and was a man beloved by all who knew him and his friends were many.

He was a man of broad views, a liberal thinker, and his religion consisted in being good to the poor, and never turned away the needy.

A good man has gone to his reward, and is mourned by the entire county. He leaves a wife and three children. May loving spirits attend them. M.

The sweet little infant daughter of Dr. E. I. Jacobson and wife passed out of this world of trouble and pain into the land of progression, March 28, 1898. The funeral services were held at the home, 106 W. Huron street, Wednesday afternoon. The address was delivered by G. F. Perkins.

A father missed and husband mourned, by the wife and four sons of Carl Lundstrom, who resided on School street, Chicago, and left this earth's trials, March 20, 1898. The funeral services were conducted by the writer at the house, and at the grave in Grace-land cemetery. G. F. PERKINS.

Passed to the spiritual realms, Miss Alma Nichols, March 18, 1898, at 133 Dekalb street, Chicago. This being the third child of Mr. and Mrs. Nichols, who passed out within two years, at about the age of 20, it seems especially sad. Mr. Nichols lived formerly at Port Wayne, Ind. Geo. F. Perkins delivered the funeral address. P.

SENDING MONEY.

In sending remittances to this office, please write your orders on a single sheet of paper, to file away for future reference. If you have anything to say outside of that to the editor, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter, or draw payable in Chicago or New York, and there can be no loss. Write names and addresses as plain as ordinary print, and mistakes will be avoided.

A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult Library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neighbor will soon advance ahead of him, and he will soon be forced to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

"From Soul to Soul" by Emma Rod Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherefrom to sweeten words of leisure and enjoyment. Price \$1.00. For sale at this office.

"Who Are These Spiritualists, and What Is Spiritualism?" pamphlet, 10 pages, by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

A LIBERAL OFFER.

We are prepared to pay any Church, Benevolent Association, Charitable Organization, Hospital and Society organized for public good, for a full year's subscription to THE CLOUD SOAP wrappers, as follows:

Large Size Wrappers	Small Size Wrappers
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—OR—
International Semi-Centennial Celebration of
MODERN SPIRITUALISM,
TO BE HELD AT
ROCHESTER, N.Y., U.S.A.,
From May 25 to June 1, 1898.

Wanted—The name and address of every Spiritualist in the United States to complete the census. For particular address FRANK WALKER, General Manager, Hamburg, N. Y.

Sunday Spiritualist Meetings in Chicago.

The Church of Unity, Services 7:45 P. M., every Sunday, at Flynn's hall, northeast corner North avenue and Robey street. Reached by the Milwaukee Avenue, North avenue and Robey street cars; Humboldt and Logan Square branches of the Metropolitan elevated to Robey street. Max Hoffman, pastor. The Lake View Spiritualist meets Sunday afternoons at 2:45 o'clock, in Belden Hall, Orchard and Lincoln avenue. Meetings conducted by Mr. Carl Wickland, assisted by Mr. Walter Finch. Spirit messages through Mrs. Carl Wickland.

The Beacon Light Spiritual Church, 617 N. Clark street. Services Sunday at 2:30 and 7:45 p.m. Free seats. Free contributions. Mr. and Mrs. G. F. Perkins, speakers and test mediums.

The Band of Harmony will meet hereafter on the first and third Fridays of each month, at 40 Randolph street, sixth floor.

Liberal Spiritualists' Meeting, Hall, 187 So. Paulina corner West Madison street. Each Sunday evening at 7:30 under the auspices of M. L. Schaffer, assisted by able speakers and mediums. Good music. All cordially invited.

Universal Spiritual Society, Hopkins' Hall, No. 528 West Sixty-third street, Englewood, (over postoffice). Carrie Fuller Weatherford lectures and gives tests and improvised songs at the usual hours, 3 and 7:30 p.m.

The German Central Spiritual Union holds meetings every Sunday at 8 p.m., 113 Randolph street, west of Hooley's Theatre.

Spiritualists' Sunday-school, every Sunday morning, at 10:30 sharp, room 518 Handel Hall building, 40 Randolph street. All are welcome.

Church of the Spirit Communion, Arlington Hall, northwest corner 31st and Indiana avenue. Dr. Arthur lectures and demonstrates magnetic healing and hypnosis.

Irene M. Dobson, lecturer and test medium, will hold meetings every Sunday at 3 p.m., at her parlors, 3517 Indiana avenue, for investigators of Spiritualism; also will hold meetings every Sunday at 8 p.m., at Newman Hall, 63d street and Stewart avenue.

The Progressive Spiritual Church, G. V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wabash. (Take elevator.) Services at 2:30 and 7:30 p.m.

The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p.m., followed by spirit messages by Mrs. Georgia Gladys Cooley, of California. Mrs. Cooley also lectures and gives messages at 7:30 p.m.

Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 8 p.m. Sarah E. Brown, pastor.

West Side Spiritual Society meets at No. 48 South Ash street at 8 p.m.

Christian Spiritual Society holds meetings in Hygeia hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p.m.

Church of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 o'clock.

A Swedish meeting is held every Sunday, at 2 o'clock p.m., at Phoenix hall, 324 E. Division street, near Sedgwick street. Mr. E. J. Armitage, pastor.

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First Spiritual Temple, near corner Wells street and North avenue. Services every Sunday evening at 8 o'clock. Mme. Lucille Leloux, pastor.

Mme. Lucille Leloux, pastor. A meeting at 19 Bishop Court, at 7:30 p.m. Mrs. Marianne Gill will speak and give tests.

Speakers and mediums who do not inform us at once when their meetings stop, will not be allowed thereafter to have their names appear in this list.

GHOST LAND.

To the Editor:—Please accept our sincere thanks for your kindness in sending me a copy of Ghost Land; it is a book that I treasure above all others. It has given me much valuable information on things pertaining to Spiritualism, that I have longed to know. Philadelphia, Pa. MRS. P. CALM.

GHOST LAND.

To the Editor:—I received the book, Ghost Land, all right, and was agreeably surprised with it—so handsomely gotten up, and good reading! It is a grand present. Please accept thanks. You are doing a grand work for humanity. E. J. ARMITAGE.

Damascus, Ohio.

"Thomas Paine: Was He Just?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

"Balth Brantley's Vision." Vivid description of a Jesuit spirit conclave, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

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A Diagnosis of Your Case Free, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak in of any one or even to express an opinion. We know our doctors do so, but we do not.

The day of shotgun prescriptions is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires

SPECIFIC DIAGNOSIS.
He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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No Drastic Drugs!

A Book on "Chronic Disease" Sent for 2-cent Stamp.

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AYER, MASS.

TESTIMONIAL.
B. F. POOLE, Clinton, Iowa—Dear Friend:—I have received more benefit from your spirit remedies, Elkhirs Nos. 1 and 2, and magnetized compound, than any treatment I have ever taken. I am, respectfully,
MRS. C. H. BROWN.

Altman, Colo.
Please send my liberal offer in another column. B. F. POOLE.

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Have you sore or weak eyes or falling eyelids? My Magnetized Compound and psychic treatment will cure them, and improve your eyesight. 8-oz package, with full directions, sent postpaid, 10 cents.
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This grand book, "Ghost Land," is a gift to all to old subscribers as well as new ones, who comply with the conditions set forth in the above. Several, whose subscription to The Progressive Thinker did not expire for many years, have renewed for another year in order to get "Ghost Land." If you desire it, you can get it in the same way.

PRICE OF THE "SEQUEL."
The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

MRS. ELIZABETH SHELDON, TRANCE AND Business Medium, at St. Elmo, Ill. Sittings daily from 9 a.m. to 5 p.m. Readings personally, by letter or photograph. 440

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60,000 copies sold in 1896
150,000 sold in 1897
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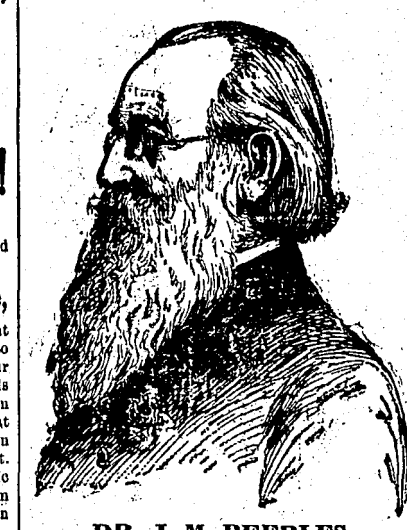
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PROOF OF THEIR WONDERFUL ABILITY

Dr. Peebles & Burroughs, Indianapolis, Ind. My Dear Friends:—I write you today to let you know that the tumor we treated in my left side is now perfectly well. I have waited about writing to you about it, but I have waited so long that I am convinced it was well and now I am convinced I will write to you for all you have done for me. I cannot express the gratitude I feel for you. Every bone and muscle of my body is now recovered when you took my case, and now, thanks to you, I am a well woman. Your grateful patient,
Mrs. B. M. MOORE,
St. Atlanta, Ga.

Dr. Peebles & Burroughs, Indianapolis, Ind. Dear Doctors:—I am so much better that I will not need any more treatment. I thank you for the great good you have done me, and can highly recommend your treatment to anyone needing medical assistance. Yours truly,
Elnora Patterson,
New York, N. Y.

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SCIENCE, MORALITY, SUPPLEMENT THE BIBLE OF THE FUTURE. THE PROGRESSIVE THINKER.

The Progressive Thinker Hails with Extreme Pride the Fiftieth Anniversary of Modern Spiritualism.

VOL. 17

CHICAGO, ILL., SATURDAY, APRIL 16, 1898.

NO. 438

THE PILGRIM,

Dr. J. M. Peebles Pays a Visit to Hydesville, N. Y.,

And Delivers a Thrilling Address in the Old Fox Cottage,

In Commemoration of the 50th Anniversary of Modern Spiritualism.

In youth's early morning, in mountainous Vermont, I often saw the snows melt, the lilacs and the honeysuckles rich in perfume pass away, to give place to June's roses. Later along in life's checkered pilgrimage I saw the wild, dark-skinned tribes that people the Pacific isles, and listened to the yelping of the sheep-dogs that watched their masters' flocks along the mountain ridges of New Zealand.

Traveling, I saw the most golden sunsets, and the most gorgeous skies; I also drank bitterest waters from gourds and goatskins, ate questionable foods that no pen can describe, slept upon the bare earth, in the gorgeous palaces of Rajahs, bathed in the sacred Ganges, "Ganges" called, walked the sacred streets of Benares, cooled my fevered forehead under Ceylon's shade palms, gazed at her old temples, rocks, her massive ruins of prehistoric times, scaled Australia's mountains, traversed her fern gullies, watched her wild bushmen hurl their boomerangs, sailed up the sluggish Nile to the great falls, walked over sand-buried catcombs of Memphis, and looked down from the dizzy pyramidal heights of old time-defying Gizeh.

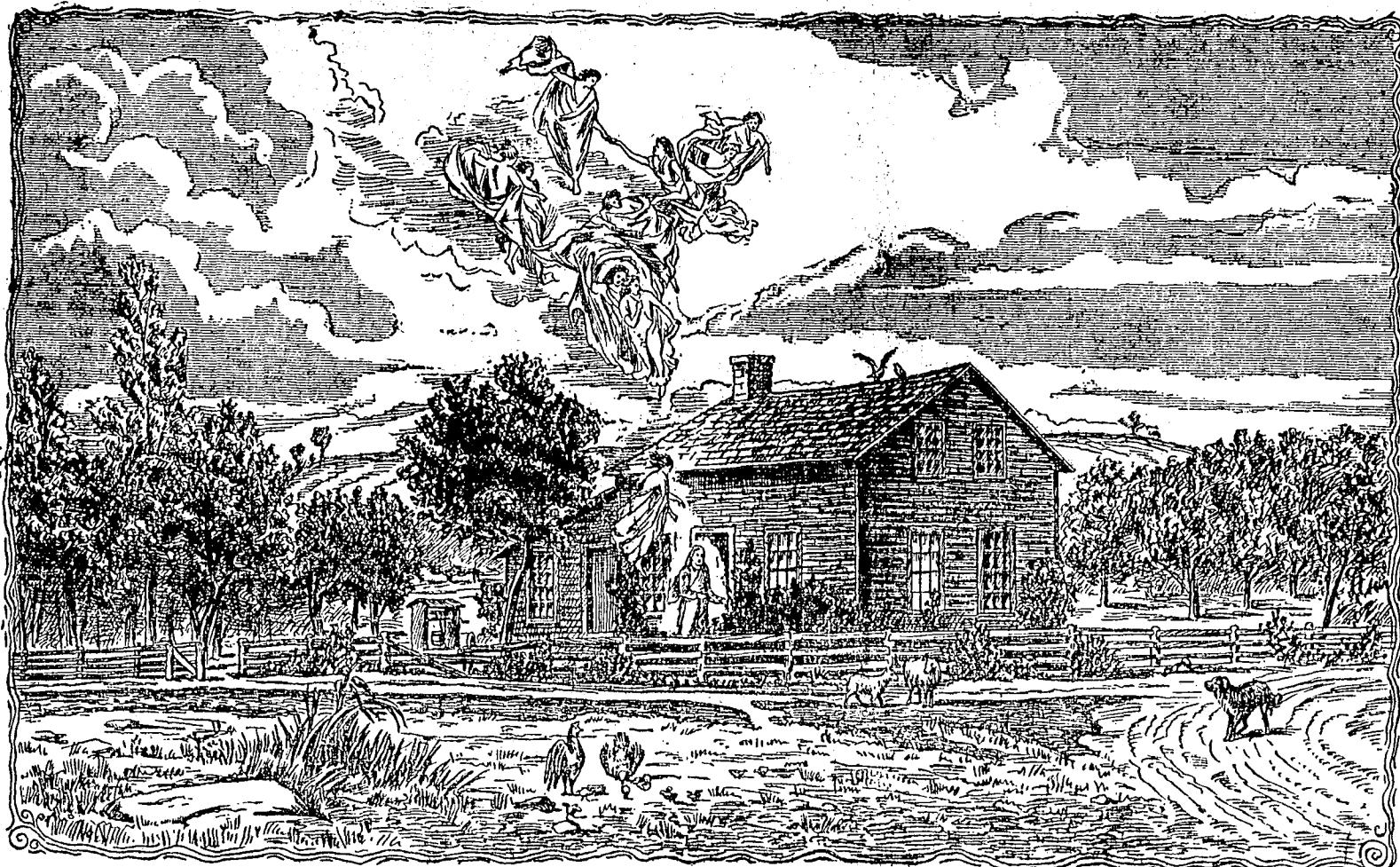
My wandering feet have pressed the tiger's skins in Adyar's theosophic shrine. I have sat upon the house-top with Brahmins, listened to Upanishad readings, penetrated into the legends of nearly naked ascetics, listened to Mohammedan calls to morning prayers, seen dervishes whirling in their dizzy dances, sat in Masonic lodges with Arab sheiks, heard the plaintive fannine cries of India's beggars, conversed with princes, clasped the hand of Shih's king, and sat Volney-like in meditation amid the monumental ruins of Tadmor, Dambulla, Ephesus and Athens. I trod the white-hot cinders of Etna, walked in the dark primal forests of Yucatan, stood upon the summits of her centuries-worn yet verdure-clad pyramids; and weeding my way exploringly among the half-buried cities of Uxmal and Palenque, wondered who were the builders of those once mighty structures.

I have wandered upon Aetna's and Vesuvius' cinder-shingled pinacles, and looked with shivering awe into the surging, seething fires of volcanic Kilauea. I have stood upon the summit of Mt. Olives, lunched at the foot of Herman's snowy mountain, wet my feet in Jordan's limpid waters, drank from Sileam's crystal fountain, and tented by night under Bethlehem's starry skies. And, during all these extensive travels, whether under the North Star or the shimmering light of the Southern Cross, I have never seen nation, race or tribe without ecumenical however rude, without altars of worship however weird, nor without dreams, visions, apparitions, and well marked spirit manifestations. It is natural to have faith in God or gods, natural to worship, to believe in angels and spirits. And being in memory all travels, monuments, ruins, inscriptions, shrines and Bibles, I count them as dress-poor perishing dross—when compared with the tiny Rochester rap, that echo of eternal life demonstrating beyond the vestige of a doubt that momentous fact, of a future conscious existence.

MODERN SPIRITUALISM.

Modern Spiritualism was not a modern invention by either spirit or mortal, but a discovery—the re-discovery of a fact, old in one sense, as Babylon or Akkad, ancient as the faded ages of remotest antiquity. And this Spiritualistic discovery, this mighty modern movement now in a measure known throughout all enlightened lands, did not spring into birth full-grown like Malvera from Jupiter's brain. It was feeble at first. It is young yet, but though young as compared with Roman Catholicism or Protestantism, it is pregnant with divine truth and affire with infinite possibilities. Several years before the Hydesville manifestations, similar phenomena appeared among the Shakers. They continued for three years. These were so overwhelming at times in the line of mysterious noises, trances, visions and prophecies, and so exciting to those outside the believers' fold, that they were obliged to close their meeting-houses from the public. They were thought to be going mad, and there was raised the old cry of witchcraft. The spirits prophesied at this time through the Shaker mediums that these manifestations would soon go out into the world, and would spread to every hamlet and city, island and continent of the globe. This prophecy has been literally fulfilled.

Christianity started from a dream (Matt. 1:20)—Spiritualism from a mystic rap. Angels and spirits were the potent forces behind both the dream and the rap. The mightiest results of often flow from seemingly the minutest causes. How small an upset lamp; yet, Chicago was laid in ashes; how small to the physical eye Newton's apple, yet there lay the hidden law that held suns and stars in their circling orbits; how small Stevenson's puff of steam; yet now railways and ocean steamers glide the globe; how insignificant to proud, imperial Rome was Mary's babe in that Bethlehem manger, yet there lay concealed divine causes that in less than three hundred years shook the Roman empire to its very centre, and planted the cross as a crown of promise in every civilized land. So, that little half-muffled sound, that gentle telegraphic Hydesville tapping in 1848, like a messenger bird with good tidings of light and love from the heretofore dark



THE WORLD-REOWNED PILGRIM DELIVERS AN ANNIVERSARY ADDRESS AT HYDESVILLE, N. Y.

lands of toombs, came with messages of holy memories from the loved, and startled the world! It was the Easter morning of this century, the golden dawn of a new dispensation, the dispensation of spirit demonstrations and angelic ministries, of freedom from church confessions, from medieval superstitions and from human slavery; of woman's equality with man, and withal inspired or instituted the great social, political and national reforms that have in the past decade brightened the moral horizon of this century.

As in the historic past women were last at the cross and first at the tomb; so in this century, women—the Fox Sisters—were the first to discover the new alphabet; that, cabling the ocean of doubt and bridging the river of death, enabled mortals and immortals to stand consciously face to face, re-creating lands and reaffirming their undying loves. The stone was now forever rolled away from the door of the sepulchre.

NOT SUPERNATURAL.

Nature's chain has no missing links. Law is as continuous as immutable. Cause and effect, father and son, the old and the new, ever in continuity clasp hands. The good of the old-time remains, the truth never dies. There are no dead to-day. Spiritualism, as tangibly as absolutely demonstrates it. Oh! death, where is thy sting? Oh! grave, where is thy victory? Hallelujah! Bring forget-me-nots, flower-buds and roses. Ring the bells of gladness, sound the loud timbrel, shout the chorus in one ascending, resounding air of joy; for death is conquered, priestcraft is uncovered, theology is proven worm-eaten, creeds are doomed, sin is checked, the devil is defeated, the old-time hell is transfigured into Gehenna-gardens and vineyards where purpling grapes now grow in richest luxuriance.

A few years ago I was in old Bethlehem near Jerusalem. Now I am in the new Bethlehem, Hydesville, near Rochester—the imperishable Bethlehem of this crowning century of science and progress. This is consecrated ground, consecrated and sacred to science, to brotherhood, to the immortality of divine truth, and to the matchless glories of present spirit ministries. Hallelujah!

This is truly an age of science, of profound research. And while investigation is indispensable to arrive at truth—while physical research is an earnest move in the right direction, and while more spiritualism, accepting the fact of an intercommunication of this and of the world beyond, is a grand step upward from materialism. Spiritualism is a fact, an absolutely demonstrated fact; and more, it is a fact, plus immortal truth, affame with the suffix al, which suffix implies a moral quality, a spiritual force, allied to and connected with conscience, reason, intuition, religion, prayer, inspiration, angel ministries, and a deep-rooted spirituality, the fruits of which are love, joy, peace, kindness and good will to man.

SELF-EVIDENT TRUTHS.

All thinkers admit there are self-evident truths—axioms. That I exist is to me an axiom. The existence of space is another; the existence of God is still another. And the logic of true Spiritualism is this: God is spirit, self-conscious, pure, infinite, unchangeable; and man in his innermost being made in the image of God, is necessarily a conscious spiritual being; and spiritual beings in all worlds, visible and invisible, just as naturally respond to and converse with each other through the electro-forces of nature and the vibratory laws of sympathy as music responds to music, or as love responds to love in noble human souls. There is one God, one eternity, one law, one humanity

and one destiny for all aspirational human intelligences. Spiritualism is rooted in God, for God is a spirit. It is grounded in Nature, for Nature is the garment of God. It is established in law, for law is the will of God manifest as energy and force. It is the science of all sciences, the philosophy of all philosophies, and the true wisdom-religion of all historic ages.

Spiritualism abounds in phenomena. The genuine are the cellar-wall foundations, the scaffolding by which the masses ascend. They have their uses. Materialists especially require them; and more; they require a clap of thunder to arouse and inspire them to think above the ruts and miry bogs of a dreary material existence. But Spiritualism does not rest alone upon, or center in, phenomena. No! No! It centers in the essential spirit, and is based upon the consciousness of the race, upon the emotions of a quickened nature, and upon the moral constitution of man, which constitution requires for sustenance, aspiration, vision, prayer, faith, trance, clairvoyance and heavenly impressions from the angel spheres of love and wisdom. Educated Spiritual-

ists, like the primitive Christians, believe in God the Father and in the brotherhood of man. They acknowledge the Christ-like spirit of love and forgiveness; they feel the serene influx of the Divine Spirit; they converse with heavenly intelligences; they cultivate the religious emotions; they exercise charity and all other spiritual graces; they open their senses with hymns or prayers, they are richly blessed with clairvoyant visions, and calm, uplifting ministrations from the loved in heaven. They walk in the spirit. They see in every pure crystal stream a present Jordan, in every emerald-clad mountain a present Olivet, in every well-cultivated prairie a Canaan flowing with milk and honey, and they teach salvation by character, or by the life, as did Paul who said, "Being reconciled we shall be saved by His life" (Rom. v:10).

THE SPIRITUAL IS THE REAL.

It is not cold chilly matter, so-called, nor sea-slime, nor protoplasm that constitutes the underlying, infilling basis of life, but spirit—that is to say, spiritual or divine substance. Spirituality is substantial reality. Much that seems real to the senses is only illusion. Man is a spirit now—a spirit living in a material body, which body bears something of the same relation to the real, conscious, invisible man that the husk bears to the corn, or the bark to the growing fruit tree. Evidently man is a trinity in unity, constituted of a phys-

ical body, a spiritual body, and a conscious undying soul or spirit, which spirit is uncompounded, indestructible, divine substance—God in man. Advanced spirits are denominated angels. Spirits are but men and women, divested of their mortal clothing. They are not authority. They are not perfect—but have taken with them consciousness, memory, sympathy, character, and through the mystic laws of vibration and thought transference they delight to impress and inspire. They walk by our sides often; and yet, unseen. Philosophically considered, there is but one world, and that one world embraces the yesterday, the to-day, and the innumerable to-morrows of eternity.

Spiritual marvels have appeared as rifts in the clouds, as lights upon the mountains, under all skies and in all past periods, assuming various forms of manifestations according to temperaments and racial developments. They were and are God's living witnesses of a future existence. To deny them is to plunge the world into the thickest mud of materialism. To counterfeit them, as certain professed mediums have done, exhibits the deepest, grossest and

blackest depravity.

Spiritualism is not local, but cosmopolitan, inspiring under some name alike Yogis, seers, prophets, oracles, and intermediaries in all lands. To this I bear the most positive testimony. These manifestations were considered at different periods miracles, magic, apparitions, possessions, special providences, witchcraft, demons and angels. Their persistence, surviving the decay of theses and empiries is according to Herbert Spencer, a palpable proof of their reality and of their moral value—only truth is immortal.

It was Lord Brougham, who, in early days, when turning his attention to occult subjects, said: "In the most clouded skies of skepticism I see a rain cloud if it be no bigger than a man's hand; it is Modern Spiritualism." He was confident that this alone could roll back the in-folding clouds of materialism.

WHAT SCIENTISTS SAY.

The learned Dr. Beard, physician, author, scientist and hypnotist of New York, strongly inclined toward materialism, declared that "For logical, well-trained, truth-loving minds, the only security against spiritualism (so called) is in hiding or running away from it." If Sir Isaac Newton were alive to-day, he would not unlikely be a convert to spiritualism; the amount of human testimony in favor of Spiritualistic claims is a millionfold greater than that in

favor of the theory of gravity." He further said that that distinguished jurist, Judge Edmonds used to say that he sifted the evidence of spirit manifestations just as he sifted the evidence in cases of law, and in accordance with the same principles, and from the standard of the law books and the universities his position was impregnable.

Camille Flammarion, the great French astronomer, said: "At least ten of the manifestations we witness through Eusapia Paladino" were incontestable. He further said: "Placing myself solely at the point of view of a physicist who observes, I say, no matter what explanatory hypothesis you might adopt, there exists an invisible force drawn from the medium's organism, which can leave her and act outside of her. Invisibly, intelligent forces seem able to act in unison with hers, producing varied phenomena. Those pronounce themselves spirits, and what other explanation can be given?"

Alfred R. Wallace, the eminent English naturalist and scientist, pointedly says: "My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

With the more intelligent scientists of this country, including Edison, the great inventor, the victory is won; and so Spiritualism proudly takes its place in the Pantheon of the sciences!

NO MIRACLES.

It must be remembered, however, that these spiritual phenomena are not miracles in any such sense as the 17th century schoolmen defined them. They are not violations of the inexorable laws of nature, but the operations of higher natural laws than the masses comprehend. The supernatural, in fact, is the natural upon the spiritual plane of existence.

Spiritualism explains the philosophy and the various psychic methods of spirit intercourse. It has encouraged all the philosophic reforms of the age, and has given us a revised geography of the heavens and the hells—the higher and lower spheres of existence. It has outlined the character and grade of spiritual development and now science steps in and demonstrates this, as M. Jolko, using the Runkhoff coil in connection with the Crookes tube, has proven. Even thoughts, as spiritual substances, have been photographed, and their color has been described by Prof. Gates. "Thought transference is no longer a theory, but a demonstration. The souls of the departed can project their thoughts to us, and so do, inspiring us to more heroic and heavenly deeds."

MINISTERING SPIRITS.

Spiritualism teaches that the past converges in the present, that the here and the Biblical "mansions" of the old seers were as real as substantial, and wisely adapted and fitted for the abodes of spirits, angels and gods. These exalted intelligences, ever aflame with love, are continuously active in some great educational and redemptive work. They condescend to their pupils in universities. Coming to earth enriches their experiences. They glory in self-sacrifice, knowing that in educating and lifting up others they become still more highly and divinely exalted. They delight to give. The superiority of God himself consists in that he is eternally giving and never receiving. All is life—all in the inmost is energy. Heaven's rest is not idleness. The souls activities are intended by the translation from earth. The immortal life then is not a dissipating "shell" life, but a conscious social life, an industrious life, a constructive life, a retributive life, and a progressive life, where the emancipated soul sweeps onward and upward in wisdom exelling

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wisdom and in glory transcending glory through the measureless ages of eternity.

True, there are undeveloped, unhappy mortals; there are selfish vampires, there are obsessives by diabolic demons here, and there are different degrees of happiness over there. Memory is the undying woman. No one on any world can get away from himself. There are dark spheres, there are intense sufferings in those chimerical regions of mortal wretchedness. And those poor suffering, semi-penitent souls are often brought by the higher intelligences to earth and into the aural sympathetic atmospheres in seances for instruction and spiritual benefit. Often in agony do they say, "Pray for us." "Help, oh! help us. We seek the light."

ADVICE TO MEDIUMS.

Concerning spiritual phenomena, I must utter these advisory and fatherly words to the mediums: In your aims be high—do not sit in impromptu, promiscuous circles, as they open the way to obsessives; do not cease for a moment to be yourself, and never surrender to any intelligence your own conscious selfhood. There are many diabolic spirits who assume great, flaming names, to excite the vanity and get a stronger control over the weak-minded, so-called, may guide to ruin, may play the vampire. Exercise, then, your reason, test the spirits, test and try them by your higher judgment and your God-given intuitions. Spirits, like mortals, must be known by their fruits; if they improve your health, enlarge your moral nature, lift you up spiritually, and beautify every characteristic of your higher nature, accept them as message-bearers from the divine life—but even then, be yourself!

Mortals are moral agents, the architects of their own heavens or hells. They reap what they have sown. "Karma" is an unnecessary (Sanskrit) word, implying cause and effect—nothing more. Every child born into this world is a possible archangel or a possible demon; his head touches the world of light, his feet the world of darkness. He is a rational, moral being, having the power of choice. Punishment, disciplinary punishment, necessarily follows sin; there is no escape. Socrates and Plato, Confucius and Christ, Theodore Parker and Phillips Brooks, are still preaching to undeveloped, imprudent earth-bound spirits. God's mercy endureth forever. The angels and souls are constantly coming up through tribulation deep. God's love is infinite and unchangeable. The door of mercy is not shut; there is ever the opportunity of progress from darkness to light. Oh! blessed gospel truth.

"GOOD MORNING."

Spiritualism does not say "good night" in the solemn hour of death, but rather gives the glad assurance of a most welcome "good morning," just across the crystal river. It does not drape the mourner's home in gloom, but lifts the grim curtain, permitting us to bear the responsibility of burying affection from those we love. It would see no mourning garments worn, it would see none draped in crape, but would see at funerals only opening buds and blossoms and hear only resurrection songs of music. It would see cemeteries made as beautiful as gardens and the groves of spring time, with wild briars twining around tombstones, and evergreen elms that can remind us of the evergreen shores of immortality.

Oh! let us rejoice then, and be glad in these Easter days of Spiritualism, for they give life a new meaning and add millions of charms to the homes of our loved in heaven. They put new courage, new strength, new intelligence, new religious aspirations, new and sweeter devotions into our daily life.

Spiritualism the complement of true Christianity, beautifies the bitterest cup, helps bear the heaviest burdens, lightens the darkest day, comforts the saddest heart, and gathering up the kindly efforts we make in behalf of our fellow-men, transfigures them with its brightness, and in the visible world of human grandeur, and tenderly, lovingly throws upon the mortal hero's white forehead the circling coronet of fadeless splendor. Break, shatter the vase if you will, yet the odors of the lilies ascending as incense to heaven, remain.

Those of this generation know little of the persecutions, trials, and martyrdoms of those old pioneers of the Rochester-rapping days. They were called fanatics, heretics, madmen. They were mocked, slandered and hunted as though they were wild beasts. Some of the more mediumistic, like the Nazarene, had not where to lay their heads.

Personally, some forty years ago I had stones hurled at school-houses and halls in which I was lecturing. I was hooted in the streets, and once was mobbed by an infuriated sectarian crowd after an evening's discourse. At another time, in Illinois, accompanied by Dr. Dunn, a church-woman rising in the audience rushed toward me, flourishing an umbrella over my head, and shouting, "You are a blasphemer! you are a wicked blasphemer!" And then the damning door after her of hurriedly departed. Coolly I replied, "How the chaff dies when the gospel fan blows."

In those early times of this movement, press and pulpit pronounced the phenomena "toe-joints," "imagination," "secreted machinery," "detached portions of electricity," "the devil," and a "nine-days' wonder." And yet, right in the face of these oppositions and journalistic, toe-joint expositions, Spiritualism marched on from conquest to conquest, until to-day it has in this country its National Association, its State Associations, its numerous legally organized societies, progressive lyceums, institutes for young people, helping hand associations, monthly and weekly periodicals, its edifices and temples of worship, and millions and millions of ardent devotees comprising thinkers, scholars, statesmen, archaeologists, scientists, biologists, metaphysicians, clergymen, jurists and philosophers the cream of the world's erudition. Our foundation is now as firm and abiding as the stars. And all the combined

forces of materialists might as well attempt to dam up Niagara's rushing, thundering waters with tissue paper, as to think of checking the mighty march of this great nineteenth century truth.

Spiritualism, the antithesis of materialism, was the heaven-inspired and angel commissioned instrument for turning back the in-folding tide of German materialism, and of demonstrating the fact of a future progressive life. Reduced to the last analysis, Spiritualism rests not upon any Bible, not upon any creed, any external authority or any phenomena; but upon the moral and spiritual constitution of men, upon reason, conscience and the soul's divines intuitions. The phenomenalists, the skinflint line, the skinflint column, and the great, broad-minded leaders, all have their work. There should be no rivalry, only as to who will enlighten the most minds and bring the most polished stones to the divine temple of truth.

NEEDS OF SPIRITUALISM.

There is much work to be done. God, angels and ministering spirits help those who help themselves. There are pressing needs demanding the prompt attention of Spiritualists. They need a more thorough organization, and a definite declaration of principles. They need more intellectual and moral culture, more harmony of action, and better music in their societies. They need to give more encouragement and financial support to progressive lyceums and the young people's social institutions. They need more commodious and comfortable edifices, consecrated to and used only for lyceums, lectures, conferences, and seances. They need more attention to so organizing public circles as to have a calm aspirational and religious element the predominant factor. They need to be imbued with more of the fiery missionary spirit that characterized the old pioneers; they need to more critically, yet charitably, distinguish between genuine mediums and those unprincipled frauds. They need more settled speakers, conscientious, cultured and apt to teach; and they need to have kindled in their souls' depths a diviner and loftier spirit of enthusiasm. Such regal-souled missionaries and martyrs to truth have in all ages shaken the world, and crowned new dispensations with imperishable glory.

Napoleon, amid his warrior hosts, on the ensanguined fields of Russia, exclaimed: "Officers, soldiers, the eyes of all Europe are upon you; do your duty." So, it may be said to-day: "Spiritualists, the eyes of all Christendom are upon you; do your duty."

Flynn's Hall, Chicago.

Among the numerous meetings held in this city there are none more than the one presided over by Max Hoffman, at Flynn's Hall, corner Boxby street and North avenue. The location is good and easily accessible, as there is only one flight of stairs leading to a neat and finely furnished hall, which is filled at every session with an intelligent and highly appreciative audience. Not only is every chair occupied, but numbers are obliged to be content with standing-room. On the occasion of the Fiftieth Anniversary the hall was beautifully and artistically draped with the national colors, with a profusion of flowers brought by the friends of this faithful worker and medium. A fine programme was rendered, consisting of a lecture by Will C. Hoag, who was followed by two gentlemen, whose names I failed to obtain, and who gave a fine violin and piano-duet, while one of them rendered two pleasing vocal selections.

These were followed with excellent tests by Mrs. W. L. Brown, after which Mr. Hoffman submitted to the influence of his Indian guide, who gave many convincing tests to the edification and delight of the entire audience.

A valuable and beautiful surprise was in store for Max, as just before the opening of the exercises he was made the recipient of a portrait of one of his spirit guides, the product of the mediumship of the Bangs Sisters, and which was beautiful in design and execution. The lectures of Mr. Hoag have been a feature of the meeting during the month and his efforts have been highly appreciated, while all regret his departure to other fields of labor.

There are very few better mediums than Max Hoffman, and it is the general consensus of opinion that he succeeds in conducting a dignified and very successful meeting.

CORRESPONDENT.

"THE SUMMER LAND."

On the other shore in realms of light, Is the home called "Summer Land," Its fragrant gardens, sweet and bright, By heavenly zephyrs fanned.

In spirit homes where angels sing, Pure love shall never cease; And ever to our hearts shall bring The white-winged dove of peace.

Our spirit loved ones, gone before— Are dwelling there at home; And ever watching by the shore, For mortal friends to come.

And when from here to the "over there," The change they soon perceive, With tender joy and loving care Our spirits they receive.

O, bliss untold! each dear one knows Within that land of light, Its softened radiance brings repose— For them "there is no night."

MRS. E. J. BUCHANAN, Marlboro, Mass.

Washington, D. C.

The People's Spiritual Meeting, of Washington, D. C., over which Mrs. Edith E. R. Nickless presides as pastor, celebrated the Fiftieth Anniversary of Modern Spiritualism, Sunday, March 27, with appropriate exercises. Many were present and all expressed themselves well pleased. Mrs. Nickless will remain in Washington, D. C., until she is called elsewhere. COR.

VIBRATIONS FROM THE CALIFORNIA PHILOSOPHER.

Thoughts, Suggestions and Statements Worthy of Careful Consideration.

A Semi-Centennial Address to The Progressive Thinker Readers, by Charles Dawbarn, of San Leandro, Cal.

Ignorance to-day. Knowledge to-morrow. That is progress. Fifty years ago the world was asking what Modern Spiritualism could do for humanity? To-day it demands to know what Modern Spiritualism has done, and can show as the fruit of its fifty years of activity. Has it added knowledge to ignorance? In other words, what is its exhibit of progress on this its semi-centennial anniversary? If the believer knew it all fifty years ago, progress was necessarily impossible to him. Knowledge is the correct interpretation of phenomena. Wisdom is action founded on experience. The record of actions is what men call "history." And history has now recorded a half-century of Modern Spiritualism.

THE PHENOMENA.

Fifty years ago the believer was listening to the "mystic rap." The learned M. Ds., Ph. Ds., and D. Ds., who denied the fact, were, as all now know, simply exposing their ignorance, and wearing a fool's cap that posterity might laugh at them. The believer found the phenomena delightfully simple. They were the work of immortal men and women. Tests proved that. When his uncle came back and told him of his aunt and cousins, a score of years dead and buried, the believer had nothing more to learn in that direction. The dead had come to life. He was himself immortal by the right of manhood. So he claimed that the "rap" had once for all emancipated him from the fear of death. Of course progress in that direction was impossible. The rap budded, leaved and flowered into phenomena mental and physical, and all alike proclaiming that the believer "knew it all." In every variety, from rap to trance, from trance to materialization, it was just "spirit return" and "human immortality." So as the world demands progress, Modern Spiritualism began to be thought monotonous. For if you would make man perfectly happy to-day, in a year or two there would be a revolution, and a demand to have a little misery inserted in the nation's constitution, so that there might be once more a chance for progress. By becoming theatrical the phenomena the believer out in the cold. So he has claimed that "spirit return" also meant progress for humanity in everything, except Modern Spiritualism, and has proceeded to claim every proposed reform as his legitimate field. He organizes societies, founded on the common-sense idea that union is strength, and in strength is both protection for his phenomena and for his medium, through whom he "knows it all." His earnest cry is "progress for society and himself" except in his explanation of the basic fact of Modern Spiritualism, wherein the "mystic rap" stands as the axiomatic fact of the universe—a specimen of absolute truth, whereby human immortality has been forever scientifically demonstrated.

I think I have thus fairly covered the FIFTY YEARS OF HISTORY

of Modern Spiritualism, as the rest is but a matter of detail, with a chapter for each phase of mediumship. It is all summed up in the statement with which I commenced, that the believer in the rap "knew it all," and therefore progress had been impossible. Of course, the question before us in this address is "Did the believer know it all?" He may deem such a question absurd, but skeptical outsiders have dared to dissect his "mystic rap," and have discovered that instead of being the simple fact claimed by the worshiper of phenomena it is really but a little spark of truth from the material of the universe is being hammered into shape. A spark from an anvil is a beautiful sight, especially on a dark night. Yet it is a "fact" that will burn, if you don't look out. But get down to the raw material of which such sparks are made and you will discover the foundation of manhood.

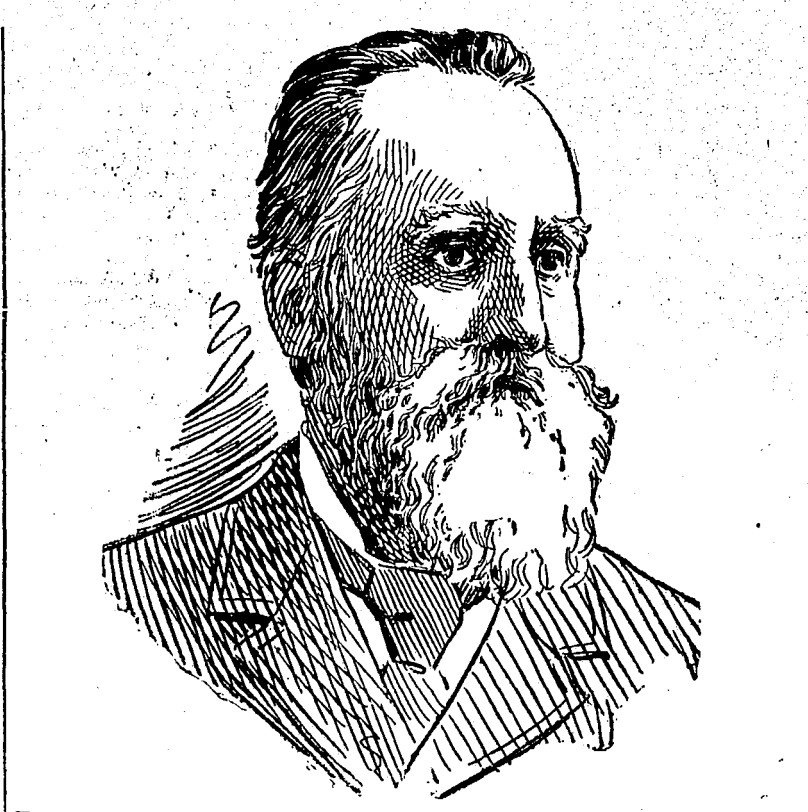
No man can hope to understand the nature of a spark until he has studied it right down to the mother lode, and out into its elements. This is something the Spiritualist has never done with his little spark of truth that he calls the "mystic rap." So scientists have been doing it for him. They are only beginning, for they know their own ignorance. But they know also that progress is possible. They have already proved that the believer in "rap," whose faith was moulded, as he believed, by his spirit uncle, did not "know it all," but on the contrary, was believing a great deal too much.

THE RAP WAS A FACT.

The trance was a fact, the materialization was sometimes a fact—and the test told its own story. The unknown fact in the problem was the mortal himself. The lesson of a new-born babe is not to be learned by taking his record of youth, manhood and old age. There are two sides to a man, and perhaps several more. The side we see and record as biography is determined by the shape of his head, and the shape of the heads of his ancestors; and also by his and their education, environment, and the chances of mortal life. A broker would say that the side we see is usually "short on memory, and long on consciousness." The side we don't see has proved on investigation to be perfect in memory, but very weak on intellect. To get at the actual foundation of his head, if you "think" he is a materialist, you must use the discovery of mesmerism and hypnotism was a necessity. Both alike bring out the other side of a man. The difference between them seems to be that in mesmerism there is an effect produced on the operator himself, whereas the cold-blooded hypnotist just makes a few suggestions, and watches as they affect the sensitive. In both alike the investigator usually unfolds a manhood that trespasses on the domain supposed by the average Spiritualist to be the stamping-ground of his favorite ghost.

Suggest that the SENSITIVE IS AN ORATOR,

and he will give you an hour's lecture on the subject you have given him as a text. And this lecture is not necessarily nonsense. Far from it sometimes, for you occasionally discover that this "under side" of him, which the scientist calls "subliminal consciousness," not only perfectly remembers all the mortal has seen or heard bearing on the subject, but has perhaps a knowledge by gazing at length from the unpublished manuscript still in your pocket,



or even the unuttered thought you have just evolved. You can wind up and start this orator as you would your watch, but he runs by a power that is his own, and not yours. He is usually severely logical, but he accepts "my thing you say, and sometimes what you think, as the basis of his argument. Let the sensitive use this "under side" of himself under your direction for a while, and he acquires the art of "self hypnotization." With perfect sincerity he recognizes that when in this condition he is no longer the mortal man of three meals a day and a pocket-book. The Spiritualist who "knows it all" has already taught him that a ghost controls him, so the immortal man gets all the credit and the blame.

The investigator and experimenter further discovers that there are both faculties and powers belonging to THIS "UNDER SIDE"

of the mortal so very different from those of the everyday life, that he has practically another manhood before him exhibited by the same organism. We all know that the most exalted spirit could exhibit no wisdom through a misshapen skull and deformed brain. But the spirit that uses the brain is not the only intelligence in a human body. Some other intelligence, whether one or many, is at this moment exercising a sovereign power in certain directions in the reader's organism. It not only attends to the running gear of the machine he calls his body, but it makes vigorous protest if he does anything, or eats anything that the engineer objects to. I don't know whether this intelligence reasons it out, but it certainly knows just what it wants every time. Now when man has discovered his under-side selfhood, and proved its existence by his experiments, he should certainly be ready to go a step further, and attempt the acquaintance of this interior intelligence, be it one or many, which is evidently as much a partner in the firm as the under side self, or the outside man who tries to pose as lord of creation.

As a simple matter of fact, the very moment we discover, and acknowledge there is more to man the mortal than we dreamed, it is no longer safe to stake out a claim and say

"THIS IS NATURE'S BOUNDARY."

These doubts and trembles of man the mortal popping out every now and then in earth life, may simply mean that one or more of the interior intelligences that claim citizenship, has found its way to the surface. Shatter the form of Mollie Fancher and half a dozen Mollies show themselves. Darken the normal life of the French peasant by hypnotism and Leonie, one, two and three show themselves. Such cases, born of disease, accident or mesmerism, are to-day studies for the medical faculty. But let the Spiritualist take note that while they mean more to man the mortal than he supposed, they do not, in themselves, offer the phenomena upon which he bases his cult. They simply exhibit powers inhering in the mortal. And these powers must be studied by the Spiritualist who would distinguish between "spirit return" and the expression of man the mortal's interior life.

Manhood of the "underside" is apparently ruler of the emotions. His senses know no limit of vibration that he can discover. He sees regardless of distance. His telephone needs no wire, and he seems to enjoy freedom of intercourse with intelligences belonging to the "underside" like himself. That is to say, he appears to have been the actual foundation of his faith. No dishonesty in sensitive, sifter or intelligence communicating, but just an all round ignorance of this natural law, and its consequences. Subject to your suggestion and ignorance this "inside" man brings marvelous powers for you to use or misuse, as the case may be. He can kill or cure, ease pain or evolve torture. The potency of suggestion upon his wonderful interior manhood, when once evoked, may mean peace or war, happiness or misery to nation or individual.

But why mystify ourselves by talking of

"UNDERSIDE" MANHOOD,

or of "subliminal consciousness." Why not say just what we mean every time. We are talking of spirit, and we mean

spirit. But let us notice that we mean spirit of man the mortal, with his vast and almost unknown range of powers, and that we do not know enough to-day to decide whether he is one or many in every mortal organism. Nor have we any real knowledge of the extent or limit of his power. That he can go and come, and manifest at a distance seems sufficiently attested by the Society for Psychical Research. And it may now be positively asserted that there is no known logical reason why any of the phenomena, claimed as from man the mortal, should not be at the command of the reader's spirit and mind.

The rap, the form, the writing, the entranced lecturer, the usual test, can in themselves offer no certain proof either of human immortality or of spirit return. At least such is the position of the scientist to-day, as he once again puts his question demanding what Modern Spiritualism has to show for its fifty years of effort to "cover" the world. Such facts as I have been pointing out have been the discovery of outsiders, and have usually been pool-poohed by the believer who has listened to the rap, and therefore "knew it all."

There is another and brighter side to such investigations, and founded upon the very facts that have seemed so fatal to progress in Modern Spiritualism. But before making such a use of those facts we will very briefly review the present position of the scientific investigator. Here is the mortal man,

WITH AN UNDER LIFE

which we claim to be his spirit. This spirit senses, as demonstrated by experiment, that it is not limited by time and space like those of the mortal. It sees, hears and reasons, without the use of mortal eye, ear or brain. It can under certain unknown conditions hold intercourse with other spirits; and through a sensitive mortal can tell what it sees, hears and learns. Occasionally it can appear at a distance as a likeness or double of its mortal self, and hold a brief communication with a friend or stranger. In other words it can play the part of the orthodox ghost, as has been abundantly proved by evidence gathered by the Society for Psychical Research. There is no apparent reason why it cannot produce any phenomena that has been produced by spirits freed from their mortal bodies. And if a certain class of psychic phenomena are best produced by spirits nearest to earth life, then this ghost of the mortal has an obvious advantage over the spirit of a dead man. In other words such experiments and investigations leave it almost certain that a large proportion of the psychic phenomena on which Modern Spiritualism is founded is the production of spirits still attached to mortal form.

Careful scientific experiments have further demonstrated that the spirit of the mortal has a very

LIMITED INDEPENDENCE.

His memory is perfect, his power of acquiring information vast and mysterious, and his reasoning powers far superior to those possessed in normal mortal life. But nevertheless he is subject to mortal mind. He accepts a suggested falsehood as readily as a suggested truth. He thus personates other intelligences, if so suggested, with a marvelous accuracy of detail that stands as a "wonder" to an admiring world. He is apparently without a code of ethics, or any moral sense, because this law of Nature compels him to play almost any part that may be suggested to him. He is just as obedient to the unconscious, or auto-suggestion of a mortal, as he is to the prepared suggestion of the scientific investigator. It appears that the ruling passion or impulse of every mortal dominates his own spirit, and holds it to the experiences of earth life. The mortal limit of the mortal seems the only mortal limit of the spirit. If the mortal would steal or lie, so would his spirit. If he would murder, his spirit would apparently offer no objection. Fortunately suggested immoralities seem to find almost no foothold in the mortal mind of the sensitive. And this may really constitute what we would call spirit experiences of earth life. Here the case of the scientists apparently rests. He declares that he has slain Modern Spiritualism, since he proves it founded on mortal rather than immortal man. But on the contrary he has really opened the gate of progress for the believer, who, having listened to the rap and thought he knew it all, may now learn something of his own philosophy, and climb to a higher manhood.

Our first question now is, "Is there an immortal man?" Fortunately the most learned scientists and careful investigators declare that their careful and prolonged experiments have compelled them to accept man immortal as a demonstrated fact. Therefore in a brief article such as this we will simply accept their conclusion and proceed to learn its lesson. We have seen that in earth life

NATURE COMPELS SPIRIT to use its powers subject to the sugges-

tions of mortal mind. And every spirit, whether still attached, or freed from mortal form, must be more or less subject to this law of planet life. In its every manifestation to mortal man, we can easily understand why the advanced adepts of the occult are subjecting themselves to this law of "suggestion" which might occasionally compel him to say and even do some things below his own standard of manhood. When the Spiritualist has grasped this fact his next question should be "How far can I use this natural law to evoke truth, and bless the mortal?" The answer must be based on the fact that every law of nature can be used for blessing or curse, and that mere ignorance will often produce as woeful effects as willful disobedience. So remembering that these wonderful spirit powers are actual proved facts, though under the dominance of his own power of suggestion, he will desire to investigate "suggestion" itself, and try to discover how far he can extend it to his service instead of his injury.

Suggestion is one thought dominating or influencing another thought. Thought is mental vibration. If the reader and myself are thinking alike we are in vibratory harmony. It is equally true that if the vibration be the same we shall have the same thought. Nature has given the controlling agency in planetary human life to mortal mind. It thinks, and presently the interior man reflects that thought, accepts it as true, and proceeds to reason or act from that basis. Hypnotic experiments have proved that this is the law in intercourse between the outer and inner manhood. But we discover that the powers of the inner man are so superior in many respects that, if the suggestion be true, the result may be of great advantage to the mortal. If the suggestion be false the result is more likely to prove injurious. But the suggestion is usually unconscious on the part of the investigator or believer in spirit return. He thinks he is face to face with the spirit of a deceased friend. If it happen to be the spirit of a live mortal his thought yields its suggestive power, and that spirit assumes the part, usually to perfection.

BUT THIS WORKS BOTH WAYS,

for if the honest investigator have an inward conviction that his visitor is just the inner life of some mortal, and that he is not a spirit, he will no longer be attached to earth life, then the spirit is more or less subject to this law, and cannot demonstrate his own identity. So the phenomena of the Spiritualist, from rap to form, are always exposed to woeful mixture, and justify the critic who declares that the enthusiastic believer is as yet far from understanding the nature of his own manifestations. But we can use it to attain our desired end. And our first step is to begin with ourselves. The believer will claim that, so far as he is concerned, his suggestive thought is all in favor of spirit return. So far so good. Yet if he is working in ignorance of this law he will, of course, influence by his thought the communicating intelligence to cloud his mind, and identify the part with a desired visitor. But my own personal experience leads me to believe that such visitors are a very rare exception in spirit intercourse. It is comparatively safe to usually assume that the visitor is really "one" who was once a mortal. But he is none the less subject to the law of suggestion in all its force.

And it is the unconscious suggestion that works the most harm. The unconscious suggestion is founded on the prevailing thought in our daily life, by which we are shaping the thought of our inner man. If we think thoughts that are selfish, cruel, sensual or debasing to our manhood, that is

THE VIBRATORY LEVEL

of the inner life. Certain spirits will be at once at home, and play the devil to our accomplishment. Starting from our suggestion they will use their great powers to fool us to our utmost bent. And many a noble honest spirit is likely to be so pained and grieved at his position and subjection to this power, that he decides to leave the mortal and place himself between the two worlds of mortals and immortals apart, and so himself refuses to encourage spirit return. So we have had, for the most part, and with occasional grand exceptions, little but what Farraday called "the twaddle of country parsons" as the level of the communicating intelligence, while the majority of the "tests" have been either direct mind-reading, or information gained by the inner life (spirit) in communication with another. Having mastered this fact we see that we can wield this law of suggestion to bring us into real and profitable intercourse with "loved ones gone before." We can, in the first place, hold consciously the suggestion that our visitor shall be a bright, advanced spirit. That is a good starting point. But unless we work the other hand, "The inner life" (spirit) in communication with another, watching our daily thoughts, holding them to a higher manhood, unconscious suggestion, flowing from the spirit level of our interior life, becomes a hindrance instead of help. Thus it is that the investigator who has been fighting the battle of manhood, and struggling to enable his own spirit, usually finds that he gives his spirit visitors the best conditions.

BY SITTING ALONE.

Then he presently discovers that this law of Nature is for his own safety and blessing, since if the suggestion be to "raise the light," from both his inner and outer life, the "twaddle of country parsons" disappears, and he can both enjoy and profit by such intercourse with advanced spirits. If this had been the teaching and experience of Modern Spiritualism during the past fifty years, its answer to the demand to show its work for humanity would now ring loud and clear. But the giving of tests, the critical battles, the "The inner life" (spirit) in communication with another, the healing of the sick, are no proof to the investigator of actual spirit return. They may all emanate from spirits of the mortal, or, worse still, they can be largely wrought by spirits on the level of the manhood of to-day. Yet amidst it all stands the great and glorious truth that this coming century will be composed of the best of the best, and disciplining their inner lives that the suggestive thought will

BRING ANGEL INTERCOURSE

in all its fullness, and the mortal shall discover his own godhood. Some of our twentieth century phenomena have been comparatively free from the influence of mortal suggestion, though, of course, subject to mortal limitation. For instance, cases of spirit return, as enrolled week by week, for so many years by the venerable Banner of Light, offer little field for suggestion by mortal mind. Intelligences, strangers to mortals present, have there, on their part, lived as well as their present experiences. The chances in such communications seem largely in favor of a verified spirit return. Yet the moment we are permitted to hold converse with such spirits the law of "suggestion" dominates, and their statements become so contradictory that the system of philosophy can be founded on such basis. It is thus evident that true Spiritualism, like every other step in progress, must commence with the mortal himself. The error of the past half century has consisted in thinking it commences with the "mystic rap." And that is respectfully submitted as the moral and motive of this address.

San Leandro, Cal.

50TH ANNIVERSARY.

First Society of Spiritualists of the South Side, Chicago.

The Fiftieth Anniversary of Spiritualism as a philosophy, religion and science, was joyfully celebrated at Auditorium Theatre, Thirty-first street, by our beloved pastor, Mrs. Georgia Gladys Cooley, assisted by Mrs. M. A. Jackson, Independent slate-writing and portrait psychic, while the spiritual and material atmospheres were harmonized by the beautiful spiritual solos of Mrs. Frankie Cole's special friend, so rich and inspiring, with Messrs. Cooper and Jackson, and Miss Britton Case to intersperse the services with piano and violin strains from the masters.

The rostrum was beautifully decorated with large silken flags, and a profusion of fragrant flowers and plants, tokens of love to those ministering, and to the spirit loved ones. The anniversary address and poem given by the pastor, descriptive of the special expression and progression of the truth of spirit return, were most beautiful and impressive, and thrilled all with that spiritual power that inspired them.

Many, many messages were received independently of slate and a beautiful portrait, the colors being dematerialized from the flowers on the platform and re-materialized in the portrait.

At the close of the afternoon services a splendid dinner was served. The evening service address was given by Dr. George B. Warner, was in part a reply to the Rev. Frank Balmage, and was a masterly effort, full of truth and justice. Mrs. M. A. Jackson was also present and received many messages independently written on sheets of paper, while between slates, during the time the pastor was voicing the spirit messages to the audience from their loving angel friends; after which she removed the paper from between the slates and read the many written messages aloud, and gave them to those addressed therein throughout the audience. The spirit-world has been with us in great power, and their blessings came like perfumed flowers. We are happy to know that all the other societies of the city were enjoying the Fiftieth Anniversary of that eternal, beautiful, spiritual truth, "That our loved spirit ones are with us to-day."

The regular afternoon and evening services by Mrs. Cooley will be held on next Sunday at 77 Thirty-first street. A Christmas service will take place in the evening. Welcome all.

MRS. C. H. HORINE, Cor. Sec'y.

Buffalo, N. Y.

The Buffalo Spiritual Society, holding meetings at the corner Court and Main streets, is now in a fine and flourishing condition. Mrs. Lincoln, nee Mrs. Cella Nickerson, has occupied the platform on two occasions. Her subject was "Theosophy and its Relation to Spiritualism," yet most of our Spiritualists find that true Spiritualism covers all Theosophy, and all things else in this universe of ours.

Last Sunday the society celebrated the Fiftieth Anniversary of Modern Spiritualism with appropriate ceremonies. A new society will be inaugurated on Sunday, April 2, in the Colonial parlors of the Hotel Genesee, in this city, by Mrs. Cella Lincoln, under the name of an eastern cult, but this lady has preached Spiritualism so long before she took up Theosophy, that her Theosophical lectures are so strongly tinged with Spiritualism that Spiritualists do not find much fault with her Theosophy, so we all are going to listen to this cultured lady's lectures.

The First Spiritual Church of Buffalo held a grand fair on three days of last week, which was a success in every respect. Mrs. Nellie Whitcomb, and her mother, Mrs. Dr. Mathison, had charge, and it could not have been in better hands. The whole amount, over \$400, that was realized at this fair, will go into the building fund of the Woman's Union, for the purpose of building a new two-story brick temple in place of the old structure now on the lot. Mrs. A. Atcheson, who is president of the Young People's Institute, by her hard work turned in to the above fund \$100. Nellie Whitcomb's booth made \$200, and the contest as to who was the most popular lady was decided in favor of Mrs. Whitcomb, and resulted in putting \$125 into the above fund.

Over one hundred books were added to the library, and now the Woman's Progressive Union wish to publicly thank all and every one that aided in the good work.

Moses Hull and wife will occupy the platform for the months of April and May next, and will commence their year's engagement September 1, 1924.

Mr. Hull's salary has been subscribed, so that the amount of his salary is guaranteed, and no part of any future collections or contributions are to be used for the payment of salaries, but all of these donations go into the building fund. The old temple is so packed and crowded that last Sunday Mr. Hull opened subscriptions for 100 more chairs, to be used in the auditorium adjoining the main hall. Mr. Hull draws like an old-fashioned prairie fire. So you see, with three spiritual meetings in our city every Sunday we are not quite so dead as we might be.

The Progressive Thinker is our favorite journal, because it is so "progressive" in its character. How could we do without it? And yet how few of our professed Spiritualists take this best of Spiritual papers, for I consider that one copy is many times worth the dollar that it costs yearly.

Brother Kates came out last week in your contemporary fully in favor of establishing a consolidation of all the spiritual churches in the country under the head of a "National Association of Spiritual Churches," so if he does as we as he advocates, we will soon have a "N. A. of S. C." as well as the old N. S. A.

We have four good and well-established spiritual camps in the state now and hope for more, and especially for a good Buffalo camp somewhere on the banks of the grand old Niagara river that flows just at our doors.

All of our societies are to celebrate twice this year so that the Fiftieth Anniversary will be doubly celebrated.

A memorial service was held in the Temple last week in remembrance of our departed brother, Dr. Alonzo Hinkley. Moses Hull officiated and delivered a good and sensible address upon the occasion. Brother Hinkley was a devoted Spiritualist, a good and true citizen, and a kind neighbor.

Buffalo, N. Y. J. W. DENNIS.

FIFTY YEARS OF GRAND PROGRESS.

What Have Those Tiny Raps Done for the World?

INVOCATION.

Oh, Divine Nature, Mother of all,
Whose silent presence we do know,
Because we feel Thee, hear Thy call
That knows no time, nor high, nor low,
We love Thee, for Thou gavest us Life,
And made us part of Thee, in Thee,
And we know that what seems bitter strife

Are struggles for growth and liberty.
We love Thee for this beautiful earth,
Each tree and bird and flower and dell;
All lands and seas, our spirit's birth,
Where rain and sunlight mated dwell,
Where sentient forms have found their souls

In ages gone, and molded minds
That live out there where space unrolls
Its vastness and all life unrolls
Before Thine eyes its wonders all in all
And touch us now and then with flames
That light us through the darkened wall

Of form. We praise Thy holy name.
Spiritualism, like all other reforms,
Has had its ups and downs, its sunlight
And darkness; its phenomenal forward
Strides and its setbacks; its heroes and
Martyrs, and its fakes and rascals, and
With all has made marvelous progress
In the last half century, the life of modern Spiritualism.

The basic principle of Spiritualism is as old as time, immortality, life eternal, and even phenomena to prove actual phenomena that are as positive in their proof as are the brilliant noonday rays that there exists a sun, or in those of the night-time that there is an orb that gives to us its silvery light—have ever been and will always be.

There were no such thing as occult demonstration of immortality, the soul's own selfhood would speak the silent words of its own indestructibility, and even phenomena to prove actual phenomena that are as positive in their proof as are the brilliant noonday rays that there exists a sun, or in those of the night-time that there is an orb that gives to us its silvery light—have ever been and will always be.

ANCIENT AND MODERN.

All these proofs came to modern man the same as to ancient man, and were received according to the capacity of each age. Ancient man had many other names for these phenomena, but pretty generally attributed them to a god of some kind. This was the same god and the same phenomena, and the spirits who passed out of this form in those days were taught to look upon these things as only possible with those especially endowed by the holy-spirit—something higher in power and above themselves, and they carried these ideas over with them and returned with the same ideas, in precisely the same manner that our friends return to-day, and if their ascension is of a recent date they retain the same traits, the same impetuosity of speech, the same halts of crucifixion, they took with them until time, education and spiritual enlightenment shall have banished them, until they seem no longer a necessity and are a hindrance to the spirit's progress. If they are peddlers when they go they will return for identification as peddlers; if they are ministers whose minds have ever been crammed with creeds and dogmas, they will return with their return; if they knowingly taught a superstition, a falsehood, for the power they might have over the minds of their pupils, all the worse for them, and all the more time will be required in which to undo their work.

I need not and I care not to make quotations from ancient writers to show the similarity of Spiritualism ancient and Spiritualism modern; so much of such information has passed through these columns during the past life of The Progressive Thinker that every constant reader is now, or ought to be, familiar with it; but in writing or speaking to the new student, to the "tenderfoot" of Spiritualism, regarding the Fiftieth Anniversary it is necessary to let them know that the time was when all public spiritual demonstration was crushed out, burned out and demolished, and to amid all this persecution and tyranny of our age when muscle and sword were master, just at a time when it was almost

SURE DEATH.

or was supposed to be, to be known as a medium, Modern Spiritualism was born. Ancient Spiritualism, only temporarily subdued, sprang up in a modern form from the soil of innocent babyhood before the modern student, who had been nearer ready for it, whose whole being was lived of creeds and dogmas, whose eyes had so long been fixed upon an imaginary cross, that he was ready to seize upon something clearly tangible, and he took it to his soul and said:

I have found the blessed doorway
To the land of pure delight;
I have found the golden sunbeams
In the midst of darkest night;
I have found the land immortal,
Just beyond the mortal sight.

Where proud Nature rules with Justice,
In the bonds of truth and right.

I have stood upon the threshold
Through the dark and gloomy past;
I have stood upon a vessel
Without rudder, sail or mast,
And have floated on the ocean
With no anchor ever cast.

But I see the sacred harbor
Of the Spirit-World at last.
Oh, how sad and long the waiting
In the darkness of the spell
That hung and hovered o'er me,
Like the shadow of the hell

That had ever been so near me
That the brimstone I could smell,
For the tidings from some loved one
That "We live, and all is well."

Ever anxious, ever hopeful
And yet trembling with a fear—
For the fate of those so wicked
As to doubt the words they hear
From the preacher in the pulpit
Of the word of God, so clear.

I have heard at last the tidings
Of great joy and sweetest cheer,
I have caught a glimpse of heaven
In the joy that comes to me,
In the knowledge that in dying
Nature sets the spirit free,
And that hell is a condition;
Not the "place" it used to be;
But a kind of mental condition,
Or corrective life decree.

I have heard the blessed spirits
Tapping answers on my heart
To the questions I was thinking,
That were yet within my head:
'Twas a message from the living,
Not a message from the dead,
And the joy within that message
Can be felt but never said.
Oh, divinely sacred message
That unlocked the mansion door,
And that gave the world the knowledge
Of the truth there held in store,
Thou hast made this world much
Brighter.

In the light thy tapping bore
To this earth—the information
From that vast eternal shore.

PHILOSOPHY.

To again return to cold, prosaic facts,
Spiritualism calls for activity every
faculty in man's nature, and teaches
him that to be perfect he must be in
harmony with his body, he must be in
harmony with other bodies in the universe
and their respective spirits, and
tells him how to get in harmony and
keep in harmony. This is a part of the
philosophy it teaches, and as to philosophy
in its general definition, I like
that of Alexander Wilder, M. D. He
says:

"The office of philosophy is to unfold
the perfect truth for our contemplation
and willing obedience. It embraces
the great world of causes within its scope,
reaching clear to the absolute and permanent
principles underlying them, to the end
that the lessons derived from them
may be applied to personal experience.
The essence of this life is the limitation
of common sense and opinion. Its domain
is rather the nobler, illimitable
sphere of intelligence which the higher
natures occupy. All great action is
such by reason of the enthusiasm by
which it is inspired. It has a firm basis
of faith, an intuition of the more excellent,
and a firm assurance of truth beyond
question of words. It is the human
soul radiates into the thought, and
more or less directs the conduct. Philosophical aspiration after the good and
beautiful in life is the outburst of this
motive and the endeavor to give it
proper expression. Hence the speculative
faculties of the mind must be developed
in order that the practical
achievement may be genuine and enduring."

OUR LITERATURE.

All our literature is composed of records of philosophical deductions and scientific experiments; artistic material and moral truth, that which appeals to the highest senses in man; that which stands for the solution of the problems of life and man's highest duty to the whole world; that which assails the low and the vicious, the selfish, the envious, the overbearing and the revengeful; that which leads the manly and womanly men and women into the higher world, walks and into the higher thoughts in life that which appeals to the practical and death but transition that makes the poor honest man feel rich in spirit and the rich rascal poor; that makes people haul themselves up before the mirror of retrospection and introspection for judgment by their own consciences three times a day and just before retiring to their welcome couch at night; that weighs not the same impetuosity of speech, the same halts of crucifixion, they took with them until time, education and spiritual enlightenment shall have banished them, until they seem no longer a necessity and are a hindrance to the spirit's progress. If they are peddlers when they go they will return for identification as peddlers; if they are ministers whose minds have ever been crammed with creeds and dogmas, they will return with their return; if they knowingly taught a superstition, a falsehood, for the power they might have over the minds of their pupils, all the worse for them, and all the more time will be required in which to undo their work.

Creeping along up the past fifty years like the morning sun, to shed its brilliant rays o'er all the world, this child of the ancients, this youth of the two worlds and man of destiny has gained a hold upon the minds of the philosophers, the theologians, the financiers, the politicians, through its appeal to reason in fact, and to the heart in observation in its phenomena, and, amid all the accusations of its enemies, weighted often to the limit of its burden-bearing capacity with fraud, with money-getters at any risk and a great diversity of idiosyncrasies, theories, hobbies, sophisms, isms and moral ethics, without concentration or consolidation, Spiritualism holds its head high above the average religion.

WHOM WE WISH TO REACH.

There are many good, thinking, reasoning, unprejudiced people in the world to-day who have not cared to know what we have of information, and who are naturally intelligent and people know, but the fact that they have come into this world, not of their own desire or foreknowledge, and that according to the routine of nature observable around them, they must some day die, not of their own desire or foreknowledge, and that they have certain duties towards themselves incumbent because of the fact that they have appeared and must exist, and must hustle around to receive their proportion from the great storehouse of products of nature, to keep the body, and those of their family, if such they have, from the agonies of starvation, and to this end they plod on and on, and up and down among men in the simple strife for food. Such people are harmless, to say the least, and are not the enemies of the world, and are not the great and eternal principles of life eternal, but those who are blinded by false teachings and wish to awaken, and who are liable to remain in darkness and unhappiness for ages if the spirit of light is not thrust like a great search-light upon them; those who never thought or dared to dream for themselves of their own souls, and who have been taught to lay their burden upon the back of an innocent, sac-suffering sensitive, who would intercede with his angry father in their behalf

50TH ANNIVERSARY.

Celebrated by the First Spiritual Church, Indianapolis, Ind.

Will you kindly allow me space in your valuable paper to tell of the glorious anniversary celebration held by the First Spiritual Church of Indianapolis, on Saturday and Sunday, April 2 and 3. We have always aimed to make our anniversary exercises of the very finest order, but I think we have, this year, surpassed all our previous efforts. The church on this occasion was beautifully decorated, with the rostrum presented a magnificent spectacle. Flowers and plants were there in abundance, and many of the designs were exceedingly beautiful and illustrative. The exercises commenced Saturday evening, when the church was almost filled. Mr. Joseph M. McDonald, our speaker for the last two months, opened the exercises with an appropriate address, after which an excellent literary and musical program was executed, the whole concluding with spirit messages given through Mrs. Ropp.

Sunday morning the exercises were resumed, when, after the usual preliminaries, Mr. McDonald launched out with an enthusiastic address appropriate to the day, taking for his text, "This day is salvation come unto this house." At the close of the address the writer, who was conducting the service, made the usual announcements for the week, and as he finished and was about to be seated, the treasurer of the Ladies' Aid handed him an envelope, upon opening which he found a check for forty dollars—an anniversary donation to the church from the Ladies' Aid. Stirred with grateful emotion at this unexpected token of sisterly affection, he was unable to respond for some time. Then, on behalf of the church, he returned thanks to the Ladies' Aid.

Mrs. McDonald then proceeded to give spirit messages, and many hearts were made to rejoice. Excellent music was furnished at this service by Mr. and Mrs. Oppenheimer and Mr. Mitchell. In the afternoon the Lyceum celebrated the occasion in a most befitting manner, and the city press gave the whole special mention.

In the evening the church was packed to the door, while fully one hundred had to go away, unable to gain entrance. This will give you an idea of the status of Spiritualism in this locality. Music was furnished by a full professional orchestra, among whom were the famous Schellmuller Sisters. Mr. McDonald delivered another pointed and logical address, which must have convinced the intelligent inquirer of the superiority of Spiritualism. Mrs. McDonald followed with spirit messages, after which a solo was rendered by Miss Rudolph, and then Mrs. Josephine Ropp interested the vast congregation with more spirit messages.

At the close of the evening service congratulations were in general order. Strangers congratulated themselves in having enjoyed such an intellectual feast, but they did not forget to thank those who prepared the feast. From the general expressions heard at the large congregation dispersed, we know that Spiritualism has received a fresh impetus in Indianapolis from this Golden Anniversary Celebration. Considering our close proximity to Anderson (the birthplace of Anti-Spiritualism), the general enthusiasm displayed in our meeting is worthy more than passing notice. We are here to defend Spiritualism against the foolish attacks of bigots, by demonstrating and then showing that whether our efforts are successful may be judged from the fact that our regular Sunday evening congregation numbers five times as much as that of the most popular church in the city. B. FRANK SCHMID.

Hammonton, N. J.

Our society celebrated the Fiftieth Anniversary by a reunion of members, and lectures and tests. Our membership is small, and consists wholly of veterans in the cause. We now have no medium speaker among us, but determined to hold our usual anniversary exercises, and we were not disappointed. Brother Sprague and wife, who are ministering to the Philadelphia Society, to be with us on the 31st of March. They were strangers to us, but were well recommended, and we were not disappointed. Brother Sprague delivered two very interesting, sound and powerful lectures, afternoon and evening, following each by himself or wife with very satisfactory tests. There was a real shaking of the dry bones of old religious ideas, arousing us veterans from a lethargic quiet, that was good for all. It gave an opportunity to those who would, to hear and see and learn truths concerning the most momentous subject that can engage the human intellect. How gladly the afflicted seek drink in the assurances of the "happy home" of the hereafter. How anxious the bereaved one listened to the words of the loved one just gone through the veil. We telegraph across the sea, we talk to our friends at the "ends of the earth" is it reasonable that there can be an impassable barrier to the love and loved ones of heaven—of the world that intertwines with this—home of the spirit? No. There cannot be. The love of the spirit is real. Advanced minds are more receptive to our philosophy. Our science is being appreciated as the science of the universe of God. Our religion is in harmony with true science. It fills all the requirements of the race. We need missionaries to preach its truths among the people now ripe for them. I know of none better adapted to the work than our Brother and Sister Sprague. Keep them busy for their works will surely be blessed of the higher life. A. J. KING, Sec'y.

At Detroit, Mich.

The Fiftieth Anniversary of the founding of Modern Spiritualism was observed with appropriate ceremonies by an audience which filled Sliwankorsky's Hall to overflowing. The meeting was in the form of a public oration. The program included music, speeches, tests and a stereoscopic representation of a full materializing scene. The latter was a novelty in Spiritualism, and the spectators were fascinated by the film form appeared and then dissolved away from mortal view. Dr. C. W. Burrows and his son, Dr. Will Burrows, deserve great credit for their clever entertainment, which bids fair to awaken increased interest in the great truths of Spiritualism. COR.

"After the Box Struck." By George C. Miller. Price 25 cents.

Hail to the Girls Who Set Us Free!



KATIE FOX JENCKEN.



LEAH FOX UNDERHILL.



MARGARETTA FOX KANE.

50TH ANNIVERSARY.

First Spiritualist Society of Auburn, N. Y.

The First Spiritualist Society of Auburn celebrated the Fiftieth Anniversary of Modern Spiritualism in a royal manner, on Monday, April 4, at the Vanvalkenburg home, the family all being old-time Spiritualists and members of our society. We had a glorious time, with Dr. Peebles as the guest of the evening. First a supper of great abundance was served at 6 o'clock. Then the time was taken up by singing and by readings, remarks and personal reminiscences of the late James G. Clark, by Dr. Peebles, Dr. Hudson and others. Dr. R. N. Hudson and his sister, Mrs. Harter Reynolds, then sang, "The Evergreen Mountains of Life," and Dr. Peebles could see Mr. Clark in spirit standing right by them, and it nearly overcame him. Everyone present that had ever heard James G. Clark, could not help but realize that he was dealing with his old-time vigor through the organism of Dr. Hudson.

"They then rendered Gerald Massey's grand poem, 'The Good Time Coming,' and for a short time it seemed as though the whole audience was transported. Truly it was a feast of reason and a flow of soul. Miss Minnie Tuxey, of Brooklyn, and one of our sister missionaries, and W. W. Sargent, assistant in the office of the Evolutionist, were present also, and contributed their share of the entertainment. At 10:30 we all took the car for home, filled to overflowing with good thoughts and good feeling to every creature. Dr. Peebles goes to Philadelphia. SECRETARY.

At Detroit, Mich.

The First Spiritual Philosophical Society of Detroit, Mich., celebrated the Anniversary of Modern Spiritualism, March 27, the hall being decorated with flags, potted plants, ferns, palms, and a profusion of cut flowers. The floral designs were beautiful, and a chair trimmed with sinlax and white carnations in loving remembrance of our arisen sister, Mrs. A. M. Clock, attracted much attention. The program for the afternoon consisted of an invocation by our pastor, Nellie S. Baude; select music, recitations, remarks by F. E. Titus, of Toronto, Canada, and S. B. McCracken, of Detroit; after which Mrs. Baude read a selection of scripture from Matthew and Luke, pertaining to the children. For such is the kingdom of heaven," and it is safe to say that he acquitted himself with credit. Brothers Marvin Johnson and Smith followed in pleasing and happy remarks. Sunday morning the meeting opened with a large and appreciative audience. Dr. Baird lectured in an able manner on the phenomena, the science, the philosophy and the religion of Spiritualism; after which Mrs. Barton, formerly of Minneapolis, a recognized leader in the ranks of Spiritualism, and a test medium and platform speaker of the ability. Mrs. Barton is to make her home in our city, and during the short time she has been with us she has endeared herself in the hearts of all. Mrs. Coffman followed with tests, every one of which was recognized. Mrs. Coffman needs no introduction; her quiet and simplicity mark her every effort. Of fine presence, she gives out her remarkable descriptions and tests with wonderful precision and exactness. She is destined to rank high as a worker. In the afternoon Rev. Sprague, pastor of the Universalist Church, discoursed in his usual happy manner, his subject being "The fact we have had this year, but it did not stop the friends from turning out with well-filled baskets. Spiritualism has taken a new start in Atlantic since Mrs. C. F. Weatherford gave her course of lectures here last fall, and her class work has opened the eyes of the people and they are now inquiring for more. W. N. BATES.

Watertown, N. Y.

To the Editor:—I have been requested to let your numerous readers know how the First Spiritual Society of Watertown, N. Y., celebrated the Fiftieth Anniversary of Modern Spiritualism. A goodly number met together in the Temple; not so many as we would have been glad to see; but what we lacked in numbers we made up in spiritual zeal. Some of the mediums gave us words of wisdom through their different controls. Mrs. Morse Baker, of Granville, Vt., is the speaker at our Temple at the present time, and a very interesting spirit manifested through her, that of Margaret Fox. She spoke quite sadly of her early life, and said Mrs. Baker took her into her home and befriended her, when many were against her, and she promised Mrs. Baker that when she (Margaret) went to spirit life, she would return each anniversary and meet Mrs. Baker, and she had kept her promise. One medium presented several spirits, all of whom were recognized. A few arose and testified to the benefits of Spiritualism. When our meeting broke up, I think each one felt that it had been good to be there, and that they had had a feast of reason and a flow of soul. MARY A. INGALLS.

"Mediumship and Its Development, and How to Measure to Assist Development." By W. H. Back. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

ANNIVERSARY SONG.

Composed for the 50th Anniversary of Modern Spiritualism

Air—"The Ninety and Nine."
When the world was wrapped in deep night,
And man with head bowed low,
Was mourning his loved who had gone from sight,
O'er fifty years ago;
A tiny ray from the spirit sphere
Proclaimed his loving ones were near,
Proclaimed his loving ones were near.
Then the mourner who in doubt had prayed,
That to him a sign be given,
That love could bring her beautiful dead
From the mystic gates of heaven;
Saw a light burst forth in the viewless air,
And lo! the face of his angel there,
And lo! the face of his angel there.

The stone from the tomb away was rolled,
His loved one was not there,
Nor in far-off realms, playing harps of gold.

Beyond earth's atmosphere:
They came with love of the olden time,
And touched his soul with love divine,
And touched his soul with love divine.

All hail, this Year of Jubilee,
Let gladness anthems ring,
The grave is robbed of victory,
And death has lost its sting;
The joy bells rang after years of woe,
When our loved came back fifty years ago.

When our loved came back fifty years ago. MATTIE E. HULL.

Grand Rapids, Mich.

Anniversary meeting opened with an address by Dr. J. C. Balfour, full of meaning and spirit. The lecture fairly bristled with pertinent points on the duties and responsibilities of mediums and Spiritualists, closing with an eloquent appeal in the interest of harmony and justice.

After a song by Mrs. Sanborn, C. W. Fellows, a young but effective worker in the cause of Spiritualism, followed in the same line, eloquent and inspiring. He carried his audience with him. Brother Fellows is destined to rank as one of our foremost speakers.

I must not forget to speak of the singing, which was of a high order. "Hark to the Angel Voice" was rendered in a very creditable manner by Mrs. Harry Toppins. In the evening, Brother Kiefer, president of the West Side Society, made his maiden speech, and it is safe to say that he acquitted himself with credit. Brothers Marvin Johnson and Smith followed in pleasing and happy remarks.

Sunday morning the meeting opened with a large and appreciative audience. Dr. Baird lectured in an able manner on the phenomena, the science, the philosophy and the religion of Spiritualism; after which Mrs. Barton, formerly of Minneapolis, a recognized leader in the ranks of Spiritualism, and a test medium and platform speaker of the ability. Mrs. Barton is to make her home in our city, and during the short time she has been with us she has endeared herself in the hearts of all. Mrs. Coffman followed with tests, every one of which was recognized. Mrs. Coffman needs no introduction; her quiet and simplicity mark her every effort. Of fine presence, she gives out her remarkable descriptions and tests with wonderful precision and exactness. She is destined to rank high as a worker. In the afternoon Rev. Sprague, pastor of the Universalist Church, discoursed in his usual happy manner, his subject being "The fact we have had this year, but it did not stop the friends from turning out with well-filled baskets. Spiritualism has taken a new start in Atlantic since Mrs. C. F. Weatherford gave her course of lectures here last fall, and her class work has opened the eyes of the people and they are now inquiring for more. W. N. BATES.

Atlantic, Iowa, Celebrates.

The Spiritualists of Atlantic, to the number of about thirty people, met at the home of Brother and Sister Bates, on Sunday, March 27, to celebrate the Fiftieth Anniversary of Modern Spiritualism. Brother John Morgan, of home talent, and Brother H. W. Williams, late of Denver, Colo., entertained the company with lectures and fine tests which were all recognized. The friends stayed to a late hour at night. The day was anything but pleasant; it commenced snowing before daylight and kept up all day, and turned into a regular blizzard. The fact we have had this year, but it did not stop the friends from turning out with well-filled baskets. Spiritualism has taken a new start in Atlantic since Mrs. C. F. Weatherford gave her course of lectures here last fall, and her class work has opened the eyes of the people and they are now inquiring for more. W. N. BATES.

Anderson, Ind.

The Madison Avenue Association of Spiritualists celebrated the Fiftieth Anniversary at the Temple, March 27, by an all day programme. Mrs. Lily Thibaud, Mrs. Mattie Hayden, B. F. Hayden and T. W. Smith were the mediums on the programme. Mrs. Hayden gave good tests morning and evening. There were addresses made by the others; all good. Mrs. Thibaud gave the memorial address at night. The lyceum exercises were fine. Dinner and lunch was served in lyceum room. Visitors from Muncie and Alexandria were with us. The day's entertainment was enjoyed by all and pronounced a success. So you see we are yet alive, regardless of age and movement. Mrs. Plunier comes to us in April. A SUBSCRIBER.

PRICE OF THE "SEQUEL."

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

50TH ANNIVERSARY.

California Spiritualists Celebrate.

The Semi-Centennial Jubilee of Modern Spiritualism was celebrated in San Francisco, at the big Metropolitan Temple, under the auspices of the California State Spiritualists' Association, by a free all-day and evening meeting, on Saturday, April 3.

After the opening exercises, and an invocation by Mrs. Hendee-Rogers, State President, C. H. Wadsworth, delivered an address, giving a history of the movement, and ably showing what Spiritualism had done for mankind.

The next was an original jubilee song, adapted from "The Tennesseean," entitled, "Golden Jubilee Song of Modern Spiritualism," and it was just the thing to light the torch of inspiration.

Mrs. R. S. Little followed with an address which led the audience spellbound for half an hour, save when their enthusiasm boiled over and expressed itself in applause. Among the many points she made, in language eloquent as a Shakespeare or a Daniel Webster, which opened the eyes of all the seekers of spirits to establish intelligent communication with mortals in ages past, those efforts had always found a superstitious accompaniment and had been misinterpreted until the Fox girls had discovered the key in an age when the minds of men were becoming free to accept such truths without priestly interpretation.

Continuing, she said there had been greater advancement in human progress in the past fifty years, owing to this knowledge of spirit communion, than in all past ages, and that the prophets and seers of the past were but forerunners of this great movement called Modern Spiritualism. Man had always blindly antagonized anything which opposed that which had been taught to idolize, and refuse to examine his idols to see if their fanes were not as represented to be by others who had seen them. We do not say, "He has risen," as the Christians, but "They have risen!" At Hydeville, N. Y., fifty years ago we had the Divine Motherhood and the Trinity of Girlhood, which ushered in the New Era. Woman's era coming; she is here! (The speaker's eloquence was a fitting illustration of this fact.)

Prof. J. S. Loveland was to have been the next speaker, but the day previous he met with an accident in which he sustained some fractured ribs, and therefore the break in the programme was filled by a short conference, during which Dr. G. W. Carpenter spoke on the laws of attraction and cohesion, mind and matter, their relation to the universe and to man, both as a physical and spiritual being, etc.

Charles Anderson, the boy orator, was next called upon and gave an interesting and elevating address. He said in part: "Spiritualism is the blessed light that illuminates the path-ways from the cradle to the tomb, and beyond."

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she said, referring to Spiritualism: "Say not, 'It is a dream, let me not awake,' say not so, for the truth of heaven is greater than any lie that was ever told, though it be guided by the gleam of the moonday sun! Time was when I was asked to acknowledge that I was a Spiritualist because of the frauds who have polluted the cause of truth. There have been many exposures recently, and that by Spiritualists themselves. These exposures ought to multiply. Had we given more attention to fighting frauds and less to fighting orthodoxy we might have been far in advance of what we are today. Let us clean out our own Augean stables, and then we may be better prepared to reform others. (Tremendous applause.) Though every public medium were proven the greatest impostor and deepest dyed villain, without a drop of honest blood in his veins, it would no more stamp Spiritualism out of the souls of those who believe than it would nullify the laws of gravitation, for it inheres in the very nature of things. We receive these messages from our departed in our own homes and by our own firesides, therefore if the public thinks the whole superstructure of Spiritualism rests upon the public exhibition of the phenomena, and upon our recognized public mediums, it never made a greater mistake." (Great applause.)

After each grand oration, she would ask, "Who are our witnesses?" Then she would pick up a slip of paper and read the testimony of some leading light, until she had given the evidence of many of the greatest lights in the greatest churches, in science, art and literature. Among them she gave the testimony of the eminent Bishop Newstead, who said he had been convinced of spirit communion by all of his five senses, and defended Spiritualism with his Bible. She also gave equally strong testimony from Theodore Parker, Channing, Henry Ward Beecher and others.

The few condensed remarks quoted above give no idea of the eloquence, logic or soul inspiration of the speaker. In fact, it seems impossible that any philosophical mind could listen to a discourse by Mrs. Watson, Mrs. Little or Mrs. Montague and doubt that they were inspired by immortal souls from the higher spheres of life eternal.

The big auditorium and gallery were well filled all day, and jammed to the doors in the evening. ERNEST S. GREEN.

BOSTON'S FEAST.

Veterans' Union and State Association.

Boston has been having a feast of good things the past month. First, Mr. J. C. F. Grumblin was here during the week, speaking for the Boston Spiritualists' Association, and then the event of the season, as his audiences increased each Sunday and financially as well as spiritually it was a great success. The old guard were out.

He had filled engagements before in another part of the city, for another society, and made many warm friends who followed him to the temple. He made many new friends and in a crowded hall, the last evening, during his eloquent peroration, so enthusiastic did they become that one of them sprang to his feet and called for three cheers for the speaker—something the writer, with twenty-five years' experience never saw before in a religious meeting on a Sunday evening.

Many friends will wait anxiously for the coming again of the able Chicagoan.

Anniversary was celebrated in two large halls and a theatre, on the 31st; in the halls by the Veterans' Union, and in the theatre by the State Association. Both celebrations were a great success. Such speakers as Mrs. Richmond, Mr. Grumblin, Judge Daily, Frank Baxter, and such mediums as Edgar W. Emerson and F. A. Wiggin took part.

The Union took up a collection at the afternoon session that amounted to five hundred dollars, for the benefit of the Home fund. The Home movement seems to appeal stronger to the hearts of New England Spiritualists than any other thing.

Funds and bequests are continually accumulating, and it is only a question of time when its doors will be open to our needy. The present management appreciates the kind offices of its many western friends, and none more than those of The Progressive Thinker.

We are waiting the coming of the Jubilee at Rochester, and Boston will give a good account of herself at that time. BOSTON.

Seattle, Wash.

The Church of the Soul, of Seattle, Washington, very fittingly celebrated the Fiftieth Anniversary of Modern Spiritualism by an all-day session which was well-attended. Lyceum exercises were the same as usual. The Guardian gave for the subject of her twenty minutes' talk "The Birth of Spiritualism."

In the afternoon a fine programme was rendered. With Mr. Mills as speaker, and music and recitation the time passed very quickly. Three inspirational poems added to the interest. One from Mrs. Munroe, which was very appropriate; one sent from Skagway, Alaska, by a Mrs. Redmond, who in a quiet way is sowing the good seed upon that verdant soil; one from the guides of Mrs. Thomas, which was well rendered by her daughter Rea.

Following the programme circles were held by a number of mediums, among whom were Mrs. Ferguson, Mrs. Sweeney, Mrs. Lapworth and others.

The exercises were fittingly closed by an appropriate lecture and poem, subjects taken from the audience, by our pastor, Mrs. Esther Thomas. MRS. A. E. RISLEY.

Mecosta, Mich.

We had with us at our Anniversary exercises last Sunday, Mrs. Mary Burland, of Ludington, Mich., who gave us an excellent address. Through her efforts \$65 were pledged towards releasing the mortgage on our hall, she giving five dollars towards it. We cheerfully recommend Mrs. Burland as an earnest worker and a fine medium. MRS. E. JOHNSON.

Important to Lyceum Workers. As the appointed secretary of the National Lyceum Association, I desire to get in touch with every working lyceum in the country and urgently request that some one of the officers in their respective organizations, write me at once, giving a detailed, yet concise report relative to their work. Every lyceum extant is desired to report the time of its organization, number of members at present, and anything that will be of general interest. The above request is made in the interest of the Jubilee. Address: MATTIE E. HULL, 659 Normal Avenue, Buffalo, N. Y.

March 24, at Scotts, Mich., we celebrated our fiftieth birthday, with Mrs. Carpenter, of Detroit, as speaker. Union Hall was filled with a large audience, some coming from Vicksburg, Kalamazoo, Galesburg, Clinton and Fulton. Many church-members were with us, and their expressions showed earnest attention, as though they were taking food that was necessary to their hungry spiritual natures. Mrs. Carpenter held the closest attention of all present until a late hour, and then they seemed in no hurry to go. Many tests were given, largely recognized, some with tears as the words of Mrs. Carpenter touched their hearts with her simple yet beautiful, consoling way of handling that tender subject. G. E. S. COOK.

Maple Dell Camp and School.

Where will you attend camp? Maple Dell camp at Mantua Station, O., will list of speakers and six test mediums. All mediums proven genuine will be admitted to grounds free and will be protected by association. All phases wanted. New hotel, four stories high, all furnished throughout, over fifty rooms. Some thirty-five cottages to let cheap. Beautifully shaded by large maples. Steamboat and many skills on river. Best of music. Most spiritual camp in the States. Cheap living and board. The only chartered college of a spiritual character in America; fifty students engaged; room for five hundred. Students aided. Only ten dollars course can be taken. A partial course can be taken. We need aid to educate mediums. There are many with fine talent, but no education. Friends, cannot you aid us in this, the greatest move to raise the standard of spiritual attainments?

All aid by money will be reported, and due credit given. Friends, come to the rescue of poor mediums, who need the aid and education, and you will be blessed.

A diploma to be granted to all who are sufficiently advanced. Protected by law. A medical department will be added to prepare and graduate healers. I want to appeal to the people to come this year to this camp and school. It will be cheapest and best.

Please aid us and aid the school and the angel world will bless you tenfold. School begins August 7 and ends July 21. Camp begins July 18 and ends August 22. If you are coming, direct to W. F. BALL, Cor. Sec., Mantua Station, O.

Summerland, California.

We celebrated the Fiftieth Anniversary of Modern Spiritualism with new resolves and purposes that, if heeded, the division of feeling that has long existed between the two societies here should be bridged over and one hall should answer for both societies, and as in unity there is strength, so we may expect a greater growth here spiritually and morally and an organic power for good.

The Rev. Mr. Bowman, of Los Angeles, who had been speaking the past three months at Santa Barbara, was secured to deliver the anniversary address here Sunday morning, April 3, and local talent contributed to the interest of the occasion in the afternoon with fine orchestra music and choir singing conducted by Prof. Benjamin.

After the service, the local speakers were Rev. Mr. Tisler, of Santa Rosa, whose fine thoughts and inspiration are sufficient in themselves to attract a large audience.

Brother Bowman has succeeded in awakening a deep interest at Santa Barbara since his engagement began there and he bids fair to become their permanent pastor, so popular has he become. His coming, in fact, only with the Spiritualists but with all classes of thoughtful-minded thinkers. There is now an effort made to build a church there and ground has been given, also quite a sum of money contributed to erect a suitable church and place that organization on a footing with other religious bodies of the Christian persuasion.

The old development here has become a permanent one, and fast converting the once quiet quiet of Summerland into a veritable city, with the noise and clangor of industry and the smoke of engines and the shrill toll of whistles with the unsightly derricks have changed the peaceful city to one of toil and money-making pursuits.

The Progressive Thinker is the standard paper here for all that stands for truth, reform, spiritual growth and progress, and leads the way in all moral aggressive and progressive reform. BISHOP A. BEALS.

Golden Anniversary at Providence, R. I.

The Providence Spiritual society celebrated the Golden Anniversary of Modern Spiritualism in Columbia Hall, by an all-day session, Mr. and Mrs. J. W. Kenyon officiating as lecturer and test medium. At 10 a. m. there were two of two hundred people in the test circle, opened by overture and song by choir of society. Joseph Cooper, president, read an original poem, very enjoyable and filled with the milk of human kindness. Mrs. Smith offered up an invocation, followed by a thirty minutes' address by Mr. Kenyon. Tests were given by Miss Jones, Miss Sharpless and Mrs. Kenyon. Miss Sharpless is only fifteen years of age, and gives promise of great success. Mrs. Kenyon for forty minutes gave a large number of tests consisting of full names, both of spirits and mortals, together with a great variety of other facts.

The exercises were interspersed with music and song. A sumptuous dinner and supper were served between services in dining-room of hall. At 2 p. m. the hall was filled to the full capacity by as many people as are to be found in any city. As president and lecturer and medium mounted the rostrum the people broke forth in hearty applause. After music and song by choir, Mrs. Kenyon read an anniversary poem. It seemed to fill every heart with joy, indicated by the lighting up of the countenances of the people.

Mrs. Kenyon's address was a masterpiece of logic. For an hour his inspiration poured forth in a tide of eloquence that frequently moved the audience to outbursts of applause. For more than an hour Mrs. Kenyon gave a large number of tests and a great variety of tests that filled every heart with happiness, as all felt they had had a visit from their invisible friends.

ANNIVERSARY TRIBUTE.

There's a pathway threading our world,
From mortal to spirit realm,
Emitting a radiance of glory.
The life immortal no death,
In truth, ever shadowed its way.
Flew with uplifted vision saw light,
Millions passed blindly by all reason
and right,
Till like a pall of darkness,
There reigned a human night,
And 'mid its cry of anguish,
The angel world bent low;
They robbed the popes and priestcraft
Of their almighty power,
By printing press and telescope,
By truths that thundered far and wide,
And dawned a brighter light.
The human soul they dared instill,
With rights that were its own,
And Pilgrim Fathers crossed the deep,
To find a freer home.
Their children saw a nation free;
Through Washington and Paine,
Through Jefferson and Lincoln
Men dared to think again.
The raps at Hydeville could resound
Intelligent and true;
The longest-for light had come at last
The mystic to imbue.
The dead to us no more were dead—
Their lives immortal blending
In love with ours, in truth with ours,
In sorrow or in pleasure,
To cherish and to bless them come
From homes of radiant beauty.
Revised is heaven—no resurrection
more—
But dawns a new revealing
Of soul progression; grander light,
Latent ever with a power sublime,
Floating lightly through the ether vast,
Now beside the dying pillow
Revealing some sick soul from earth
Teaching it the life immortal
In its grand and spiritual birth;
Now beside the sorrowing mothers
When their darlings pass from sight,
Soothing the parting anguish
That cold faith had wrapped in night;
Or perchance to point the mother
Just across the borderland
With the misty veil all lifted,
Choirs of angels may stand
And behold her darlings gathered,
Strewn thought-flowers on her way,
Turning all her anguished sadness
Into one bright spiritual day.
Revised is heaven, for all and not the
few.

With retribution to unfold and not
eternal woe,
The final judgment self-adjudging
And saving grace and throne and crown
Are found, in aspirations pure, the
grace
In loving deeds a royal throne
In mankind blessing rarer crowns
Than gold or jewels e'er could form.
Are these not truths important
That angel world has taught us
Since raps at Hydeville to sweet child-
hood came?

Through vision, sound, and touch and
sense
Comes knowledge of their presence
near
For dear fair forms which whisper love
In radiant white move by our side
And smiling back our smiles
Tell us of heaven in every sweet,
While on the face of camera clear
Come pictures of their forms and faces
dear—

A proof of immortality so true and rare
From nature's own vast laboratories
They draw rich colors fair,
And loved on the canvas
Fashion forms and faces dear.
And heaven's own scenes of beauty
We find reflected there as we die.

When with thrills of ecstasy o'er the
midnight sky we see
The grand ladder of the patriarchal
dream,
With its apex all aglow, though its base
rests here below,
And behold the wings of seraphs on it
gleam,

We with joy shall mount on high by
the ladder of the sky,
And enter at the glowing open door,
From this shadow land of griefs, sor-
rows poignant, pleasures brief,
Up that ladder shall our souls enfran-
chised soar.

Chicago, Ill. VERE V. HUNT.

A VISIT TO THE SOUL WORLD.

From the land of mists and shadows,
From the world of mortal sorrows,
Went my soul to spheres celestial—
To the realm of golden sunlight,
Where the crystal rivers sparkle,
Where the fields are green and golden,
Tinted with celestial brightness,
Spangled with the red and purple,
With the orange and the yellow,
And my soul bathed in the music
Of the grand seraphic chorus,
That through fairy woodlands echoed,
From the terraced hills rebounded,
Mingling with the rippling waters
And the voice of plumed songsters.
Gleaming silver was the light waves,
Mingled with the tints prismatic,
And the zephyrs softly murmured
O'er the gently waving meadows,
Through the palm and cypress branches,
Rippling o'er the lake supernal,
Like the breath of life eternal.

And I saw a myriad thought-forms
Rise like glory-crystallized jewels
From the water's crystal bosom—
Rise and float upon the sunbeam
To the land of weary mortals,
(Ever groping midst the shadows)
And they fell upon the earth-land
Where like diamond gems they
sparkled.

Where the earthly pilgrim saw them
Shining out amidst the darkness;
And his weary soul took courage,
For a beacon light now led him
To the empyrean realms of brightness.
Then my soul descended earthward
And the vision faded from me
As I fell amidst the shadows,
Through the rainbow-tinted portals,
Once again to dwell with mortals.

ERNEST S. GREEN.

PASSED TO SPIRIT-LIFE.

(Obituaries to the extent of ten lines
only will be inserted free.)

Mrs. Robert Dymond, of Poplar
Grove, Ill., passed to higher life on
April 2, after a lingering illness of nearly
a year. She was an old-time Spiritu-
alist, about 82 years of age, and leaves
a husband who is about the same age.
B. L. Eskelsen, of Rockford, Ill., occu-
pied at the funeral.

Passed to the higher life, on March
23, at his home in Grand Rapids, Mich.,
Stephen Cool, at the age of 80 years.
He was one of the pioneers of Spiritu-
alism. He was conscious of his change
to the higher life, and met it with the
knowledge of its true teachings. Mrs.
Lindsay delivered the funeral address.
The remains were taken to Canons-
burg, Mich., for burial.

"From Soul to Soul." By Emma Rod
Trotter. Lovers of poetry will find gems
of thought in poetic diction in this hand-
some volume, where with to sweeten
hours of leisure and enjoyment. Price
\$1.00. For sale at this office.

Who Are These Spiritualists and
What Is Spiritualism? A pamphlet of
40 pages by Dr. J. M. Peebles, the well-
known author. Price 15 cents. For
sale at this office.

Dr. Sykes' Sure Cure for Catarrh.
It is not a single remedy for all cases.
It is a systemic, intelligent course, each
case treated according to kind and pecu-
liarities. It is an intelligent applica-
tion of means to ends. For simple cat-
arrh in its first stages, the Sure Cure,
locally and constitutionally used, is
usually sufficient. But in old chronic
cases, with sluggish circulation, torpid-
ity of glands, etc., our Liver Tonic is
indispensable. And when the lining
membranes of head and throat break
down, indicated by the yellow, greenish
and bloody discharge, with foul
odor, the Specific Blood Medicine comes
to the rescue. If the disease is still
further progressed and bone disease
exists (caries), then comes our Antiseptic
Pith Wash, used hot, and with an
intelligent combination of all, we cure
any case of catarrh in whatsoever
stage. Our quarter century's experi-
ence verifies this statement. For fur-
ther evidence, see 64-page book, mailed
free to any address.

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643 W. Madison St., Chicago, Ill.
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SCIENCE, MORALITY, THE BIBLE, SUPPLEMENTED BY THE FUTURE. BY AN EXALTED

THE PROGRESSIVE THINKER

CHICAGO, ILL., SATURDAY, APRIL 23, 1898, NO. 439

SPRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPRITUALISM

FRAUD, OR NO FRAUD, IS THE QUESTION

A Pro and Con Airing of a Mooted Subject of Interest to All Spiritualists.

In The Progressive Thinker, No. 431, is a communication over the signature, Will C. Hodge, in which he makes sweeping charges, statements and assertions against all Spiritualists, that are slanderous, unwarranted, and will not stand the test of inspection. Because a man has free access to the columns of a large and influential paper like The Progressive Thinker, in which he can and does broadcast throughout the land, and thrust into the faces of defenceless people is no reason that he should take undue advantage of the situation and publicly insult and defame the character of all that class of people of whom he claims to be one—the Spiritualists. I consider that not only is my own personal character impugned and defamed, but the moral standing of the whole Spiritualist fraternity is included; from which I beg leave to take special exceptions, especially in my own case.

He says: "And get into decent company." Now, I am over seventy-five years of age, and I had always supposed that my character was fairly "decent," for I neither swear, smoke nor chew tobacco, take snuff, drink whisky, in fact, never stooped up to a liquor bar and called for a glass of ardent spirits in my whole life. For the past thirty years of my life I have associated with that class of people called Spiritualists, of whom I have a very exalted opinion, and truly I was very much surprised to learn that I was and had been associated with indecent characters and criminals all this time. "Whereas I was once blind, now I see."

Neither do I believe, nor will I accept the ascription for one moment, that the Spiritualists, as a class, are immoral, and have condoned "all manner" of fraud, moral obliquity and crime; nor would anyone in the possession of a sane mind make such a sweeping assertion, reducing them to the class of those who are thugs, midnight prowlers and criminal murderers. On the contrary, I affirm, and as Moses Hull says, Spiritualists will compare with any orthodox organization or people, or any community. For proof of the assertion, I refer the reader to state prison statistics in No. 427 of The Progressive Thinker, where, out of 14,488 religious convicts in state prison, in our own country, only two of that vast number were Spiritualists.

Now I presume W. C. H. is a Spiritualist, or ought to be, but it is an old adage that "a person is known by the company he keeps," and I must say that I feel a kind of sympathetic sorrow for him, and hope, for his good, and for the good of the cause he wishes to represent so sincerely, that he may emerge into the light, for it appears to me self-evident that he has been unfortunate in the selection of his company, whom he terms "mediums," and he boldly accuses them of being "indecent, dishonest, fraudulent, indolent, intemperate, swindlers, without character, nefarious and criminal." He certainly must have "fallen among thieves," and those of the baser sort, like Ben F. and Emma Foster.

Further he says: "We have condoned all manner of fraud, moral obliquity and crime." Who? Surely it cannot be the body of Spiritualists at large, for there is no class of people in existence that repudiates and condemns fraud in their ranks, or that feels its depressing influence, more than the Spiritualists, and as far as my knowledge and experience for over thirty years past, and in the ranks of the Spiritualists, it is a fabricated mistake, and the accusation is without foundation, preposterous, and cannot be sustained. I think there has been a lack of perception, or he would not have ranged in such profligate company, as only one "medium" in ten of his selection was "honest." I will ask, who is the one to call a bait?

Again: "Spiritualists are to blame for the Anti-Organization." This accusation is too absurd and preposterous to notice, but if true, then with equal propriety are they none the less accountable for all the crimes committed in the land, which amounts to personal responsibility, as they are not a body politic, simply a people, without organization, and no more responsible for the crimes of others than he is for the crimes and misdeeds of the nine mediums, out of the ten, that he consults and condemns.

Again: He arraigns the innocent condition of natural darkness to be in blame for three-fourths of our trouble. Now I ask, does the trouble lie in the condition of darkness, or in those who use this condition to portray and palm off their trickery upon the too credulous investigator? I will say that I prefer light to darkness, but there are conditions in life that darkness is preferable, but because some deceptive character defrauds the public or the unwary, or cuts a throat, in the darkness, it is not my prerogative to condemn darkness, or the dark circle, or seance, or accuse the Spiritualists for all the heinous crimes committed under the cover of darkness.

Now, I would say to the Brother, that in all his avocations in life he chooses light as best suited for his purpose, and no one questions that right. Suppose some spirit brother should say: Not so—but darkness will suit your purpose better. Do you think you would comply? No; you would spurn the advice. Now, do you not think they know the conditions best adapted to their manifestations, in their sphere, as well as you do in yours?

While it may be possible that there is a genuine medium that is deceitful, and will practice fraud, and which, if persisted in, might lower the moral status of such an one, yet in my experience I have failed to detect such fraud, but, on the contrary, have met many whose spiritual development was constantly

unfolding, and who have said if their spirit influences were withdrawn they would wish to immediately pass over. Now, if there is a being within our ranks who should have the strong arm of support, sympathy, be sustained and defended, by the general fraternity of Spiritualists, it should be the genuine, honest "medium," for they are but mortals, have their own trials to fight, and must meet the sneers, frowns and epithets of an ignorant, bigoted world, beside a large class in the Spiritual ranks that ever stand ready to crush all who don't fit their standard of critical measurement.

While rigid conditions should be enforced in the seance-room, in view of so much fraud and opposition from a critical world, yet, when we assume a dictatorial attitude, when seeking and receiving so many evidences pertaining to a life hereafter, from spirit source, we overstep the bounds of intelligent propriety.

It is through the circle and test medium the materializing medium, seance and the cabinet, that we receive all the knowledge and assurance of the future state of life, and existence that we have. Blot out the test medium, the materializing medium, and the seance—Spiritualism, with all its vaunted superiority, falls to the ground, and we revert to the old dilemma, "If a man die, shall he live again?"

Mollie, Ill. C. P. MITCHELL.

MR. HODGE'S REJOINER.

To the Editor:—It would be expecting entirely too much not to receive from certain quarters adverse criticism regarding late articles written by me and published in The Progressive Thinker. It is but a thankless task at best to attempt to uncover the moral cesspools which afflict the body politic, the modern church, or modern Spiritualism.

Especially is this true when there are numbers who, with limited opportunities for observation, can see nothing but the bright side, and who seem to know nothing of the chicanery, duplicity and charlatanism, not to mention the dishonesty and positive crime, committed by a class of persons who have attached themselves to the modern Spiritualist movement for the sole purpose of reaping the shekels, and who resort to any and every unholy practice to compass their ends.

Your correspondent, C. P. Mitchell, not only feels aggrieved personally, but has made the mistake of applying what was said to the whole body of Spiritualists, which he has done in a most unbecomingly and a more careful reading of the articles published ought to show him that he entirely fails to understand, and consequently misrepresents my position.

I fully agree with him when he says that Spiritualists as a body are as intelligent and moral as any class of people on earth, and I desire no better company than Spiritualists in this or any other world. This, however, does not prevent me from recognizing the fact that there are barnacles attached to our ship which many times prevent smooth sailing, and which we would do well to dispense with. It is a fact, however much we may deplore it, that in almost every social gathering of Spiritualists the matters complained of come up for discussion, but as yet no effective remedy has been discovered, nor will there one be found until the great body of Spiritualists recognize publicly those conditions which they deplore privately.

The good brother condemns me because of what was written concerning the condoning of all manner of moral obliquity and crime, and infers that I include all Spiritualists without exception. Webster defines the word "condone" to mean pardon, to overlook the offense; and if this is the correct definition of the word, then many Spiritualists and societies are guilty as charged.

Again, he makes me say that only one medium in ten is genuine, and asks me to name the one genuine medium of my acquaintance. I wonder if he had his faculties when he found the assertion in my article. Nothing of the kind was said or intimated. This was applied solely to the phase of materialization, which has been the cause of more wrangling and dissension than all other phases combined, and every camp management knows the statement to be true. It was my own opinion, honestly entertained, and I can see no reason to change my estimate nor my expressed opinion of dark circles generally. This is not only my opinion, but it is being shared by hundreds who have realized the opportunity for fraud under cover of darkness, and who, with myself, believe in getting out of darkness and into the light. If there are those who still love the darkness, they have the privilege of choosing, and I would be the last person to interfere with their prerogative.

Our good brother makes the same mistake made by another of your correspondents in supposing that fault is found with the innocent quality of darkness per se, instead of the opportunities which the condition affords for fraudulent practices. Not only one medium, but there are scores who might be named, who are honest and true, and who stand as beacon lights on the shores of the border land, an honor to themselves and the cause they represent, and I have the honor of counting many of them as personal friends, notwithstanding "the company I keep" as outlined by your correspondent.

As a rule this class of workers need no special protection, as they seldom get into trouble, and when they do can always find friends who will stand by them and see that justice is done. It is the other class who need looking after, however disagreeable the task may be—people who work charms, who

go into developing (?) schemes for a consideration, who defraud under cover of darkness, who put up jobs to fleece the unwary and who have no more compunction in robbing the public than has the highwayman who holds up his victim on the street; and I repeat that of the two, the highwayman is the most respectable, for he only obtains your money, while the other betrays your confidence as well, and outrages the holiest emotions we are capable of entertaining. These fellows who sail under aliases and who change their names with every place that is cursed by their unholy presence; parties who many times are driven from one locality on account of their nefarious practices, only to come up smiling in other localities, armed perhaps with a certificate of ordination as minister of the gospel, given by some foolish and misguided society.

Your correspondent asks who shall call a bait? And I answer, every Spiritualist who believes in common honesty and decency, and who believes in placing Spiritualism on a plane that will command the respect of all fair-minded people.

I want to call the attention of Brother Mitchell to the following extracts from my previous article, and ask him if he still thinks he has fairly represented my position? "Let me again say that I believe mediumship to be the foundation stone of Spiritualism, and that I would be the last person to deny these proofs and only proofs of the continuity of life, or dis-honor the many noble instruments used by spirit intelligences to demonstrate a continued life beyond the grave to a weary, hungering, creed-cursed humanity." "Mediums who are decent in character and honest in their work, have nothing to fear, and we have many such on whom we can rely, and neither can the gates of hell nor the Ant's prevail against them." "Spiritualism is the daughter of the morning and hope of the world."

Brother Mitchell seems especially grieved that I do not consider myself in decent company. Let me quote another paragraph: "The class complained of should be driven from the field and the world be made to understand that as a body we will no longer tolerate them." "If this class be driven from the field, the light-minded Spiritualists will rejoice, and the Ant's or the Salvation Army and get into decent company."

Now it simply is not decent if we allow the state of things complained of to continue, and it is time they were eliminated from Spiritualism, and as a body we no longer be rated with those who dishonor themselves and the cause which they continually misrepresent. This can only be done and will be done through organization, or organization will prove a farce and a failure.

While a few will misrepresent my position and my motives, I am happy to state that I have received many letters from intelligent Spiritualists from the Atlantic to the Pacific Coast, every one of which has commended my position and has said that the articles were timely, and that the best interests of Spiritualism would be served by recognizing the facts, however unwelcome they be, and that the time has arrived to draw the line between the true and honest workers and the charlatans and fair element who are masquerading in the name of Spiritualism to the detriment and disgust of all concerned.

Dozens of people at the convention lately held in this city, some of whom were strangers to me, assured me they had read the articles with pleasure, expressing their sympathy and congratulating me on the position taken, while one of the most noted speakers on that occasion approached me and taking my hand said: "I want to join your church, and I believe with yourself that the dark seance is a positive detriment to Spiritualism."

In conclusion, permit me to say that if I mistaken in my position, the mistake is an honest one, and no other person is obliged to accept my conclusions. If others with greater wisdom than myself see fit to condemn me, and with Brother Mitchell feel called upon to sympathize with me on account of having fallen among thieves and therefore my own unfortunate condition, I will at least give them credit for good intentions, however misplaced I may consider their sympathy to be. The ideas expressed have been honestly entertained, I have nothing to take back, but stand by every word uttered, even though compelled to stand alone.

WILL C. HODGE.

Chicago, Ill.

Prof. J. S. Loveland.

On Saturday evening, April 2, about 8 o'clock, as Prof. J. S. Loveland was walking to his present home, and only one square away, he was crossing the street at Broadway and Twelfth when he was knocked down and run over by a runaway horse, struck to a delivery wagon. Both wheels struck him on the right side, passing directly over him, square across his body. The immediate result of the accident was the loosening of the first four ribs from the sternum or breast bone, which amounts to a compound fracture of the ribs at this articulation, he being 80 years old and the ribs naturally very unyielding. At 8 o'clock p. m., the same night I was summoned to his bedside. I found him in his room, his wound having been dressed, and he lay sleeping. I have been with him almost constantly for 36 hours. His fortitude under intense pain is truly wonderful. The experience most dreaded is the "hitching" pain that strikes him when asleep much oftener than when awake.

The doctor says he is doing nicely and before many days will be out of the bed again. He was badly shaken up, receiving a bruise over the left eye and on the left knee. He sleeps and eats fairly well. He is in the best condition externally that could be possible, Mr. and Mrs. Coleman of the Merritt Hotel, having the general care of him. In this he is extremely fortunate.

THOS. H. B. COTTON.

Oakland, Cal.

SPRITUALISM.

Man's Social, Industrial and Political Emancipation.

To the Editor:—I was surprised to learn by the letter of Hattie Tiffany in a late number of The Progressive Thinker that I was understood to have "thrown cold water upon another's mediumship." Nothing could be farther from my intention.

The fact of communication from the disembodied came to me so conclusively at the first, that it was forever settled to my mind. Moreover, it seemed to me only a reasonable and very natural fact, not the least marvelous or strange. For this reason, probably, I cannot appreciate the restless condition that is constantly seeking tests. Communications from loved ones, embodied or disembodied, are always enjoyable and desirable. But why should continual reassurance of the fact that disembodied friends can communicate be required?

After re-reading the article alluded to I don't see how it could be interpreted as in any manner treating "physical phenomena as of little or no importance." To those who can have no conception of life except as manifested in physical phenomena, to those who have not learned to trust their impressions and intuitions, physical phenomena must lead them into the light.

I have a profound sympathy for mediums of physical phenomena, and consider that mortals and those beyond the veil are indebted to them for valuable service. But while a person knows that the departed communicate, it seems to me it ought not only to transform the ideas of the future state, but of the life here and now. To go on toward perfection, in every manner, to cultivate ourselves as spiritual beings, now, seems to me the best use we can make of the proven fact that there is no death, and that we are making here now our conditions in the spirit life.

Because I am not one of the leaning kind, and deem it wisdom to find and cultivate my own powers to depend upon, I thoroughly believe it best for each soul to discover and cultivate his or her own mediumship. That is all.

In the same number of The Progressive Thinker I was glad to find in an article with the heading "A Candid View of the Spiritualist Situation," some statements that reckon the dispensation of Spiritualism to signify more than a proof of continuous existence, and the fact of intercommunication between the world of phenomena and the world of reality.

To me it is a matter of knowledge that the "grand and more far-reaching end to be subserved," is no less than the social, industrial and political emancipation of mankind. For few days since, when sitting quietly with a friend, there appeared distinctly a brilliance as of a strong, sharp light reflected on a spot, and then moving about. With this appearance came the impression that it symbolized a search-light, and that it was given to indicate that the Liberty League was searching out the mortals who would be receptive to the impressions and impulses acquired in the present situation to advance the work of the League in helping to bring liberty to all the people of the earth.

It was stated that the order of human progress was first liberty, then light, or development of knowledge, of truth, then love, the mightiest soul potency. Therefore the Liberty League is working to help mankind first of all to religion and political and industrial freedom.

For nearly twenty years many messages have been received by me from this band of spirits, who claim to have deeper vision of our country and to seek the outworking of the fundamental principles which gave us birth as a nation.

If every Spiritualist could realize this fact and consciously cooperate with the invisible host who are stirring the hearts of the liberty-loving, setting aside personal satisfactions, by cherishing altruistic aspirations, the liberation of the people of this planet would be more speedily accomplished.

It is this power focused upon the Cuban insurgents that has held them to the demand for independence. And Cuba freed will be the beginning of the autonomy of every people who elect to become self-sovereign. Then will follow the federation of the world. For our country the problem is the achievement of industrial freedom, economic equality, and our political liberty is involved in its accomplishment. Spiritualism came as the emancipator of the human soul. This not only relates to freedom of dogma and religious belief, but to all conditions, social, political and industrial, that can hinder man from attaining full possession and use of all powers and faculties. Spiritualism relates to the life here and now, and not alone to a future state.

LUCINDA B. CHANDLER.

THE OAK TREE.

The oak tree grows,
Though piercing blasts
Of winter's storms
Are howling round.
The oak tree grows,
Though heat may smite
With withering touch
The thirsty ground.

So learn of it,
To grow and thrive
Amid earth's storms
Heart-rending:
Until at last
You stand forth strong,
Like the giant oak,
Unbending.

STEPHEN H. BARNESDALE.

Rochester, N. Y.

We want fewer things to live in poverty with satisfaction than to live magnificently with riches.—St. Erremond.

THE BIBLE, CHRISTIANITY AND CRIME

Why So Many Crimes and Murders in "Christian" Lands? By Hon. Warren Smith.

It is claimed by Christian writers that this is a Christian nation. This claim is supported by the preambles and resolutions of the numerous mass meetings and conventions of the Women's Christian Temperance Unions, Young Men's Christian Associations, Epworth Leagues, and Christian Endeavorers. We admit that this claim is not without foundation. For two hundred years the church in America has been fostered and protected by law, while skepticism has been proscribed and persecuted. At this time the church owns over seven hundred million dollars of church property on which it pays no taxes. At the rate other property is taxed, the amount of taxes due from the church annually would be twenty millions dollars. The amount paid out annually to support the priests, preachers and missions, in excess of ninety millions. In fact it may be truly said that Christianity with its hundreds of thousands of members and its half million Bible class and Sunday-school teachers, is the instructor and custodian of American morals.

But wherein are the American people justified and compensated for this vast expenditure of effort and money? Has it elevated the masses to an exalted plane of moral and spiritual life? Has it secured universal respect for the rights of life and property? Let us see. For instance the city of New York has over fifteen hundred churches and missions, and it requires three thousand policemen and a horde of private detectives patrolling the city night and day to keep the peace and afford even a meagre protection to life and property. To support this municipal army and the criminal tribunals connected with it, costs the taxpayers of the city yearly over six millions of dollars, and yet in the face of all this vast expenditure of money and energy, crime prevails to a fearful extent within the city limits. Gen. Lew Wallace, author of Ben Hur, stated in a lecture delivered in Nashville, Tenn., May 25, 1887, "This city has never seen a drunken Turk in the great Mohammedan city of Constantinople during his sojourn there, and that the city was comparatively free from crime." What is the matter with New York with her twelve thousand saloons and her terrible record of drunkenness and crime? The matter is simply this: New York is dominated by the Bible and the Christian religion, while Constantinople has the Alkoran and Islamism!

To me it is a matter of knowledge that the "grand and more far-reaching end to be subserved," is no less than the social, industrial and political emancipation of mankind. For few days since, when sitting quietly with a friend, there appeared distinctly a brilliance as of a strong, sharp light reflected on a spot, and then moving about. With this appearance came the impression that it symbolized a search-light, and that it was given to indicate that the Liberty League was searching out the mortals who would be receptive to the impressions and impulses acquired in the present situation to advance the work of the League in helping to bring liberty to all the people of the earth.

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Are howling round.
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ABOUT EXPOSES.

Henry B. Foulke in the Role of Exposer.

And now, in company with all the Agents and opponents of every degree, appears Henry B. Foulke, who has, from time to time, claimed fraternity with all students on occult lines in this country and Europe. By barefaced falsehood he attempted to force himself upon the Theosophical Society as the successor of Madame Blavatsky. The Theosophical society would have none of him. After a vain attempt to compel recognition from W. Q. Judge, Annie Besant and other leading Theosophists, he contented himself with occasionally startling the country by the issuing of a pronouncement declaring himself the head of anything in sight, that he took a fancy for.

But he has evidently found it a hard road to travel, for his insolent impudence has finally landed him in the Plymouth, Mass., jail, where his whole habit of declaring himself "the whole thing" will cease for a time at least. From thence, he has cooked up a hash of the fakes that have ever been charged against Spiritualists. It is always easier to make a charge, than to prove it. This is published in several sensational Sunday papers.

Similar charges have been disproved over and over again. In fact, the whole article is but a warmed-up mess, coming from the opponents of Spiritualism, who stood not on what they said, if only it reflected on the believers in the power of the unseen, and would retard the spread of the truth, and the knowledge of Spirit power.

This man Foulke claims to have been the "boss spook" on innumerable occasions, assisting all the prominent physical mediums of the world. If this be true, he has become so only by crowding himself into their company. At the last, he has proved himself a very Judas of the prince of snakes and traitors. The main question in accepting the word of a man who acknowledges himself a liar and an abettor of fraud, for the gain there was in it, is: If he glories in the lies he has told and acted, is he not lying now?

Men always doubt the veracity of a man who betrays his fellows under any circumstances. How much more, when he equally gives the impression that the exposure is made as a matter of revenge?

Foulke has been accused of being mentally unbalanced for some years. His whole article might stand for the vision of some crazy brain, and that is certainly the kindest interpretation of this sensation-seeking act.

While there may be, now and then, some person who will do some ill-acted under the cover of the "dark seances," it is an exception and not the rule, as Mr. Foulke would have us believe. There is certainly, for Spiritualists, one way out of this dilemma, and that is for us to abolish the darkness, in all psychic phenomena. It must be that real Spirit power can hold its own, and manifest just as fully and strongly in the light as in the darkness. Then the opportunity of blackmailers and traitors will be done away with.

W. P. PHELON, M. D.

Farewell to Mr. Dunakin.

Mr. Dunakin closed a two-years' engagement at the Spiritual Temple, Avery, Ohio, Easter Sunday. The temple was packed with the members of the society and laymen, and many from distant towns. Mr. Dunakin gave an address eloquent with the sadness of the parting hour. Under his ministrations the society has prospered. He alluded to the harmony which had always existed, and the efforts made by the invisible guides to instruct the people.

The president, O. Bassett, replied for the society, expressing regret and sadness that the presence of Mr. Dunakin was necessary by the plan of Mr. Dunakin. Nothing but good will would follow the speaker and the society fully endorsed him. Ex-president, M. Darrow, reiterated these sentiments and further said that with Mr. Dunakin on the rostrum they always felt safe, and that no harm would come to the cause, but only honor and respect for what he might say or do.

Mr. and Mrs. Hudson Tuttle were present and expressed regret at parting with one whom they had esteemed for many years.

Mr. Tuttle gave a brief address, saying that he always felt that the cause was in good hands when Brother Dunakin presided. His social influence, and that of his noble wife were strong factors in the maintenance of the society. He was a live man, abreast of all the living issues and it caused a sadness of heart to think of his going away.

Mr. Tuttle then gave a history of the origin of Easter as a solar myth of the resurrection, and applied it to the resurrection of the spirit out of the wreck of the mortal body.

He wished to disabuse the minds of those who thought Spiritualism was something new, for it was as old as the Bible; as old as mankind. Modern Spiritualism was new inasmuch as it placed the hitherto spiritual realm of miracle and the supernatural under the rule of law. That was the difference, and the date of the first rap which gave responsive answer showing that spirits were real beings, governed by law, fifty years ago, is the anniversary of this forward step.

Mr. Dunakin will return to Paulding county with his family, where he has a host of friends.

Avery, Ohio.

He surely is in want of another's patience who has none of his own.—Lavater.

Nature, through all her works, in great degree, borrows a blessing from variety.—Churchill.

Some to the fascination of a name surrender judgment hoodwinked.—Cowper.

2
EXPOSURE OF THE METHODS OF FAKIRS
Revealing the Inner Workings of the Whole System of
Accursed Fraud.

By way of introduction, I wish to state that I do not wish to be understood as placing myself on record as endorsing anything that Mr. Cooney has done in the past, or may do in the future, but for the present, his exposure, and the manner in which he conducts them, will result in great benefit to the cause of true Spiritualism, for it will teach investigators to investigate intelligently, besides teaching those who accept everything they are unable to explain as spirit manifestations that there are more tricks "in heaven and earth than are dreamed of in their philosophy."

COONEY'S INTRODUCTORY REMARKS.

In the course of his short introductory address, Mr. Cooney said that when he became interested in what is termed Modern Spiritualism, he sat two evenings a week for three years in connection with his work as a lecturer in the fields of Spiritualism. He was told by several mediums of note that he would certainly develop that phase. In a tour of the East, and in California, he had met some of the most noted spirit-writers and phenomenal mediums traveling, and although he had found much truth in what is known as mental mediumship, he discovered things which caused him to doubt the genuineness of much of the phenomena he had witnessed with the noted physical mediums.

"Finally," he said, "I decided to make a bold stroke, and approaching the most noted spirit-writer, or at least one of the most noted, in existence, boldly offered to pay him a price to 'develop' me, not knowing whether I would be kicked out of the door or what would occur. However, at half an hour I was informed upon all the latest methods in a certain line, and had the open sesame to every city in the United States.

"As Spiritualism had become my religion, I was so overcome that I went home and cried like a child.

"But still, there were many things I could not get until I was wrong myself; therefore, the result then and there, that if it took ten years of my life and all I possessed, I would forget the whole nefarious business out and expose it. I have kept my word, and am now prepared to say that there is no such thing as slate-writing, materialization, trumpet-speaking, ballot-reading or anything called physical phenomena in the public sense. I do not say that it does not occur spontaneously in private homes, but the conditions are against it in the public circle. To those who wished to sit for physical mediumship, I have always said, 'Don't do it. If you wish to cultivate anything, cultivate the intellect.'"

HOW SOME "TESTS" ARE GIVEN.

Continuing his remarks the speaker said: "There is such a thing as tests; I admit that." He then stated that there was an organization all over the United States, with headquarters in Chicago—giving its name.

He then introduced a "test-book," from which he read several very striking tests. A medium in Chicago might come to San Francisco. Here he would get a book for San Jose, where he might exchange it for one in Stockton, etc. There were hundreds of these books, and they were exchanged from one medium to another. After a person's name all his or her friends in spirit life appeared, giving relationship, when they passed out, how, and under head of "remarks," all striking incidents in the person's past would be given, closing with: 'All the mediums systems of getting this data were also illustrated. Sometimes it is obtained from the person in unguarded moments in giving him a slate-writing, or in conversation; but more often it is secretly captured from the conversation of some loquacious neighbor or relative who is in possession of the facts. "Wonderful" tests are often given in this way.

SLATE-WRITING.

Mr. Cooney spent over an hour in rapid work showing more than twenty methods connected with slate-writing, several of which I have never heard of through any other expositor. In this he could show Haganan, the noted "Amite" many tricks. The first part of the performance he began by writing the letter A on both sides of a slate, in large chalk letters; B on both sides of another slate. He then placed a rubber band around them and handed them to a gentleman to hold. In a minute or so he asked the gentleman to open them, when on the surface of one was found twelve messages in as many colors, written over the letter A. "I thought I knew the trick and had my eyes on him closely," I could not detect him in it, although the slates were not for a second out of my sight. He then showed how he had previously made a letter A with chalk and written the colored messages over it, afterward placing a silicon cover over it which exactly resembled the true surface of the slate. This was slipped out as the slates were being placed around the slates.

He then showed how a pure nitrate of silver pencil could be used in writing a message upon a slate, and by breathing upon it the writing would vanish, to reappear again after wetting the slate with a solution of salt water and letting it dry.

The use of lunar caustic and carbon pencils was also explained, and how to bring out invisible writing by the use of chalk or a capsule of pure nitrogen gas.

Writing on the slates while holding them on the sifter's head to "magnetize" them, was also illustrated. While the "medium" stood in front of the "sitter," a confederate entered by a secret passage, stooping and placing a small rod with a piece of the "medium's" hand for a pair that had been "fixed."

A score or so of tricks were shown, including writing on your own slates (several methods), and writing on slates under the feet of the investigator.

When slates have been tied together and handed to the "medium," there is a method of inserting a thin wedge and opening them enough to insert a small rod with a piece of the "medium's" hand for a pair that had been "fixed."

Another method is to place a pair of slates on the floor, and then under the pretense of "magnetizing" them, place a very large slate over them. Under this large slate is a pair like those belonging to the investigator, but "fixed."

When the "medium" lifts the large slate, he has ingeniously exchanged them and left the "fixed" pair in place of those originally laid down, but of course nothing but the large slate is visible from above its surface.

But to me, the "slickest" trick of all consisted in a pair of slates being produced which had the appearance of an ordinary pair of school slates wrapped

with cord, which turned out to be elastic instead. By touching a string concealed in the frame, it comes apart in all four corners and the elastic stretches so as to let the slate out. It is then shown to be double. Both of the inner surfaces may have been written full, and may be turned outward in a second out and on a single slate (by a slight-of-hand move) before the very eyes of the investigator without being discovered. A flip and a turn, and another flip and turn, and the two inside surfaces may be turned out, leaving the slate look as harmless and innocent of trickery as any school-boy's new article.

The only way to be sure you get a genuine slate-writing is to furnish your own slates, seal them together all around, mark them secretly, and never allow them to leave your possession or sight. Otherwise some film-dam game is likely to be played.

It usually turns out that public slate-writing for individual sitters on their own slates is given to what are called "plungers," that is, confederates who have been hired by the "medium" to play their part in the exhibition.

BALLOT AND SEALED LETTER-READING.

In demonstrating the methods of reading ballots and sealed letters, Mr. Cooney did some exceedingly clever tricks.

One method is to call for ballots from the audience, with names written upon them of spirit friends, questions, etc., to be closely folded. The "medium" goes on the platform with a blank ballot, folded like those piled upon the table to be read, having it right hand, the middle fingers of his right hand, keeping the palm from the audience. Selecting a ballot he holds it in his hand to "psychometrize" it. But instead of dropping it upon the pile where it was, he drops the blank already in his hands and keeps the one selected concealed between the fingers. Walking up and down the floor, or sitting in a chair where the audience cannot see his hand, he opens the ballot and reads it. After giving the test, he selects another, and goes through the same process, dropping the one he has read instead of the second one selected—having refolded it after reading. Thus the whole scene is carried out. The ballot the "medium" selects is always apparently thrown back upon the pile almost immediately, but instead it is the previous one selected. Other methods were given, but no one would be likely to be deceived by them, but the conditions are against it in the public circle.

Several clever tricks were also shown in reading sealed letters, the most deceptive being on the plan of the ballots. That is, the first letter read contained an imaginary question. He proceeded to open it. "Will there be war with Spain?" he reads. No one recognizes the "test," so he proceeds to read the next envelope. The real question that was in the letter was, "Will there be war with Spain?" Upon this being recognized by the writer, he opens the envelope and reads the contents, pretending to verify it. Instead he is reading what is supposed to be the contents of the next envelope he is to read "psychometrically." Of course he destroys each envelope as soon as he reads its contents. In other words, he pretends to clairvoyantly read in one letter what he has actually read in the last one he has opened.

If there were a confederate in the audience to claim to have written the imaginary initial question, the mystery might be intensified.

Another clever trick showed how the note placed in a prepared envelope "goes out the back door."

HOW BOGUS RAPS ARE PRODUCED.

Mr. Cooney said there were twenty different methods of producing bogus raps, and he showed how each was produced. An ingenious contrivance concealed in the shoe heel, and another method was to use a pad attached to the knee. The latter would produce a great variety of sounds—some sharp, some muffled—so that they might appear to be in all parts of the room. It is a sort of mechanical ventriloquism, and by the aid of strong mental suggestion a sensitive person might be induced to believe that the raps came from any place he wished. He wished him to. Both of these devices are sold by a man in Chicago, whose name Mr. Cooney gave, but I will omit it, as it would be the means of advertising the fellow to unprincipled persons who might see this article, and wish to add the tricks to their present stock—if they have it not already.

The use of powdered resin on the fingers I have already described in The Progressive Thinker, so will omit it in this article.

BOGUS SPIRIT TELEGRAPHY.

While treating of the "raps" Mr. Cooney introduced the telegraphic-medium trick. He explained how a battery was made of one-half zinc and one-half copper. This is concealed in the wood of the table, close to the surface. It is connected with a piece of jeweler's binding wire, and the sounder, or key, is set into the floor, under the carpet. This is worked by the medium's foot, he knowing the right spot to press. It is also worked by a confederate in an adjoining room. This also explains one method of producing raps.

"SPIRIT" PHOTOGRAPHY.

Here is another place where the scientific fakir gets in his work. There are various methods, but here is the latest, as exposed by Mr. Cooney: A cotton "plug" is placed over the portions of the plate where the "spirit" form is to appear. Then it is exposed in taking the photograph. Later the camera is focused upon the picture that is to represent the "spirit" (the "plug" having been removed in the meantime, and when the plate is developed both pictures appear, the fringes of the cotton making them blend together so nicely that the "spirit" appears to be in front of, or behind, the person whose portrait appears in the negative. The thinner this "plug" is, the more weird and ghostly appears the "spirit." Of course, in this method the photographer has to focus his camera so as to get the "spirit" where the plug was, or his plate would be spoiled. The other methods have been described in the scientific press, so I will let them pass.

SPIRIT TYPE-WRITING.

Some "wonderful" tests (?) in spirit typewriting in the dark scene were next alluded to. Before proceeding, the speaker said: "The dark scene is where he gets in his work." Here he showed how the messages were written previous to entering the circle. If not under test conditions, the "medium" took them in an inside pocket, but if under test conditions, they were handed him by a confederate by

methods which will be explained under the head of "Various Dark Scene Phenomena." A piece of blank paper is placed in the typewriter. When darkness reigns, he proceeds to rattle away on the keys with great rapidity for a few minutes, when he removes the paper, conceals it and throws one of his "messages" out to the circle, which he has already prepared.

There is also a method of working a prepared typewriter by means of electricity, from a duplicate key board in another room. In this case the "medium" is supposed to be entranced while the confederate gets in his work.

SPIRIT PICTURES.

The next thing introduced by Mr. Cooney was the method whereby he himself had mystified so many, some of whom would have insulted anyone who would dare to suggest that they were not genuine spirit pictures. Everyone in his circle was permitted to give him a handkerchief which would be returned with one or more pictures upon it.

The secret is this: The handkerchief is dipped in a cup of water and then wrung out so as to leave it moist. He then lays a special colored picture upon his knee and presses the handkerchief upon it, when the picture is perfectly printed upon it.

But it does not require special pictures. Any newspaper portrait will do. Just touch up the outlines of the eyes, mouth, etc., on the picture, when it will transfer, giving a wonderfully weird, ghostly effect in some instances.

By constantly clipping pictures from the daily papers and the magazines it was easy to get a variety that would suit anyone, and Mr. Cooney being a trance and clairvoyant medium, very frequently got pictures from his collection so closely resembling spirit friends of those in his circle that many declared that it was them—that there could be no mistake.

SPIRIT PAINTINGS.

Many methods of duplicating spirit paintings were then given, wherein confederates played a part. In painting upon porcelain, slates, crockery, etc., the mediums were said to have access to a large collection and managed to duplicate the articles furnished for some they had actually prepared. The painting was made to appear fresh by an application of poppy oil. Here again the speaker remarked: "What a nice thing is the dark scene for the 'medium'."

VARIOUS DARK-SCENE PHENOMENA.

In this line Mr. Cooney took up all the lesser dark-scene phenomena, for sake of illustration, and led up to materialization, which was the last on the programme.

He began by giving the great "cage test," showing how the medium, after being locked in a steel cage by a committee went on with his show. The secret lay in the padlock, which contained a secret spring in the top that would release it when the committee furnished their own method of "materializations" would not have occurred.

Next was introduced the "frank-proof bag" (?) and other methods of securing the "medium"; but no sooner would the curtain of the cabinet fall than the trumpet would rise above it and through it would come the melody of "Sweet Spirit, Hear My Prayer." The method of liberating himself was explained in each case.

proven to me that "our spirit friends never come back to us at a dollar a come."

"There is no gruffier or truer philosophy than Spiritualism, and the sooner Spiritualists rise up and crush out this gigantic system of fraud, and confine their philosophy to private experiences, the better it will be for the advancement of their cause."

WHAT I KNOW ABOUT MR. COONEY.

Having been personally acquainted with Mr. A. B. Cooney before he started out as a medium, or medium, as well as with his brother, who is a leading photographer of San Diego—I wish to say a few words in his behalf. He was known as a "good boy"—honest, upright and just in his dealing as a jeweler.

He developed both the trance and inspirational phases of mediumship, though they who knew, or ought to have known, that he was a fraud, practiced Italian, I have seen him entranced to sing Italian airs in a clear, ringing woman's voice, besides a deathly pallor would come over his features when the trance came on, showing conclusively that there could be no sham, even if he had understood Italian and been able to raise his voice a full octave higher than his normal pitch.

One day, some years ago, after his return from a lecturing tour in the East, and when I was editing and publishing the Herald of Light in San Diego, I met Mr. Cooney on Fifth street, and we entered into a discussion of the fraud question, and the best means to separate the chaff from the wheat. During that conversation he remarked: "Let me tell you, Brother Green, there is more fraud practiced than you have ever dreamed; and later in the conversation he added: 'I am making some investigations that will startle the world when I am ready to announce them.' As to the nature of those investigations he was reticent, but now I understand it all.

He has sacrificed his jewelry business and all other worldly possessions, apparently with the motive in view above claimed.

I have not kept track of him in the past three years, personally, but his trance mediumship, I have heard from several reliable sources, has interested professional and philosophical minds, and some of the deepest thinkers in our ranks, particularly during his work of a year or more in San Jose. While there it is said he secured hundreds of cases of spirit friends, communicating of a very high order, purporting to be from the ancients.

In view of these statements, I wish to ask, Do we, as truthseekers, fear the truth? We know we have a great truth, and what have we to fear from any exposure? It will simply result in separating the chaff from the wheat.

As to the title of "Doctor," Mr. Cooney is entitled to that as an oculist, having studied the diseases and treatment of the eye that he might professionally adjust glasses to the eyes of his customers. I have never heard that he claimed to be a physician or even a "healer."

The conduct of some Spiritualists leads me to quote Shakespeare, slightly revised: "What fools these Spiritualists be!" It is equivalent to saying, "So long as you continue to be a fake we will endure you, but when you endeavor to turn over a new leaf and confess your sins and turn evidence against the rest of the profession of fakirs, then we will sit down on you. We will not wish to know how we may be deceived. With us 'Ignorance is Bliss,' and as Barnum truly said, 'We love to be humbugged.' We love frauds, but fear the truth. Wea, if you persist in exposing your tricks, we will arrest you for obtaining money under false pretenses. Consistently, thou art indeed a jewel, but hard to find.

A detective is allowed to co-operate with a gang of burglars in order to get all their methods, collect evidence, find them out and capture them all in the end—as has often been done. Why did not Mr. Cooney, as a detective, have the same right?

He states that having got "on the inside," and having obtained all the knowledge of tricks that money could buy, there was still much that he could not fathom, because the fakirs who used these tricks would not give their secrets to other members of the fraternity that were "not working in their line." But by entering the work and becoming "one of them," pretending to be heart and soul in the business and not getting in the "big money," he gained their confidence and obtained what he wanted.

As a refutation of the charge that he obtained money under false pretense, the following card was issued to all attending his seances. If they were deceived after reading such an agreement it was their own fault. As to private slate-writings, he claims to have given clairvoyant readings and slates, and slate-writing is free. Here is an extract from the card which speaks for itself:

"It is hereby expressly understood and agreed between Dr. Cooney and the purchaser, holder or user of this ticket that no guarantee whatever is made as to the character, origin, mode or manifestation of any phenomena occurring at this seance and Mr. Cooney and the purchaser, holder or user of this ticket may entertain the Spiritual or any other explanation of the phenomena and neither party shall in any way be held responsible for the opinion of the other."

Until it is proven otherwise, I shall believe Mr. Cooney's motives to be just what he claims. He continues to be persecuted and maligned by Spiritualists who ought to be his friends, he may be deceived over to "Amite" where as well as the false that is among us. If this should occur, Spiritualists will have none to blame but themselves.

ERNEST S. GREEN.

We publish the above as a matter of history, and to keep Spiritualists posted as to current events. Notwithstanding the fact that fraud has been practiced in every conceivable phase of mediumship, by dishonest representatives of our own kind, it is well known that there are thousands of honest mediums scattered all over the United States, who would not under any consideration prove traitors to the glorious cause they represent. In Chicago, there are independent slate-writers, spirit artists, trance and test mediums, etc., whose manifestations are true in all respects, and it is an exceedingly easy matter for the skeptic who is seeking the truth to find it here. In a room, broad daylight, any one who so desires can get a spirit picture, on their own canvas carefully secured in their own box, and which need not leave the investigator's possession for a single moment.

Mr. Cooney is altogether too broad in his denials, and if in this city he could become convinced at once that there is an abundance of genuine mediums here, who give only genuine manifestations. We think, however, that his exposures will be instrumental in doing good, and it will put the investigator on guard against trickery, just

as bankers and business men are constantly on guard against receiving counterfeit money.

It is pitiable to hear some so sadly deplore the constant cry of fraud, for that cry will not down so long as a single fakir is in the land, and as Spiritualism is coming up through all grades of society, from the superstitious Voodoo, to the one who is truly enlightened, the complete suppression of questionable practices in our ranks is an impossibility until the lower strata of human beings shall have been elevated to a higher plane of life and morals. The so-called "exposures" of Spiritualists many times result in good, for they have been our constant attendants during the past fifty years, and scarcely a month has passed that one or more has not been made, yet Spiritualism has increased in numbers every day until now it has in its ranks many of the leading minds of the present age.

We are always more than willing, we are anxious to have Spiritualists know the genuine from the fraud, when it comes before them, and if these tricks can be taught them they can know them at a glance. There is no better way to prevent our eyes from being deceived than to know how and where to look for the deception.

There are many who think it awful to publish such things in a Spiritualist paper and they are honest in their belief and zealous in their own search for truth, but they fail to go to the bottom of things and discern that it is only the energetic and prudent gardener who takes care of his own truck patch who succeeds best. He weeds his own garden and waters his plants and never thinks of waiting for his neighbors to do it for him, until by neglect the tares have smothered down the plants.

These suggestions ought to be studied by Spiritualists instead of being held in awe lest they upset the whole truth. Truth is indestructible and will grow in any soil, but more rapidly in the free air and soil of right than in the filth and putridity of fraud.—Editor.

An Innocent God.

Thomas Jefferson once said: "Error of opinion may be tolerated where reason is left free to combat it." This being the case, we wish to offer our defense in favor of a God that has, in our opinion, been grossly misrepresented, and from one point of view, has been blasphemed. We do not here say that was done intentionally, but through ignorance and so-called revelation, which has prevented to a large degree a higher and better civilization; consequently a more exalted idea or conception of the Father of all mankind.

It is safe to assume that our present idea of God is an evolution of thought due directly to acquired knowledge in regard to natural laws. Ages before our present era of belief in a Supreme God was prevalent; it may have originated from early man's limited knowledge of sun, moon, stars or fire, land, water, the trident or what not. However, through these various beliefs, mankind no doubt has been misled and his advancement delayed.

From the standpoint of human knowledge, the Gods performed or performed all sorts of inexplicable things. One God has been the god of war and knowledge extends, just a little wider than "the other one"—always partial—always merciful and unmerciful, etc.; in fact, God has usually been created in the image of man so far as attributes were concerned, and was humanized to a frightful degree, so much so that man has held God responsible for many things that would have been both easy and natural for man himself to do without divine assistance, such as the changing of names, etc., etc. We maintain that God is innocent of these charges, and for ourselves would consider it blasphemous to retain such a belief. We are ignorant about God and whatever the plan regarding mankind may be, and our idea has developed from what we have learned, both from books and nature itself.

In our conception of universal fatherhood, many things must be taken into account, and we infer that if it were positively known what God really was, we would blush for our assumption, our ignorance and our bigotry.

We have every reason to believe that God and space are eternal and without end, and if we were to travel in a straight line in the same direction for an eternity, we would be no nearer the "end" than when we started. Our journey, and while a comparison along this line is naturally absurd, it is may be to think that our good old mother earth, compared with all else beside it in space, is relatively smaller than the point of the finest cambric needle. How wonderful, how inconceivable should be our conception of God, instead of what has been and is.

The more ignorance man has regarding nature, laws, the more he blames God for his misdeeds. This is especially noticeable in medicine and surgery. Again I say that God is and has always been innocent.

We are of the opinion that the more knowledge and the less belief we have, the greater we can aid others as well as ourselves.

We should begin anew from the things we know, and develop and improve our physical and mental faculties, correct our social evils, better the condition of mankind along all lines and endeavor to make each other happy and comfortable.

May God speed the day when we may enjoy a higher civilization with all that the word implies, which must be followed by more love, more charity and more humanity toward all living things.

Let us always hold in grateful remembrance all those who aided in freeing mankind from superstition, fear and slavery, and worship God by showing our gratitude for numberless blessings. This can be done in no better way than by living happy, cheerful lives, and in aiding others to do the same. We should worship principles and not men, the knowable and not the unknowable.

JEAN BELLAIRE.

Wisconsin Coming to the Front.

Through the efforts of Mrs. S. A. Wilson Kayner, missionary of the N. S. A. Wisconsin is likely to be quite a revival of Spiritualism in this state before the next annual convention of that association. She has organized a strong working society at Stevens Point, and has started the ball rolling in Appleton, one man saying that he would pay for the charter out of his own pocket. Then she has inquiries from Baraboo and Reedsburg. Will you very kindly visit Oshkosh, and see if there are not enough wide-awake Spiritualists there to form a good society. She also has a call for three or four days at Fond du Lac, and if she is able to stay longer she may be able to form a society there, as there are some of the best citizens who know of our philosophy. Would be glad to hear from other points in the state, as there is no reason why Wisconsin cannot have as strong a state association inside of one year, as now flourishes in Illinois.

T. D. KATNER.

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The Delectable Pabulum with Which the Parson Feeds His Confiding Flock.

I write this on Sunday morning while the church bells are ringing and women and children are trooping to church. The thought that possesses me is this: What can woman see in Christianity religion for herself? I can see why some men might be Christians, because they can secure place, power, profit and title; but what there is in it for women is more than I divine. Then for men there is a Bible promise of being made angels in heaven. Of course there is some inferior angel material among men, but doubtless in the New Jerusalem they will be divided into winged seraphs and swammy angels, just as in this world they are divided into saints and sinners, common clay and the sifted dust of the earth.

The Bible promises nothing but subjection in this life for women, and no mention is made that there will be any female seraphs in the angel throng. Holy writ gives them no passport through the pearly gates of the heavenly city. The Bible says explicitly, "It is not good for man to be alone," yet the church to-day is a female institution. All men in heaven, and all women in the church on earth. Strange, isn't it?

The average woman makes a fetish of the Bible and God of her preacher, but she does not understand either one of them. The preacher interprets the Bible for women. All the absurdities, cruelties veiled in liturgies and sermons, are explained to the trusting female Christians as "divine mysteries."

The truth is, women have been fed on "divine mysteries" so long that they are the most unpractical creatures on earth. I ought to understand them, because my grandmother, mother, and all my female relations were women, and I am a woman myself; but I don't.

For the most part, women are good-hearted creatures, but they fall in judgment when you strike them on religion. The true Christian woman believes in the infallibility of her preacher. He defines her sphere and duty, and she proceeds to walk therein. Her sphere is silence and subjection, and her duty is to devise catch-penny devices to bring in the shekels and lay them on the altar of the Lord. Woman never knows what an exalted creature she is, until the appeal is made for the collection; then her spiritual adviser gets off something like this: "O woman! woman, dearly beloved and tenderly esteemed woman! How much of our comfortable comfort do we owe to thy unselfish serving in the kitchen at home, and in the basement and scullery of the church. How many theological students rise up and call you blessed for your willingness to educate them to be our preachers. How well you have filled your womanly sphere as teachers to Indians, where your scalp was in danger, or Fee-Jees who relish quartered missionary as much as we do saddle rocks with liquid triumphs. Yet, dear sisters, you have done well building up congregations to which we men of God can preach. O woman! pure, noble, holy, superlatively good, and exalted! Let us women of your bounden duty is to give generously of your labor and love, that we men of God may carry on our work amidst the heathen at home, and the pagans abroad. Set to work, dear sisters, as we men direct. If by squeezing the pennies out of your own pockets, or cajoling or managing your husbands into giving (as if it were really their own spontaneous money) to pay the preacher, it is not sufficient to doluge poor lost sinners with amazing grace, get up a festival with plenty of oysters in the soup, or a steaming 'hot dinner to-day,' and a free ticket for your preacher, or a pound party, or a bazaar or a dairy maid's fair, with a fish-pond and grab-bag, or a conundrum tea, or a raffle party, or a bazaar, or a skirt-dance, or a cake walk, or a minstrel show, and fill up the Lord's exchequer, and then at the end of the year we doctors of divinity will meet in council and proclaim to the world what the ministry is doing to save the race."

After the collection the sphere of woman is rigidly defined in the texts: "If suffer not a woman to teach." But I would have you know that the head of the woman is the man. "Let the woman learn in silence with all subjection." "The woman being deceived was first in the transgression." "For the husband is the head of the wife, even as Christ is the head of the church." "If a woman would know anything let her learn of her husband at home." Let the elders of the church well be counted worthy of double honor, especially they who labor in the word and doctrine."

This is some of the "spiritual" pabulum on which the parson feeds his female flock, and women seem to like it. Indeed, the "lovely Christian woman" seems to enjoy the silence, subjection, martyr and sacrifice. I cannot see how self-sacrificing women can enjoy the "divine mystery" of being classed with the ox and the ass, yet the seventh commandment does this very thing. Psalm 51:5 reads: "Behold I was shapen in iniquity and in sin did my mother conceive me."

As the Bible makes women the fountain of iniquity, I have often wondered how the "sons of God" could so love themselves as to marry the "daughters of men." Notwithstanding their celestial lineage, they seem willing to be born of, and wedded to them.

The Bible says, too, if we "would be saved we must be born again." Now, I object to being born again, whatever other women may do. One ordeal of that sort is enough for me. If children are conceived in sin and shapen in iniquity, there should be a law passed prohibiting any one being born once, thus making it impossible to be "born again."

The clergy are so busy keeping the women in harness that they ignore other commands of the Bible. Celibacy is as positive a command as any that Paul gives. Both Paul and Christ taught and practiced it, but excepting the Roman Catholic clergy, the way the doctors of divinity observe the command of celibacy, is to get them a wife often before they are out of their theological swaddling clothes, and before congregations can be found who will suffer the infliction of their expounding of holy writ; and while they are preaching, with all the eloquence at their command, against "the lusts of the flesh" a dozen young olive branches take their seats at the parson's table, whose worldly comfort would be scant indeed if it were not for the donation parties, pink teas, and grab-bag games the women of the church resort to to keep the harder and the wardrobe of the D.D.'s and their olive branches well supplied. Yet women are so blinded by faith that they are oblivious to the injustice and insult dealt out to them.

The genuine poet-and-pan-souled woman, frightened to death at the theological jumbo-jumbo, fall at their master's feet and cry, "Kick us again, dear rulers; we like it; indeed we do." The fact is, the only prop of Chris-

tianity to-day, is the subjection of women. The whole system is like unto an elegant chariot, caparisoned, cushioned and curialed, wherein sit the church, synods, conferences, priests and ministers, who with their long and sanctimonious air, hold their couplings and interpret to the women the "Word of God."

The women are harnessed to this chariot, and with bits in their mouths, are pulling the man-made system. If the wheels clog, the "sisters" are called upon by the holy men to use their strength, means and ingenuity to keep the axle-grease so the deliberations of the "holy men" may not be disturbed. They exhort the dear sisters to renewed effort and patience, holding out the hope of reward when they have landed the chariot with its precious cargo within the heavenly gates.

The cry from the pulpit is, "Cling to the religion learned from your mother's knee." We are glad that the clergy make an open confession that the intellect of the orthodox mother is located in her knee; for the impossible Bible stories taught the children give no evidence that the brain power is located in that region.

We do not wish to be understood as claiming that intellectual knees are all ways of the feminine gender, for we would not be so unjust to the vast army of bishops, priests and deacons who muzzle the women, and reserve an intimate acquaintance with the Deity for themselves. The real truth is, women do not know what the Bible teaches for them. Only one-eleventh of the holy book is devoted to them, and much of that is so obscure that no preacher would dare read it to his congregation. Bible women are a sorry lot. The Bible values woman chiefly for her anatomy and because she is a race preserver.

If this falls under the eye of any Christian woman, let me beg of you "to enter into thy closet, and when thou hast entered, shut the door, and read in the light of reason the doom pronounced on woman, that thundered from Sinai; read what the 'Lord spake unto Moses' in the fifth chapter of Numbers; read the thirty-first chapter of Numbers, and keep turning the leaves of 'God's word' and find countless passages concerning women who are too diabolical to go in print to this day. Take these, dear sister, to your preacher and ask him to call a meeting 'For Women Only,' and explain these commands of the Lord concerning the mothers of the race. Do you think, dear sister, there is a preacher in Christendom who would dare do it? Not one.

Keep on searching the scriptures, dear sister, for this is a Bible command, and if your preacher will not interpret the diabolisms against your sex, be a self-respecting woman and interpret them for yourself, then read the history of Christianity, and you will come face to face with the truth, that Christian women are the slaves of a superstition that degrades them.

JOSEPHINE K. HENRY.

I KAIN'T SEE NUTHIN IN IT.

Oh, de Merodis dey pull dis way an' de Baptist dey pull dat.
An' de Presbyterians tunder, an' I don't know whar ise at.
Den de Catholic dun tole me dar's a half-way place fer me.
Ef I makes er full confeshun—dey calls hit purgatory—
Ef I makes er full confeshun—wid er dollah in my han'—
I kin git beyant dat stasun to de blessed hoi' lan'.

Den de Christun an' de Advent, an' de Universalist,
All tell er different story, an' dey leaves me in de mist;
Den de Liberal he dun tole me dat de Padder made no creeds,
An' de way er git er hebbin is by de- in' better deeds;
Den de Infidel he reasons dat hit's no use for ter bawl,
Fer dat ole man wid his mowin-blade comes roun' an' gits us all.

Den de Spirit'list he brings me ter er dark an' ghoshtly room,
An' he tells me ter breathe easy an' he'll show me 'bout my doom;
Den dey forms er little circle 'roun er little cabin do'.
An' dey set an' wait fer sperits from dat green an' peaceful shore.
Till dey comes an' shows dere faces, an' dey wail er wail er wail,
An' dey plint out in de dunness ter de circle and dere own.

Yes, kin er like de sperits, an' den secul' is be lievin',
An' de way er git de Bible is er gittin' so deceibin',
An' de pabsons am so cunnin' in de preachin' ol' ter day,
Dat dey takes de sinna's money an' dey plint him to de way.
An' I kaint see nuthin in hit but de salery dey draws
Frum de mourns on de benches by de workin' ob dere jaws.

DR. T. WILKINS.

CREEPING UP THE STAIRS.

In the softly falling twilight
On a quiet step I entered
Where the children were at play;
I was brooding o'er some trouble
Which had met me unawares,
When a little voice came ringing,
"Me is creepin' up the stairs."

Ah! it touched the tenderest heart-strings,
With a breath and force divine,
And such melodies awakened,
As no wording can define,
And I turned to see our darling,
All forgetful of my cares,
When I saw that little creature
Slowly creeping up the stairs.

Step by step she bravely clambered
On her little hands and knees,
Keeping up a constant chattering,
Like a magpie in the trees,
Till at last she reached the topmost,
When o'er her world's affairs,
She delighted stood a victor,
After creeping up the stairs.

Fainting heart, behold an image
Of man's brief and struggling life,
Whose best prizes must be captured
With a noble earnest strife;
Onward, upward reaching ever,
Bending to the weight of care,
Hoping, fearing, still expecting,
Up she creeps up the stairs.

On her steps may be no carpet,
For their side may be no rail,
Hands and knees may often pain us,
And the heart may often fail,
Still above there is the glory,
Which no sinfulness impairs,
With its rest and joy forever,
After creeping up the stairs.

—New Crusade.

The noblest motive is the public good.

—Yrigil.

A GRAND GOOD TIME.

The Oldest Spiritualist Society in Existence Celebrates the Golden Jubilee.

The First Association of Spiritualists of Philadelphia has the honor of being the oldest association of Spiritualists in the world. It traces its origin to a society known before the time of the "Rochester Rappings" as "The Psychological Society of Philadelphia." The members of this society became interested in Andrew Jackson Davis' "Divine Revelations" and held public meetings to discuss it. When the Rochester rappings were heard circles were formed, and many of the members of the Psychological Society became Spiritualists, through the manifestations received at the circles. The result was that an association was formed for the purpose of presenting these facts to the public, out of which has grown the present association, which has held continuous meetings for nearly fifty years. During that time all the prominent exponents of Spiritualism have ministered to the society, and to-day it stands upon a firm foundation, as one of the bulwarks of Spiritualism. The president of the association at the present time is Capt. F. J. Keffer, who has been connected with it for over forty years. The declaration of principles of this association have been copied by many societies throughout the country, and so carefully has its charter been drawn that every legacy that has been left it has been granted to the association without a demur by the court. The most prominent being about \$20,000 left for the purpose of building a temple.

Though the First Association has always been noted for its anniversary exercises, the Golden Jubilee marked an epoch in its history. For months the committees were at work, in order to have the programme worthy of the Golden Jubilee and the First Association. On March 27, in Warner Music Hall, not less than three thousand people attended the exercises. In the evening twelve hundred were seated and many were obliged to go away for want of room. Some came from distant parts of the state to be present at the jubilee. The decorations were magnificent, especially in floral variety and arrangement, many Spiritualists from far and near having sent appropriate floral tokens in remembrance of their ardent friends. The whole front of the large rostrum was backed with floral designs, and pots of flowers were contributed by the friends of the Association, the donations of Mrs. Manks being especially fine, consisting of elaborate floral designs, palms and cut flowers. A white curtain suspended from the ceiling bore upon it an inscription in golden letters, "The Fiftieth Anniversary of Modern Spiritualism—Golden Jubilee, 1848-1898."

The exercises commenced at 9:30 a. m., and from that hour until 10:30 p. m. the large hall was filled with an enthusiastic audience. The entire programme was greeted with applause and every one felt that it could not be excelled. President Keffer made the opening address, followed by an address of welcome by W. J. Colville, which was responded to by the vice-president in the absence of Dr. Peebles.

MEMORIAL SERVICE.

Following the custom of former years, a memorial service was held. Mrs. M. E. Cadwallader, taking the "Roll of Honor" from its bed of flowers, paid a tribute to the memory of those who had passed to the higher life. As the names of the ardent ones were referred to, who during their mortal life were so active in the association, tears filled the eyes of those present, while the flowers donated for this service, in mute eloquence testified that though they had passed from mortal view they were not forgotten. All present felt that this touching service allowed the day.

Next in interest to the memorial service was the reunion. Many were present who have been members since the organization of the association. It was a touching sight to see the white-haired veterans, who, despite the stormy weather, had gathered for the Golden Jubilee. Father Shumway, who was one of the incorporators of the association, is over 80 years of age, and made the first speech, followed by many veterans, including Capt. Keffer, Mrs. Anthony, Mrs. S. Bonner, Mrs. Whitman, Mr. Marlor, Mr. B. B. Hill and others. Congratulatory letters and telegrams were read from many prominent Spiritualists throughout the country, including Prof. J. S. Loveland, Mrs. Elizabeth Lowe Watson, G. W. Kates, Willard J. Hull, Mrs. A. M. Clading, Emma Jay Bullard, Mrs. Kates, while Mrs. B. S. Little and Mrs. M. T. Longley each contributed an original poem for the occasion, which were given as souvenirs of the Golden Jubilee.

The following telegram from Mr. J. B. Francis, editor of The Progressive Thinker, was read and loudly applauded:

"Mrs. M. E. Cadwallader:—The Progressive Thinker, the largest Spiritualist and Free Thought paper now published, takes great pleasure in extending the most cordial greetings to the oldest Spiritualist association on the earth to-day, now celebrating the Golden Jubilee."

Do not forget the dates of the Jubilee, May 25 to June 1.

Get ready to attend the Jubilee.

The Jubilee will be at Rochester, N. Y.

Send your name and address to the manager of the Jubilee.

Have you subscribed to aid the Jubilee?

Do not forget the Young People's Department at the Jubilee.

No one should miss the Jubilee.

Remember the Children's Lyceum Department at the Jubilee.

The Jubilee Art Gallery will have a rare collection.

Music will be a leading feature at the Jubilee.

The International Jubilee will begin May 26th instead of June 1st.

Our best talent will be at the Jubilee.

The address of the General Manager of the Jubilee is FRANK WALKER, Hamburg, N. Y.

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en Jubilee of Spiritualism. We regard your society as the headlight of Spiritualism, and we earnestly hope that it may continue in the future as in the past to set an example worthy of being followed by every other society the world over. Glory to the one true God, the angel world and the oldest Spiritualist society, the First Association of Spiritualists of Philadelphia.

"J. R. FRANCOIS."

The afternoon exercises were conducted by Mrs. Lillian Reid Heasley, and her pupils, "The Buds of Promise," and consisted of recitations, songs and a flower drill, participated in by May Snyder, May Ritchie, Emma Claus, Helen Wherry, Fannie Read, Francis Clark, Edith Ahles, Laura Claus, Marie Bien, Paul Bunz, and the "Buds of Promise."

Miss Viola Ingram sang and Miss Fannie Kilgore made a fine impression through her rendering of a poem of Lizzie Doten's, "The Pantomime," "The Angels of Buena Vista," and the Flower Drill were particularly pleasing. Miss Carrie Kilgore read the poem written for the occasion by Mrs. M. T. Longley, and Mr. J. C. Stelmets read the congratulatory letters which had been sent from many prominent Spiritualists.

Mr. W. J. Colville delivered an address in the afternoon, and laid stress on the fact that Spiritualism stood for something, with which trickery or charlatanism had nothing to do. To-day the Christian church generally has incorporated the idea of a spirit existence into its denominational beliefs, and more and more is the truth which annihilates, becoming recognized.

In the evening the exercises included addresses by Mrs. Carrie B. Kilgore, Mrs. M. E. Cadwallader, and W. J. Colville. The members of the Women's Progressive Union attended in a body, being represented on the programme by Mrs. Kilgore who gave an outline of the society of its kind, and has accomplished much good work.

No feature of the day elicited more applause than the poem written by Mrs. M. E. Cadwallader, and dramatized by Mrs. Lillian Reid Heasley, entitled "The Mother's Comfort; A Message from a Spirit Child."

Mrs. Heasley, who is a talented elocutionist, took the part of a mother who, in the agony of despair pleads for some relief from her child lives in the life beyond the grave. From the depths of the mother's heart comes the cry not for "faith, but knowledge." The mother falls asleep in her chair, and the child in answer to her prayer softly enters, accompanied by a number of children all bearing garlands of flowers. Kneeling at her mother's feet, she whispers a loving message of consolation assuring her that she is not dead. Then kissing her mother, the children disappear from the scene. The mother awakes, tells of her vision. The presentation of the piece reflected great credit upon Mrs. Heasley and her pupils, and was loudly applauded.

Dr. Peebles' absence was the only thing that occurred to mar the day. Owing to the floods in Ohio, he could not possibly get to us, to the great disappointment of his friends, but he will be with us on April 10 instead. The music of the day was under the management of Mrs. E. L. Haglam, assisted

by Prof. and Mrs. J. W. Cume, C. L. Smith, Mrs. S. Jackson Spencer, Mrs. R. Eldridge, Mrs. A. Bonner, A. Groome, and a selected choir. Prof. Dr. Barth's orchestra discoursed fine music during the day and evening.

Space forbids making any extracts from the speeches of the day. Suffice it to say that from Miss Clark, the tiny tot of three years, who is the youngest member of our association, to Father Shumway, our oldest member, every note of the day was a song of "Jubilee." Every one did their best to testify that it was an occasion of rejoicing. The grand old association, which has endeared itself to the Spiritualists of the world, attained new laurels by this celebration. The secular papers gave excellent notices of the meetings, and many strangers expressed their determination to attend the meetings in the future.

The day was celebrated in a manner worthy of the oldest Spiritualist Association in existence. The congratulatory letters and telegrams from all over the country, proving that its memory is cherished because of its work and worth. The good work accomplished on Jubilee Day will long be remembered by the officers and members of the First Association of Spiritualists who have occasion to congratulate themselves upon their successful celebration of the Fiftieth Anniversary of the "Rochester Rappings."

As chairman of the committee of arrangements, I desire to express my sincere thanks to my associates, Mrs. E. L. Haglam, musical director, Mrs. Mary Humphries, committee on decorations, Mrs. L. Reid Heasley, and all others who by their cordial co-operation assisted me in making the celebration an unqualified success.

M. E. CADWALLADER.

Interesting Dialogue.

Clerical Papa.—What makes my little boy so thoughtful?
Bobby—I was thinking about your beautiful sermon on heaven, papa.
Clerical Papa.—And what did you think, my angel?

Bobby—I wanted to ask you a question, papa. Papa—That's right, Bobby; always try to apply the sermon. Now, what did you want to ask?
Bobby—Papa, do you think we shall know each other in hell?

Bobby finds out later upstairs.—Harmless life.

"The Religion of Humanity, a Philosophy of Life." By J. Leon Benwell.

An interesting and thoughtful pamphlet. Price 15 cents. For sale at this office.

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In sending remittances to this office, please write your orders on a single sheet of paper, to be away for future reference. If you have anything to say outside of that to the editor, do so on a separate sheet. It is not safe to send money in a letter; it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter, or draft payable in Chicago or New York, and there can be no loss. Write names and addresses as plain as ordinary print, and mistakes will be avoided.

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EASTER SUNDAY.

Thoughts on Reasons for It.

The following extract is from an essay on "Easter Sunday and Reasons For It," read by U. G. Nigley, at the Easter services of the M. E. Sunday-school at Ney, Ohio. Mr. Nigley is an occasional contributor of The Progressive Thinker, and was recently elected mayor of his town by a large vote. His essay is highly spoken of by those who have read it.

As in spring all nature awakes from its wintry sleep and puts on new life, so Easter is typical of the resurrection of the soul of man from the death of the body into a glorious immortality; and the resurrection of Jesus from the dead on this day stands as a type, a living truth of the knowledge of immortality which he taught, leading the Jews up from their unbelief in a future life to a full knowledge of the same.

It is undoubtedly owing to the true Christianity that the doctrine of the soul's immortality has become a common and well-recognized truth, no mere result of speculation, nor product of priestly invention, but a light to the reason and a guide to the conscience and conduct. The elevations of philosophy, and the materialistic conceptions of popular mythology, are found in the gospel transmuted into a living spiritual and divine fact, and an authoritative influence, governing and directing the present life.

And as Jesus taught this grand truth, and proved it by his own resurrection after his crucifixion, so does the Bible teach, much more clearly in the New than in the Old Testament, the doctrine of immortality; it is full of it, and Paul speaks of it and teaches it more clearly than any other writer, especially in his first letter to the Corinthians. And as a future existence is plainly taught, so there are, unquestionably, degrees of punishment as well as degrees of reward in the future world.

Earth and heaven seem far apart; in reality they are near together. There is a spiritual world in which live those who have passed from earth. The good live in a world of splendor. It is a world which takes intense interest in the welfare of our own. The bad are separated from the good, and have their own degrees of punishments, as the good have their own degrees of rewards.

There is only a thin veil that separates us from the other world, and if we could see through that veil tonight we would realize that we are surrounded by a host of invisible intelligences who help us in the truth and the way to better living—intelligences which have come here to help us commemorate the resurrection.

Transition of Mrs. Q. C. B. Ewell.

It is with feelings of regret and sadness I announce the transition of a dear sister from the ranks of our trusty and tried workers in the spiritual field, and the deep affliction and loss to one of our most prominent laborers by her removal from the sphere terrestrial.

Mrs. Susie Starr Beecher Ewell, wife of Dr. Q. C. B. Ewell, left the mortal at this place, Marlboro, Mass., on the dawning of the morning of March 31, our Golden Anniversary.

Two weeks previous, at the conclusion of a two-day very successful mass-meeting in which she had taken active part, on being invited with her husband into a friend's house, she replied, "No, I am going home to rest." The morning found her too indisposed to rise, and rapidly most alarming evidence of that form of disease known as cerebro-spinal meningitis was developed. A terrible fall on the ice, on last Thanksgiving day morning, which injured the spine, and the most successful treatment by magnetic treatment, had made conditions whereby a severe cold taken on the platform during the meetings could find entrance into the citadel of life and counteract all power.

And so with only intervals of consciousness the two weeks passed, and she has gone home, to the rest eternal.

Her sweet inspirational power had been fully unfolded with promise of rapid development. As a musician her services had been valuable in conducting and sustaining spiritual work. But it is in the sphere of hope that the blow falls with crushing weight. The vacant chair of the wife and mother so watchful, so responsive to every want of her household, dispensing hospitality so generously and gracefully to friend and stranger, so limited in her sphere of life, is too eloquent of bitter loss—the grief too sacred for pen to portray.

We know of the light from the other side which sustains but the shadows over our lives so young must bear their impress adown their mortal pilgrimage.

Six weeks ago Dr. Ewell left Colorado, where three years of active work in the spiritual field had been spent, and returned to his home in Connecticut, stopped for a brief visit among friends in Marlboro, Mass. His stay had been prolonged by engagements in this vicinity, and particularly for anniversary meetings in Boston. But nowhere could friends more numerous and more kind, have been found and the blossoms of true and tried friendship have covered and made so painful the thorns of a sad experience.

The mortal remains were conveyed to Forest Hills Crematory, Boston, where at the twilight close of the day and the week, April 2, the tie was severed and the spirit freed from environment of the flesh. All that human sympathy can do has been generously accorded the bereaved husband and the little son of six years.

"Blessed are the dead who die in the Lord, for they rest"—yea, blessed are those who live and pass on, in the good work for humanity, for as the bud bursts into bloom in the sunshine of the morning, so do they pass into full fruition of life and love.

SARA L. HARD.

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In sending remittances to this office, please write your orders on a single sheet of paper, to be away for future reference. If you have anything to say outside of that to the editor, do so on a separate sheet. It is not safe to send money in a letter; it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter, or draft payable in Chicago or New York, and there can be no loss. Write names and addresses as plain as ordinary print, and mistakes will be avoided.

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SATURDAY, APRIL 23, 1898.

AMEN, HIT OR MISS.

The story is told of an officious deacon, who was overzealous in his aims. His frequent repetition of that pious phrase became very offensive to the more moderate attendants on the prayer-meetings, who complained to the pastor and begged him to silence the noisy offender. The pastor labored with the deacon brother, assured him his "so-bets" were frequently ill-timed, wholly inappropriate, and should be omitted. Weeks passed, but the time came when the good deacon could no longer restrain his fervor. A dear sister, in disregard of Paul's injunction, had gained the ear of Infidelity, and was pouring forth in eloquent terms her wishes for the reformation of a sinful world, when from the lately suppressed holy corner of the church in stentorian tones rang out: "Amen, hit or miss."

Now The Progressive Thinker impaled upon itself the last of neutrality in regard to Cuban matters. All its "amens" have been purposely suppressed, with the view of not diverting attention from the grand object which called the paper into being; but when we see "Old Glory" waving from a million flag staffs, Freedom struggling with Tyranny for existence, and our countrymen rallying under that flag to suppress oppression, and make another people free; at the same time proposing to punish those of "Public faith," who mercilessly slaughtered two hundred and fifty-eight of our peaceful seamen who had entered a peacefully friendly port on a mission of mercy; had destroyed our national ship, Maine, without cause, and polluted our flag—the flag of the free—we cannot remain silent; but to every shout for redress of those grievances, we mingle with the shout our hearty, God wills it! "Amen, hit or miss."

SLAUGHTER HOUSES.

The discovery of the corpses of seven infants buried in the ashes in the cellar of Mt. Zion church, in Philadelphia, was made public recently. The corpses were found while ashes were being removed. It is believed more bodies will be found.—New York.

Is it possible the great church structures of the world are to be turned into slaughter houses? This discovery in the Quaker City following so quickly the execution of Durrant, for the murder of two girls in a church building in California, begins to arouse suspicion that other churches may be used as slaughter houses by preachers, class leaders, and Sunday-school superintendents. In the interest of good morals Messrs. Cowell & Co. might find employment in their work in the instead of looking after Spiritualists.

NO MORE SUNDAY LAWS.

Men are entitled to their opinions, says the Washington Post, and to their actions within proper and reasonable bounds. They must sacrifice certain liberties in return for the protection they receive from organized civilization; but those sacrifices are susceptible of easy identification and they should not be carried beyond the point of justice. We want no more Sunday laws. We want no confusion of church and state in the American Republic.

HOW IS THIS?

The Roman Congregation of the Holy Office, says an exchange, has issued a decree forbidding the use of the American flag in Catholic churches. The use of European flags in the Catholic churches of Europe has never been limited.

Patriotic Americans will not always brook these insults to our flag and country, at the dictation of a fossilized church.

ABSENT-MINDED.

It is said a church committee waited on the wizard Edison, to get his opinion of the propriety of putting a lightning-rod on a church structure. "By all means put on the rods. You know Providence is sometimes absent-minded," was the prompt reply of the practical scientist.

A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult Library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neighbor will soon advance ahead of him, and he will soon be a poor man. We think in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

FOOTPRINTS OF A GREAT FRAUD.

It is generally supposed the "Holy Scriptures" were passed in review at the Council of Nicea, but this is not correct. It was the heresy of Arius and Porphyry, and the Godship of Jesus, which was settled, according to church history, at that Council.

It is claimed a general council was held at Laodicea, the capital of Greater Phrygia, in Asia Minor, A. D. 363, where the canon was really established. Only thirty-two bishops were reported in attendance at that important council where God's inspired word was settled for all time by the majority vote of these thirty-two barbarian bishops, and the hope of salvation of four hundred millions of Christians, is of course now contingent on the accuracy of their selection. A list of inspired books was made coinciding, says Smith in his Dictionary of Christian Antiquities, with our own throughout omitting the book of Revelations, and the merging of the apocryphal Baruch with Jeremiah.

But to us the probabilities are, no such council was ever held, and no books were passed in review. If so, why was the same work done over again at the Council of Trent, near twelve hundred years later, to wit in 1546, its object to circumvent the Reformation set on foot a few years before by Luther? Learned writers insist the so-called Scriptures are mostly if not wholly comparatively modern productions, which were concocted by monks, and were brought out when greatly needed, to defeat the heresy of the Protestant reformers. And ecclesiastical history, the alleged productions of the early Fathers of the church, was doubtless written since the Crusades, with probably nothing antedating that period. Such was the expressed opinion of Father Hardouin of the Catholics, Rev. Coopers Middleton of the Church of England, and Prof. Edwin Johnson, a Congregationalist, all men of great learning, and earnest research, with the principal libraries of the world at their service.

Before dismissing the Emperor Constantine, and his connection with Christianity from review, we wish to state most positively that there is no evidence of any character that he embraced the Christian faith, other than the worship of the Roman gods, even accepting Christian authority, until near the close of his life, A. D. 337. Says Smith's Roman and Grecian Biography, Vol. 1, p. 835:

"Shortly before Constantine's death, he declared his intention of becoming a Christian, and was accordingly baptized."

But observe: Eusebius in his life of Constantine, who he invented the fable of seeing a cross in the heavens, fixed his conversion in A. D. 323, just in time to fit him for presiding at the Nicean Council; but the evidence is overwhelming that he was buried as a Pagan pontiff, with all the ostentation common to ancient Rome on such occasions. Every act of his life from first to last, identifies him with Paganism. His decree dedicating the first day of the week to the worship of the sun, not to God, not to Jesus, either by his Grecian name Jesus, or his Latin name Jesus, but to the Invincible Sun. The adoption of that day as sacred by Christians, is one of the evidences of their Pagan origin, as their acceptance of the day as sacred as the birthday of the sun-gods, to wit: December 25, as the birthday of their Savior, is another.

The adoption of the Nicene Creed, the banishment of Arius, his after murder, and the decree of death against all who retained copies of the writings of Arius and Porphyry, did not end the controversy. The intelligence of the Grecian Empire, with its trained priests, and its virginity gave birth to Gods, so we find Arianism still contending with the Alexandrian factions, who maintained there were three persons in the God-head.

Theophilus was made Bishop of Alexandria near the close of the 4th century, representing trinitarian views, but he was not in harmony with those superintending the empire of Serapis. He was one of the most violent and uncompromising of the ecclesiastical of the 5th century. He secured the favor of the emperor by a characteristic maneuver, says Smith in his Roman and Grecian Biography, vol. 3, p. 1035. The fate of the empire was suspended on the battle which was then pending between Maximus and Theodosius, A. D. 388. The bishop sent his legate to the emperor, and begged him to give the victory only in the battle. This "maneuver," as Smith calls it, was worthy a modern Jesuit. Near two-thirds of a century had passed since the Nicene Council, and the contention with discordant factions was as bitter as ever. From the state of learning at that time, and the lack of means of intercommunication with the emperor, the result was never probable the real history of Serapis, his succession as the murdered and resurrected Osiris, was really lost. Constantine had been the great center of religion since the days of its founder, and he, as its Supreme Pontiff, had reshaped its character, with no regard for the original cult, whose cause he had ostensibly espoused. Indeed, it seems a conflict had arisen between the factions—those of Alexandria and Constantinople—the Greek philosophy with Platonism, being in the ascendant in the Egyptian city.

Theophilus, as bishop of Alexandria, had determined to emulate the zeal of his predecessor, Theodosius, so A. D. 391, he asked and obtained leave from the emperor to destroy the Pagan temples, a decree which was never given. The occasion was an exciting one, and led to great tumult. The magnificent temple, the great Alexandrian Library with its hundreds of thousands of volumes, its museum with the curiosities of the centuries, and the original statue of Jesus, then known as Serapis, all were destroyed; but these destructions revealed the common origin with the worshippers of this imported God. We quote from the Ecclesiastical History of Socrates, lib. 5, chapter 17:

"In the temple of Serapis, now overthrown and rifled throughout, there were found engraved in the stones certain letters which they call hieroglyphic; the manner of their engraving resembled the form of the cross. The which, when both Christians and Ethiopians beheld before them, every one applied them to his proper religion. The Christians affirmed the cross was a sign or token of the passion of Christ, and the Ethiopians avouched that there in was contained something in com-

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VARIOUS TOPICS, TERSELY TREATED

Orthodox Prayers--Bibulous Preachers--Josephus and His Time. By Dr. J. M. Peebles.

On my homeward bound passage from the Orient by way of England to New York, there was with us the illustrious Chauncey Depew, who the last evening of the voyage being given to music and speech-making for the benefit of the widows and orphans of sailors of the occasion. His speech at first was witty and much-provoking—some of the passengers laughed themselves hoarse. Depew makes an old story seem new by the telling. Near the close of his speech he assumed a good deal of solemnity, and said he would like to read a prayer—a prayer that was literally prayed in 1777. Depew prefaced it thus: "When Sheldon's cavalry in the Revolutionary war times were on their way to the General Washington near West Point to fight the British, they stopped over Sunday in the old Puritan town, Litchfield, Mass. It was wicked to travel these days, even to save the country. The volunteers were requested to attend church, which they did. Here is the prayer, still in record:

"Oh Lord, we view with terror and dismay the enemies of Thy holy religion; and wilt Thou, by Thy grace, speedily convert them to the truth as it is in Jesus.

"Wilt Thou send storms and tempests to toss those British upon the sea, so as to overwhelm them in the mighty deep, and scatter them to the uttermost parts of the earth; or peradventure, should any escape Thy vengeance, collect them again together, oh! Lord, send Thy lightning play upon them.

"We beseech Thee, moreover, that thou dost gird up the loins of these Thy servants, who are going forth to fight Thy battles; make them strong men, two shall put ten to flight. In olden times, Thou wast wont to protect Thy chosen people. Grant them, oh Lord, Thy swift feet, that they may pursue their enemies; and swords terrible as that of Thy destroying Angel, that they may cleave them down when they have overtaken them. Preserve the servants of Thine, Almighty God, and bring them once more to their homes and their friends, if Thou canst do it consistently with Thy high and holy purposes. If, on the other hand, Thou hast decreed that they shall die in battle, let Thy spirit be present with them, and breathe upon them, that they may go up as a sweet sacrifice in the courts of Thy temple where are habitations prepared for them from the foundation of the world."

This prayer might have been uttered "all of which we ask in the name of Jesus, the Prince of Peace." The prayer has the smell of Calvinistic antiquity.

LIQUOR-DRINKING PREACHERS.

In a book just published in New York entitled "The New Puritanism," I find in the Rev. Lyman Beecher, the president of our creature comforts, in the sitting-room of Mr. Beecher's house, besides foods, was a broad sideboard covered with decanters, bottles, and sugar, and pitchers of water. There we found all the various kinds of liquors in vogue. This preparation was apparently universal. This preparation was made by the society as a matter of course. When the Association arrived, they always took something to drink around; also before public services, and always on their return. As they could not all drink at once, they were obliged to stand and wait as people do when they go to mill. There was a decanter of digestion and gentlemen partook of it through the afternoon and evening as they felt the need, some more and some less; and the sideboard with the spillings of water, and sugar, and lime, looked and smelled like the bar of a very active grogshop. None of the Association were drunk; but that there was not at times, a considerable amount of exhilaration, I cannot affirm.

OUR SPIRIT WORLD.

Correction by Abby A. Judson

To the Editor:—I see that in your issue of April 9, that I am quoted as saying in "The Bridge Between Two Worlds" that the first spirit sphere extends beyond the moon. I beg leave to say that there is no such statement in the book alluded to. It is the spirit world itself that extends beyond the moon.

The astronomical location of our spirit world is around the planet itself, and extends far out into space, including all that part of the cosmic ether that is affected by the special whirl which formed our planet. This leaves our spirit world clear from those of Venus and of Mars, which surround those planets respectively.

The moon is our satellite, partakes of our whirl, is far behind us in development, and the highest beings that ever inhabited it are much lower than man.

With regard to the first sphere of our spirit world, we who are still in the flesh are dwelling in it. Though we are spirits, yet we are held to that portion of the spirit world immediately contiguous to the planet by these physical bodies, that cannot cohere if withdrawn from the atmosphere. Some persons can leave this fleshly body temporarily; and, clothed only by the spiritual body, visit for a time more ethereal regions. But if they should stay away too long, the links binding them to this sphere would sever, and then the world would say of them that they had died. When we are freed from "this too, too solid flesh," we of course go to the second sphere of the spirit world of our planet. But my spirit teachers have never tried to teach me to number and distinguish the different spheres, or states, beyond the present one. Their words could convey no meaning. For, just as an unborn child cannot understand how we live, and as we cannot understand just how we live after leaving the earthplane, so those of the next sphere cannot comprehend the sphere above them. Each condition must be lived through, and its lessons learned, before we are really fit to "come up higher."

Permit me to say, kind editor, that in what was given through me in the "Bridge," I have followed no writer. I have never read a work by Swedenborg, A. J. Davis, Hudson Tuttle, J. R. Buchanan, or any of these great and inspired thinkers. I have wanted to read them, but my life has been so busy since I found out that Spiritualism is true (excepting the year of blindness), that I could never get the time. What I have written on these subjects has come to me wholly from the higher side of life, with one exception, which I will state:

Just before writing "The Bridge," some one sent me a magazine which contained an advertisement of "Oahspe." It contained a short extract giving the vortex theory of world formation. I saw at once that it was true, and would eventually supersede all previous theories. Carrying this out in thought, the whole solar system was formed from the cosmic ether by a tremendous whirl, and each planet in succession, beginning with the outermost, by a subordinate whirl of its own.

One of my spirit teachers, my father while in the form, was an enthusiastic lover of astronomy, as well as a theologian and a linguist. He taught me the planets and the stars, and the thought of him is indissolubly linked with Gemini and Orion, Rigel and Aldebaran, and the glowing splendor of Sirius.

When a little girl of eight, I had been on a sea voyage with my mother for her health. Our return was long. My father came out to meet us in a boat. I remember he stood in the boat, and the joy on his face as he recognized our faces. The first thing he said was, "I feared you had perished," the second, "Did you see the comet?" It was the magnificent celestial stranger of 1843. Straight as a sword and dazzlingly bright, it stretched half way from the horizon to the zenith. Many spirits, advanced in other ways, are ignorant of the basic facts of astronomy. But no theory regarding spheres and spirit worlds can be true, if it contradicts these basic facts. A good motto is that adopted by the author of "Life As It Is in the World Beyond"—"Whatever is true, is rational."

ABBY A. JUDSON.

A Vindication.
Wichita, Kansas, April 2, 1898.
Rev. J. D. Woods, Evanston, Ill.

Dear Sir and Brother:—Our attention has just been called to an article which appeared in The Progressive Thinker, of Chicago, March 31, 1894, and which we understand has been recently revised against you in that locality.

The undersigned were active members of the Law and Order League of Wichita at the time referred to in the above article, and we personally know that every statement made therein reflecting upon your integrity is unqualifiedly false. "Spotter Jackson," so-called, was simply used by the saloonists and by their willing tool, the county attorney to father a monstrous lie in order to break down your influence as president of the league.

The matter was thoroughly ventilated at the time by a hostile court and you were vindicated completely. Jackson left for parts unknown. Boone, the county attorney, was disbarred shortly afterward and went to Chicago where he engaged in business with a reputable firm of attorneys as collector, and within the past year, as stated by Chicago papers, absconded with a large amount of funds.

If you need any further vindication from the attacks of witnesses of this character, you are at liberty to refer to any of the undersigned, and if this be not sufficient we can bring to your assistance the testimony of at least a hundred citizens of Wichita, among them being some of our most reputable wholesale merchants, lawyers, bankers, ministers, teachers, and men of all honorable professions and vocations.

Very truly yours,

N. B. HAGIN.

Sec. Law and Order League.

W. B. KNAPP.

J. D. SCHOLLENBERG.

H. W. LEWIS.

Member Ex. Committee.

RODOLPH HATFIELD.

Member Ex. Committee.

Member Ex. Committee.

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About Our New Premium Book,

ART

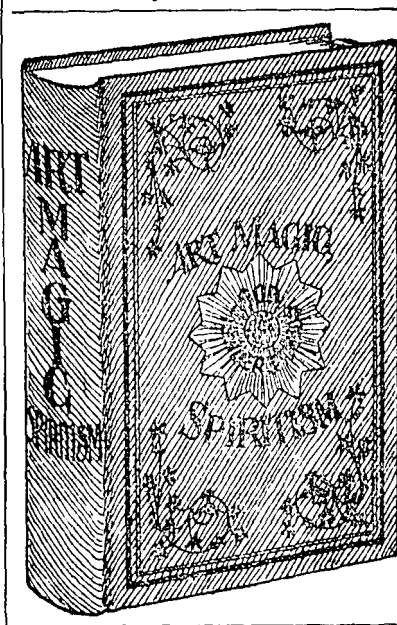
MAGIC

SPIRITISM

REGARDING ART MAGIC.

A Companion to Ghost Land
That is Its Equal in
Every Way.

The subjects of improvement, advancement and spiritual progress ought never to grow old or tiresome to a true Spiritualist, and if there is any one thing more than another that The Progressive Thinker takes pride in it is the matter of improvement, advancement



and progress being made in the whole Spiritualistic movement. To the accomplishment of this result there is nothing more potent than the live, wide-awake press that leaves no stone unturned and no speaker closed that will aid in bringing out all the truth there is to prove the statements, the declarations of its basic philosophy.

Reason is only potent when on the side of truth. Wisdom can be taught without the truth at its base. Religion may, if eloquently and hypnotically presented, take hold upon the minds of the people temporarily, but if not based upon a knowable fact it must fall of its own weakness.

CANNOT BE CRUSHED.

Spiritualism is simply a fact, a knowable truth, and cannot be crushed by any amount of slander and misrepresentation; by all the fraud and charlatanism and exposures of fraud and charlatanism; by all the indignant denunciations and intricate and almost unsolvable problems along the line and



within the outstretched arms of its many themes, theories and philosophies; by all the burdening barnacles of destruction that have become attached by reason of selfish desires and aims;

of this be assured, but we must not forget that the wheels of progress will not turn if the machinery is not cleaned up once in a while and oiled; if man fails in his duty, the machinery of which he is a very important part will lag, and the progress that is his will be slow.

OUR PROMISE FULFILLED.

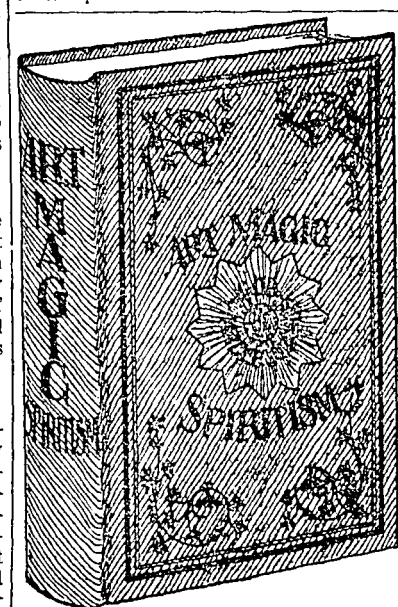
We have promised the readers of The Progressive Thinker, each time we have given them something new, that it would not be the last or the largest donation that would be made to the cause and to their own personal compilation of valuable literature, so

HERE WE ARE AGAIN!

with a neat and invaluable work, a book of nearly four hundred pages, beautifully bound and plainly printed on clear book paper, and from type large enough to rest the eye from the strain necessary to obtain the current news from the secular press of today, large enough to read at night without injury to the eyes.

THANKS FOR PAST FAVORS.

We have no aim but words expressive of the highest appreciation for the manner in which the Spiritualists of the country received our last premium book, Ghost Land. We appreciate their eagerness manifest from the first in procuring that most wonderful work, and as we know each one who has been so lucky has received more than his money's worth many times over. It is only with a feeling of thankfulness, hope and implicit confidence that we present to you this, our latest publication. Thankful our effort has resulted in affording a means to a higher spiritual education for the masses, hoping for a continuation of the interest in our liberal offers we present ART MAGIC to the public with all confidence in its



power, as a literary work, to give the perfect satisfaction that has been so enthusiastically expressed, privately and for publication, of Ghost Land.

TERMS FOR ART MAGIC.

Art Magic will be ready for distribution June 1, but orders sent in now will be put on file and filled immediately after that date.

One dollar and twenty cents (\$1.20) will get The Progressive Thinker for one year and Art Magic. All orders placed on file after the date of this paper will entitle the subscriber to Art Magic. No order will be filled without the accompanying \$1.20.

ART MAGIC AND GHOST LAND.

Art Magic is a companion to Ghost Land, written by the same author and issued by the same editor, Emma Harding Britton, and until the first of June we will furnish The Progressive Thinker and Ghost Land at once, and Art Magic as soon as published, for \$1.50. We will also continue sending Ghost Land up to June 1, on its present terms.

If you wish to get Ghost Land as a gift, you had better send in your \$1.20 at once or you will lose the only opportunity you will probably ever have at this rate.

READ THESE TERMS.

REMEMBER that all orders must be accompanied by their requisite amounts, viz:

ART MAGIC and The Progressive Thinker One Year, \$1.20.

ART MAGIC, Ghost Land and The Progressive Thinker One Year, \$1.50.

GHOST LAND and The Progressive Thinker One Year \$1.12.

The last two offers not good after the first of June.

By sending us \$1.50 before the first of June you can get The Progressive Thinker one year, Art Magic and Ghost Land.

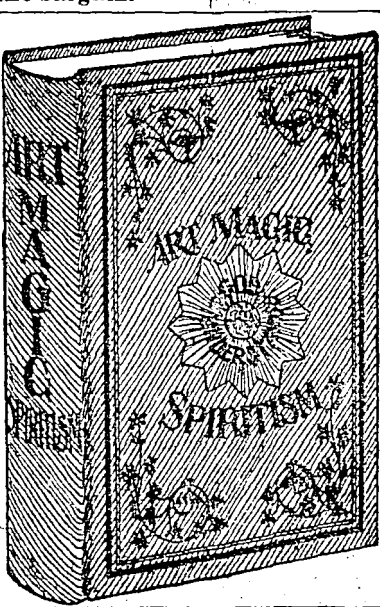


UNPARALLELED OFFER.

Where, when or by whom, aside from former premiums offered by The Progressive Thinker, has there ever before been such remarkable offers made to the Spiritualistic public in the matter of high-grade literature that have been up to their representation? We are obliged to make this slight difference between the price of The Progressive Thinker and Ghost Land and Art Magic, owing to the advance in the material of which the latter is composed. It makes but a few cents difference on each book, but to the one who furnishes ten or twelve thousand books it makes quite a perceptible deficit, and the offer still remains unparalleled.

Send in your orders now and they will receive prompt attention.

Again do we call special attention to our terms: GHOST LAND special terms will end June 1st. ART MAGIC will be ready for distribution June 1, and can be had by paying \$1.20 and get The Progressive Thinker one year in the bargain.



By sending us \$1.50 before the first of June you can get The Progressive Thinker one year, Art Magic and Ghost Land.

ART MAGIC.

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WHAT WAS IT?

Where Does "the Spirit of Ignorance" Reign?

I seldom pay any attention to an article that the writer is not willing to father by signing his or her name; but I have been requested to reply to "Objector," in The Progressive Thinker of the 9th inst.

It is a hard task to reply to an article that does not make any points. It is like replying to an orthodox preacher who wanted me to enter into a controversy and insisted that before the argument began I must admit that the Bible was the word of God. This is about the same thing.

First, I must admit that "the simple law of mind-reading" explains the test. The law of mind-reading is not understood and is so far from simple that it has never been satisfactorily explained, on any hypothesis except the Spiritualistic one, to some of the greatest minds that have ever been known.

If "Objector" would take the trouble to make some practical experiments in mind-reading, there would soon come a time when it would lose its simplicity, and he (or she) would find that the "spirit of ignorance" was present somewhere besides at Spiritualistic meetings.

Now to the point. This "something" said it was Mrs. Bowers. It did not say it was a "subjective consciousness" or a "subconscious consciousness" or an "astral shell" or an "emanation of Mrs. Dedrick's mind" or anything else. It simply said it was that part of Mrs. Bowers that had survived the shock of death.

Whose testimony is the best? "Objector's" who was not there, did not know anything about it, and from the tenor of the article has a priori evidence that it was not true, or this intelligence that said it was the spirit of Mrs. Bowers?

There was no effort on the part of Mrs. Dedrick to send any such information. There was no desire or attempt on the part of the editors in the circle in San Francisco to receive such a message. It came as a spontaneous effort on the part of some intelligence outside of their consciousness and said it was Mrs. Bowers.

Again, because Stead gets messages from the living, it does not alter the fact of spirit communion. Does not "Objector" know that Stead accepts Spiritualism as a fact, and that he has stated positively that he gets communications from the so-called dead? He has so stated on numerous occasions.

Every hypnotist (and I presume "Objector" means that by the term "Psychologist") knows that there is a something that comes into his operations that prevents him from doing just as he would like to. That something says it is the spirit of some departed human being.

That the hypnotists acknowledge the claim to be true can best be proven by the fact that nearly every hypnotist acknowledges the Spiritualistic hypothesis. This I know to be true from personal contact with many of the best hypnotists, and by the published statements of others.

Probably few, if any of the readers of The Progressive Thinker have had more extensive opportunities for practical observation upon this point than the writer. Spiritualism was not invited to our home. It came without invitation, and after five years of investigation, with three "psychics" in the house, the aid of dozens of others and the expenditure of several thousand dollars in the practical investigation of the subject, we were compelled to accept it.

But "Objector," with a "shoo-fly-don't-bother-me" air, settles the matter at once. He has read The Progressive Thinker a "whole year" and has seen nothing to prove the "spirits-of-the-dead" explanation.

The "souls-of-the-living" explains it all. Mr. "Objector," you can no more prove your "souls-of-the-living" theory, than can the Spiritualists prove to you the Spiritualistic hypothesis. "None are so blind as those who won't see." The very existence of a "soul" is a hypothesis, unless there is a demonstration of it. Did you ever think of that? We have accepted it like the boy did his mother's statements with the remark, "It's so, for ma says so, and if ma says so, it's so, if it ain't so."

The popular idea has accepted a soul theory, but unless we have an evidence in Spiritualistic phenomena, there is nothing to prove that we have a soul—or, as some many call it at that statement, that we are souls.

Spiritualistic phenomena, ancient and modern, furnish an explanation on a rational basis for many of these peculiar happenings, but it requires a candid personal investigation to establish the reality of spirit intercourse. "Objector" will be able to gain this knowledge if he will investigate, and not simply fill the role of "Objector."

Lily Dale, N. Y. W. H. BACH.

ATTENTION AT ONCE.

Subscribers to the Jubilee Fund.

Before long there will be published in the Spiritual press a list of subscribers, with the amounts paid to aid the International Jubilee Celebration, to be held at Rochester, N. Y., May 25 to June 1. In cases where a request has been made not to publish the name, initials will be given. This statement is made in order that all may have an opportunity to send in their subscription in time to appear in the first publication. Comparatively few of our people have done anything to aid in this great undertaking, yet nearly every Spiritualist can afford to give it financial support. Large sums are desired, but small ones will be gladly received. If every Spiritualist will do his duty in this matter, even though he can give only ten cents, it will provide a sum sufficient for all purposes. Do not be ashamed to assist with small sums, unless you can afford to give more liberally.

One dime each from one hundred thousand persons will amount to ten thousand dollars. So send along your money and show that you have some interest in a celebration that is destined to be of great benefit to humanity. Please do not delay, as the time is short and the expenses many.

Those who have been placed in charge have a right to demand the hearty support of all true Spiritualists, that the Jubilee may be made a grand success.

Send all donations to the undersigned. FRANK WALKER, Hamburg, N. Y. Gen. Manager.

"From Night to Morn, or An Appeal to the Baptist Church," by Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

The Progressive Thinker with its methods, coupled with its phenomenal success, has become the wonderment of the age in all Spiritualistic, Agnostic, Scientific and Church Circles, and well may they wonder.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

C. C. Howell: Q. I have the story from Dr. S. G. George, whose veracity has never been called in question, that when on the plains he lay down his field glass for a short time, his eyes becoming weary of the glare of light, he saw a faint, glowing image of a man, who he took it up and found imprinted on the object glass the image of a bunch of sage brush. This image could not be seen when the glass was looked through, but observable when the glass was held obliquely. Are such appearances common and how are they accounted for?

Such cases are rare, yet sufficiently common to prove their possibility. There is an obscure molecular change in the surface atoms of the glass which makes it susceptible to the action of the light, and able to retain an image thereon.

Portraits have been projected by a lightning flash on window panes, and all of these have the peculiarity of being best seen in reflected light. This is strikingly true of several that I have seen and investigated.

Subscriber, Dunkirk, Ind.: Q. Can truthful communications be received through mediums who frequent grogshops and become intoxicated, and otherwise not truthful?

A. As mediumship is directly dependent on organization, a spirit finding a medium sensitive to its thoughts, might communicate, correctly and truthfully. Yet, a general experience of the perfection of control and its character depends on the purity and morality of the medium, because he gathers around him spiritual beings like himself. As has been repeatedly stated in these columns, the highest moral excellence, purest motives, and educated faculties are demanded of those who would hold communion with the dead.

P. L. M.: Q. Where can we find in the history of the church where Jesus was elevated to the Godhead?

A. The trinitarian doctrine pervaded all religions, and the Godhead was a scholastic means of reconciling the three gods with Jewish monotheism, yet not till the Council of Nice, was the position of the Father, Son and Holy Ghost, which has withstood the reason and ridicule of intervening ages. Arius of Alexandria (325 A. C.), led the Unitarian believers, and Athanasius, whom the Evangelical and Catholic churches unite in calling "the great," the trinitarian. The former would have won the day, for what little reason there was, was with that side, but the power of the Roman empire was thrown on the side of the trinitarians, and Theodosius made belief in Unitarianism a crime, and the definition of the Godhead thereafter was an insult to the common sense of mankind.

THEOLOGICAL LITERATURE is a bewildering jumble of words, but its most brilliant performance in the trinitarian sophistry is in its attempt to explain the relationship between the Father, Son and Holy Ghost. It is said of the Father that he is the fountain of the Godhead, self-existent in person and substance (whatever that may be). Of the Son it is said that he is eternally begotten by the Father. Of the Holy Ghost, it is said he is the personal breath of both the Father and Son. They have eternal love for each other, sit in council with each other, and these three are one, equal in power and glory, and yet are distinct personalities with differing functions. The whole field of spiritual literature may be searched and the most insane and senseless passages explored, yet nothing can be found comparable in senseless confusion, and utter absence of meaning with this jargon about the Godhead.

"Aspirations": Q. I feel perfectly at home on the physical plane and should be glad to enter the field if spirit guides desired it.

I am sitting for development every day, one and a half hours. I have made so many mistakes I want to go right this time. Please advise me.

A. No one ever made a greater mistake than by flattery himself with the idea that he could be "spiritual" without any effort of his own, become a power in the hands of spirits. The above question is one of a great number that are constantly asked by those who desire to become mediums, not for the intrinsic value it may be to them in the perfection of their lives, but as a means of livelihood or notoriety. They may feel "perfectly at home on the platform," but they have little to say and only expose the barrenness of their minds and absence of inspiration. Simply longing to speak in public is not all that is required, nor the faculty of being controlled. The medium must, as a teacher, be like in thought desire and culture those who inspire him.

If you would teach the spiritual philosophy, study it first. Learn all that you can from its books and those on related branches. Then you will have a foundation for your controlling spirits. When Alex. Akasoff, the renowned Russian statesman and cousin of the Czar, became interested in Spiritualism, he said he thought it best to understand the physical sciences, as they were the foundation of the faith, and completed his course at the university. Then he read carefully every important work published on Spiritualism. After this severe introductory work, he investigated for himself. He was inspired with the most superior order of intelligences.

We recommend his course to all those who have ambition to go before the public. The public makes more and more exacting demands of speakers and writers, and only by careful preparation can a desirable success be gained.

It may be said in reply that if the spirits use the medium as an instrument, the more irresponsible and ignorant he is the greater the feat and it ought not to make any difference in the control. This supposition shows a great misunderstanding of the laws of control. Paganini might play a tune on a cornstalk fiddle, but if he would play at his best, he would require a perfect instrument.

An orator might speak a few sen-

ences correctly through an ignorant boor, but to give a fair presentation of his thoughts he would have to carry his influence over that boor to trance or obsession, and then would not be able to entirely escape the inertia of the uncultured organism.

Most pitiable objects are those who hopelessly aspire to mediumship, without the will to strive to bring about the conditions for its attainment. They sit like clay to be moulded by the spirits, instead of doing all they can first to mould themselves into forms that will be attractive to higher beings, and to which the latter may give the final gloss and direction.

John Taylor, Wash.: Q. Who was Miller, the founder of the Adventists, and who are the Seventh Day Adventists?

Wm. Miller was born in Massachusetts in 1781 and served as captain in the war of 1812. He was illiterate and religious, essential elements for dealing with the Bible after the fashion he adopted. He accepted the prophecies in a literal manner, interpreting by a key he supposed unlocked their meaning, and by a plausible, though uncritical calculation convinced himself that the time was nearly at hand for Christ to appear. He began his calculations in 1833 and became so infatuated that he fixed the year 1843 for the final destruction of the world. As the prophecies are without date, and no one can determine when or by whom they were written, any calculation therefrom must be like starting to survey from a fog bank. It is said over 50,000 people joined the ranks of this ignorant expounder of Scriptures, and infatuated with the stories of the final day of the Bible, when Miller became so exact as to fix the date, and on the day and the hour, the deluded victims gathered at their places of worship, in garments, ready for the bridegroom.

The hour passed. They did not admit their mistaken ideas of Christ's coming. They thought there was a mistake in the calculations; a day, a month, perhaps a year, and hence they kept on waiting and expecting. They are still waiting, though their numbers have declined, and that is creditable to advancing intelligence.

The Seventh Day Adventists are a branch, separated on the question of the Sabbath day and Sunday, holding that the Bible makes the seventh day the holy day, and as they think and believe as the Bible orders, and have no argument beyond that, they have to this day with a tenacity in exact ratio to its consequences. Where Sunday laws are enforced they have suffered fines and imprisonment rather than yield the point.

Miller, inadvertently assisted emancipation from the bondage to the Bible. Crude and ignorant as his "calculations" were, he gained a half-hearing from a vast number who were ashamed to acknowledge it, and when these saw the complete failure of what appeared plausible interpretation of the literal Scriptures, their faith in all interpretation was shaken. And thus the way was prepared for liberty of thinking and the coming of Spiritualism. By way, some writers receiving the reflection of the Adventists, Spiritualists argue that the advent of Spiritualism was the expected coming of Christ. So always new thoughts clothe themselves in the garb of old phraseology, and arrangement of words is made to stand for ideas.

LITTLE NONSENSE.

"A little nonsense now and then is relished by the best of men."

When Little Nonsense was a child, He had the queerest ways, He never had his temper rolled, In all his live-long days.

He spent his time in harmless jokes With children 'round the hearth, And often filled the older folks With fun-provoking mirth.

He never courted fame or wealth, But went from door to door, Hunting for joy, health and cheer, To both the rich and poor.

He's often found in courtly halls, In theatres and shows, And often makes his cheery calls, Where we would least suppose.

He always joins in childish play, And often goes to school, And sometimes gave the rogues away Who broke the teacher's rule.

He always played the merry part Among the girls and boys, And fills with gladness every heart The bliss that youth enjoys.

He brings the glow to maiden's cheeks, And sparkles in her eye, When bashful lover often seeks To woo her on the sly.

He's oft a guest with gentle folks, When play permits; Even ministers enjoy his jokes, When the occasion fits.

Old age looks back with silent gaze, Across the stormy tracks, Till some stray thought of youthful days Brings Little Nonsense back;

And then a smile, a merry laugh Escapes his withered lips, And as he leans upon his staff, A draught of pleasure sips.

He knows 'tis nature's kindly way To lighten sorrow's load And cheer him on from day to day Along life's thorny road.

If Little Nonsense proves my sin, I hope to be forgiven, For sorrow finds no place within The pearls of grace of heaven.

G. E. NEWCOMB, M. D.

RECOGNITION.

When for me the silent air Parts the silent river,

And I sit upon the shore Of the strange forever, Shall I miss the loved and known? Shall I vainly seek my own?

Can the bonds that make us here Keep ourselves immortal, Drop away like foliage here At life's inner portal?

What is holiest below Must forever live and grow. He who plants within our hearts All this deep affection, Giving, when the form departs, Fadeless recollection,

Will but clasp the unbroken chain Closer when we meet again. Therefore dread I not to go O'er the silent river; Death, thy hastening I know; Bear me, thou life-giver, Through the waters to the shore Where mine own have gone before.

—Lucy Larcom.

PRICE OF THE "SEQUEL."

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

THE SHAKER HOMES. A FRIENDLY CHAT WITH SOME OF OUR CORRESPONDENTS.

An Interesting Account, By One Who Knows.

The Shaker Fraternity have many beautiful and attractive homes, in several different States of the Union, in the majority of which are all the modern conveniences and many of the luxuries of life, and I often wonder why it is that such great numbers outside their ranks go homeless, friendless and minus the necessities of life (let alone its comforts), when that goodly people throw wide open their doors to any and all (intelligently inclined who are willing to accept the co-operative conditions which they offer—a compliance with the general rules and regulations of the society, with an interested feeling in all which concerns the same) and who are so ready to share the extent of their strength and ability to the welfare and good of all, making no reserve for selfish purposes, and sharing in turn all the benefits and advantages of the community at large.

The Shakers are not only a co-operative organization, but are founded upon religious principles, and for such are sick of a selfish, worldly life, and are in search of higher, better conditions, willing to ignore self, merging their individual loves, labors and ambitions into the general good, no better chance could be found, though you may seek afar and near—nor a more pure and sure asylum be offered to the hungry, thirsty and weary, worn wayfarer, than these beautiful "sweet Shaker homes."

From Maine to Kentucky in a few hours' ride by rail you can reach one after another of these homes (more than a score in number and located in eight different states, remaining in either ones, as an investigating visitor, or novice member, as long as is mutually desirable), and in the domestic routine of their daily lives, seeing for yourselves of what material the society is composed, and the advantages vouchsafed to all such as wish and are worthy to share in them, as well as the sacrifice required to obtain the same.

Dr. J. M. Peebles once stated in his "Temple of Health" that the Shaker homes were the sweetest and purest, the best appointed, and most scientifically managed, of any he has ever entered—that he had traveled extensively and visited numerous abodes in many parts of the world, and well knew whereof he affirmed.

The Dr. used often to visit the Shakers, especially at Mt. Lebanon, remaining days together, the best of his acquaintance with the management and members of their home circle. Should any of the readers of the foregoing article desire to communicate with the Shakers, they can do so by writing to any one of the following addresses—or all of them if desirable: Mt. Lebanon, N. Y.; Anna White; Watervliet, N. Y.; Hamilton DeGraw; West Windsor, N. J.; Louis Hastings; Westford, Mass.; John Whitely; Enfield, Conn.; Geo. Wilcox; East Canterbury, Conn.; H. C. Blinn; Enfield, N. H.; Isabella Russell; Alfred, Maine; Shaker Trustees; Union Village, Ohio, O. C. Hampton; Pleasant Hill, Ky.; Shaker Trustees; Narcoossee, Florida; Andrew Barrett. J. H. JOHNSON.

Los Angeles, Cal.

Poetry and Philosophy.

Some time has elapsed since my pen has added anything to the columns of your excellent paper and reported the progress of spiritual uplifting here in Summerland. The air, gnatless thought in these days of rapid motion and rapid locomotion and we no longer stand in doubt or utter the word impossible, for we realize that all things are possible with the infinite invincible intelligence of Nature. It is said that the province of poetry is to see unity in multifariousity, and certainly the province of the true philosopher differs only from the poet in viewing the multifarious from a broader angle, and the more we study the correspondence between the two lines of thought the more they converge, pointing out cosmic truth and the law of precedence dealing with the natural order of cause and effect.

We seldom think that our moral defects and physical diseases are correlated, and while we sympathize with the one we seldom extend charity and forbearance to the other, holding man responsible for the one and excusable for the other. But there are moral diseases as well as physical diseases, and their relation to the other as a law based on common causes inherent in the constitution of man. The destiny of man is determined morally at the hour of birth; so in one sense man is predestined to a line of development with slight variation from the cradle to the grave. As with the physical and moral growth of the individual, so with society at large; we rise as a people spiritually and intellectually not by sudden leaps, but by the slow changes of circumstances, step by step in the stairway of progress. The growth of the human mind is greatly determined by its physiological construction of the brain, and its receptivity to truth and progress must be biased by the laws of mind and individual characteristics.

Spiritualism proper is making headway in spite of the so-called Spiritualists, for its truths are the fundamental principles of all religious organizations, and the ground work of all moral reform. Whatever helps to bring the human family closer together as one, is surely to be encouraged and will eventually form the basis of a great uplifting power when free from partisan strife, self-fetters and pharisaism. When Spiritualism embodies among its adherents true nobility of character, each is governed by the higher law and less by selfishness and narrow conceit, then we shall be nearer the ideal Brotherhood of Man. BISHOP A. BEALS. Summerland, Cal.

Y. P. S. I.

The Young People's Spiritual Institute is making further progress in developing the interests of this organization of working Spiritualists.

The local Institutes are rapidly increasing members. The work is very valuable to the cause of Spiritualism. Other duties have kept me from active labors in its behalf for a few weeks past, but now its interests will be earnestly prosecuted.

Rochester Institute No. 1, extends a reception to all members of local Institutes, and to all who are interested in the Young People's Institute, to be held in the hall of the Hotel Hamilton, Rochester, N. Y., Thursday, May 29, 1898, at 10 a. m. All members and friends will then meet in conference. Rochester, N. Y. G. W. KATES.

"The Gospel of Buddha, According to Old Buddhist Teachings," by Dr. J. C. Barua. This book is heartily recommended to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

THREE IN ONE.

Three communications have been sent to this office purporting to come from Gen. R. B. Lee answering questions relative to Spiritism and the present outlook for war. The General doesn't believe any more in war for revenge than he did in this life—only for principle, for right and for home, and pays a beautiful compliment to President McKinley in his prolonged deliberations. The second is from another general, name not given, who says "Don't be in a pickle; Spanish dogs will get their deserts." The third is in regard to the spiritual movement now spreading over the earth, and is called "The Coming of Christ." There is no objection to the name so it brings the light of immortality and its resultant good.

TRY THE SPIRITS.

H. W. N. has certainly been misled by someone who is self-hypnotized to believe he or she is a medium, or is the victim of a trick spirit. He believes he has discovered the "man of sin," and according to revelations he is to "set nation against nation, fighting for the abomination that maketh desolate, and that layeth waste." He has been told by "an old medium" who seems to have partially led him to believe he is the reincarnation of Jesus. In all such cases it is best to try the spirits. If they tell such wonderful yarns, give them some good advice and give it firmly.

A REVIVALIST'S WORK.

A Reformer, of Auburn, N. Y., writes that the Rev. Dr. Chapman has been dealing out his silly Presbyterianism to the youth of that city, and claims to have made many converts; but fails to tell how many convicts and insane victims he and Presbyterianism have made. By rising up to his audience, he presumes to show that more young people, under the age of sixteen, are converted, than at any other period of life, which only goes to show that when people reach the age of reason they outgrow the dogmas and the possibility of conversion, even through fear.

OVER-CREDULOUS.

The respondent from Lane, Kans., N. J. H., is rather over-credulous in the matter of reposing too much confidence in mediums because they claim the divine gift of mediumship. The editor of this paper would much prefer the advertisements of none, but the genuine mediums, and so far as possible places no other in the columns of The Progressive Thinker, but it is nevertheless impossible to do more than base conclusions on the endorsement of honest men and women; the editor cannot afford to disregard everybody's circle and investigate for himself, and might get duped occasionally if he did. The correspondent, whom we take to be an honest Spiritualist, briefly indorses Mrs. Mary Tull, clairaudient and clairvoyant; Mrs. L. B. Wagner, automatic writer, and Mrs. Wm. Wagner, trance medium, for tests and lectures.

MASONIC TEST.

L. C. A., writing from Kalamazoo, Mich., relates an interesting account of a double test by a Masonic spirit through J. R. Perkins and Farmer Riley. Such things occur quite often, and are not peculiar to Spiritualism, but Masonic lodges in spirit life, but that this was a convenient means of identification by the spirit.

SHOULD GET OUT OF THE BIBLE.

A. M. P., Thermaitte, Cal., has been handed a copy of The Progressive Thinker, and has been called out by some of its many philosophical articles. He was prompted to write for the paper, stating first, that he has developed into a spirit medium, and takes for his text, "What is man, and what is heaven?" With all due regard for his honesty and sincerity, his guides are even too orthodox for old orthodox of the self. For instance, where he says: "When God created man He breathed the breath of life into his nostrils, and termed him a soul." And when he went into the land of Nod and took to himself a wife," he brings relief by saying that Cain became reconciled to God and he made him or "recreated him a wife," and the fact was left out of the Bible. His guides give him about the same kind of ideas regarding heaven, God and hell; stating that "the population of the heavens, below the throne at the close of 1897 was 100,000,900, and the population of the throne at the same time, 20,000,945, and that heaven's location is just 110 degrees above the earth; he gives us the information also, that no Jew ever gets higher than the 50th degree. This spirit has figured it down low. This is about the first gist of information humanity has had on this important subject, but isn't this rather tough on the Jews? This friend should become a constant reader of The Progressive Thinker, and read every article, each in regard to the use of the press, "Rev." and other orthodox expressions and songs by our mediums, speakers and societies. Speakers and teachers are good substitutes in their relative places, but we like the word temple for church when it relates to the building occupied, and when to the organization, the word society makes a good substitute for the word church. But in these matters, as in all others, it can only be the duty of The Progressive Thinker to lead in these reforms by suggestion, and abide by the voice of the masses. However, it is pretty generally understood that we are gradually changing these old expressions as we outgrow the old suggestions with which they are associated.

COL. ROBERT G. INGERSOLL.

J. W. G., of Fort Wayne, Ind., writes that through the instrumentality of John A. Scott, a former opera-house and Masonic Temple manager, and one of the city's most highly respected citizens, and a pronounced liberal, Col. Ingersoll is to deliver a lecture in Princess Rink, at 1014 N. Third St., on the subject of "Liberty." This is one of the Colonel's best lectures, and just now will not doubt be filled with patriotic oratory far exceeding any of his former lectures. Clippings from seven or eight of the papers of Fort Wayne were sent with this notice, all complimentary of Mr. Scott's act in getting this world-known and agnostic. Their hall will be important for the crowd.

HAS OBJECTIONS.

Referring to a communication from an old Spiritualist and well-wisher, in St. Paul, Minn., we were informed that state that in the articles he refers to by Carrie Fuller Weatherford and one by W. H. Bach, they have each had a wide range of experiences in the field at large that has given them knowledge of the fraud element and the glibility of many Spiritualists and investigators that is becoming sadly apparent, but that he was known to persons who are without such experience. We are constantly in receipt of similar letters from a private source, and the fact is, it should be the duty of Spiritualists to brand such frauds and drive them out of the ranks. Our publication of these facts cannot injure Spiritualism one-hundredth part as much as to know it and another the

knowledge and foster their presence, and encourage them by our silence. The Progressive Thinker is no receptacle for the dumping of personal spite or for encouraging the ambition for notoriety, and desires the class of literature that will tend to purify the cause and uplift humanity and will not sanction by even silence a known wrong in our own ranks, just because the clergy are pitching into us. There are many in the ranks who are too credulous to wish to admit of a fraud, and can always account for it upon some philosophical hypothesis. It is all right to be credulous, but we must look upon both sides of the picture. There are the genuine and the false, the "credulous" the "obsessed" and the "suspicious," with whom The Progressive Thinker has to deal in panning for the truth.

ITEM FOR THE SEQUEL.

R. T. H., of Douglasville, Ga., sends us a record of a crime committed in his neighborhood, by a man who was preparing himself for the ministry, that would have been a very fitting item for our Sequel issue. The crime had a beginning about eight years back, when the girl, his step-daughter, who is now only fifteen years of age, was but seven and he had been continued to a recent date, to the arrest of the man of ministerial intentions. She was taught that the Bible so commanded, and in this hypnotized frame of mind, never once surmised the wrong until a physician had to be called. This clerically inclined fiend will no doubt get as much justice as the laws of our land measure out in such cases.

AN AGNOSTIC.

No; we will not dump your communication into the waste basket because you are not a subscriber to The Progressive Thinker, Brother Lloyd, of Twin Bridges, Mont. We do not, believe in treating our friends in that way. Now here is an Agnostic away out in the mountains of the West who has had sent to him the Hull-Covert debate, and while he does not believe in Spiritualism, it did him good to peruse the debate for the satisfaction he got out of the spanking that our Moses gave Mr. Covert. He tells a story to illustrate a man's recognition whom he knew and likes the Elder to that man, and calls him some hard names for the way in which he spoke of Mrs. Hull, a wife and mother. The communication is rather too bitter and personal for publication, but the sentiment is all right and denotes a principle behind it.

THE SCHOOL QUESTION.

E. D. B., of Circleville, O., has four questions to ask the world on the public or secular school question. He would like to know, in short, if it were possible to annihilate one of the two schools, the secular or sectarian, meaning "theological," presumably, which could best be spared by the world and the ministers themselves, and goes on to say that had it not been for the secular schools these ministers would never have known how to read, therefore their Bible would have been useless in their future calling. He claims but little, but asks the question. This matter has already been thoroughly discussed in the columns of The Progressive Thinker, by others.

ABOUT ORGANIZATION.

J. M. W., Beatrice, Neb., is in favor of organization for the protection of true mediums and honest investigators, but would ask the state associations not to carry the matter too far and go into the ostracizing business. Many good mediums may be unable to procure the stamp of official endorsement right at once, and should be given a chance before, at least, being branded as a fraud. It is easy enough to see how such thing might happen, but if the official words be properly selected such thing is hardly probable. He claims it to be a well-known fact that some of the worst frauds carry the best recommendations. This will be overcome in time.

THE SEQUEL.

Mrs. T. McManamon, Haslett, Mich., found the copies of The Sequel to the Hull-Covert debate that she ordered, served her purpose grandly. Her town is strongly orthodox, of the persecuting type, the unprogressed type, who have taken great delight in flaunting in her face their little tracts setting forth the vileness of Spiritualism and its lecturers and mediums. The copies of The Sequel that she has placed among them are doing efficient work.

WOULD RELEGATE ORTHODOX TITLES.

The suggestions of A. M. P. are well taken and relevant to the questions of the hour in Spiritualistic societies. Much has already been said editorially and otherwise in The Progressive Thinker in regard to the use of the press, "Rev." and other orthodox expressions and songs by our mediums, speakers and societies. Speakers and teachers are good substitutes in their relative places, but we like the word temple for church when it relates to the building occupied, and when to the organization, the word society makes a good substitute for the word church. But in these matters, as in all others, it can only be the duty of The Progressive Thinker to lead in these reforms by suggestion, and abide by the voice of the masses. However, it is pretty generally understood that we are gradually changing these old expressions as we outgrow the old suggestions with which they are associated.

Nothing would suit better than to see a complete revolution in and evolution from every word and song that tends to link us to the dark and cruel superstitions of the past.

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"The Occult Forces of Sex." By Lois

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GOLDEN WEDDING ODE.

If wedding bells could chime
The melodies of rhyme
Since Homer sang Penelope's high
praise,
These golden bells would bear
On home-love's laden air
The idyl of a thousand perfect days.
O, ye who mock at love
And marriage disapprove,
Behold blest confirmation of love's
dream!
That human hearts will trust
While mind surpasses dust
And mortals follow poet's holy gleam."

The harmonies that stir
Truth's reverent worshiper
And link the human with immortal
ends,
That vibrate to the beat
Of little dimpled feet,
Their benison upon this union send.
Vain seekers after "State,"
Who pair but never mate,
And shun the quiet round of mental
toil,
Who follow fast and far
Pleasure's delusive star,
Lo! here are roses fresh from goodly
soil.

True wife thy loving part
To rival storied art
And mould thy precious clay to noble
form
To clothe these glad, bright lives
With beauty that survives
Time's decay and fate's relentless
storm.

O, saint in groom's attire!
God give thee sacred fire
We light our feeble tapers by thy
flame:
Still yield us thy pure light,
Children, we dread the night
And stay our trust in others on thy
name.

Mid blessings and farewells,
Ring softly now sweet bells,
For one has come another way than
ours;
She points the higher road
To that secure abode
Beyond "the shadow" and the parting
hours! —Helen Hinsdale Rich.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines
only will be inserted free.]

After a protracted illness of over six
months, at the home of her brother, Mr.
John L. Peck, Bloomington, Ill., the
beautiful spirit of our dear sister, Mrs.
S. Maria Elliott quietly and peacefully
passed to a higher life. For many
years she was well known among the
Spiritualists and mystics of Chicago,
and her transition will be deeply re-
gretted by her many loving friends of
the First Society, as well as by the
members of the Temple of the Magi.
Here has been a life fraught with
many sad trials and bitter disappoint-
ments, interspersed with but few rays
of real sunshine. She was a true Spirit-
ualist, mystic and medium, with a
most amiable and loving disposition.
May her ashes rest in peace, and her
sweet spirit enjoy the blessings of eter-
nal life.
Chicago, Ill.

Mrs. Martha Stevens passed to spirit-
life from her home in Clara, Pa., on
the morning of the 31st ult., aged 47.
Mrs. Stevens was an avowed Spiritualist.
As a wife and mother she aimed to
live according to her highest light,
the principles of the philosophy she so
much loved. It was said of her, "she
forgot self, in the effort to make others
happy." The companion realizes a
double duty now devolved upon him in
the guidance of the children entrusted to
his care, but he is a Spiritualist, and
has for years, in connection with his
father's family, enjoyed all the satisfac-
tion that Spiritualism can give.
The writer was summoned from Lily
Dale to conduct the funeral services.
It was the first occasion of the kind
ever held in that vicinity; it was large-
ly attended; many were present who
for the first time heard of Spiritualistic
doctrines. I was told that my efforts
were well received by the church peo-
ple. On such occasions people are more
tolerant, more tender in their feelings,
and the message of Spiritualism offers
them is more impressive than at other
times. Would that every household
benefit of loved ones had the consol-
ation that blessed the home where Mar-
tha Stevens is so dearly beloved.
MATTIE E. HULL.

On March 30, 1909, Andrew A. Jones
passed to the higher life, from his home
in Fulton, N. Y. He was 78 years old
and for forty-eight years had been an
active and enthusiastic Spiritualist,
which belief his surviving companion
shared with him. Over fifty-four years
of life he passed devotedly. The ser-
vices were conducted by Mrs. William
Parker, an inspirational speaker of
Phoenix, N. Y., and a niece of Mr.
Jones. The attendance was very large,
showing the high esteem in which he
was held by his associates. The dis-
course was a very inspiring one.
MRS. A. A. JONES.

Passed to the higher life, March 21,
1898, from her parents' home, 608 10th
street, Milwaukee, Wis., Marie Klupfel,
aged 5 years and 6 months, eldest
daughter of Henry and Matilda Klupfel.
Services conducted by F. Corden White.

Passed to the higher life, April 4,
Robert Dargatzis, age 25 years, of Me-
sick, Mich. He was a charter member
and secretary of the First Bible Spirit-
ualist Association of Wexford county.
The address by Mrs. L. A. Mabey was
most consoling and inspiring, and lis-
tened to by a large and appreciative
audience. The Odd Fellows had charge
of the funeral. He was sole proprietor
and editor of the Mesick Gazette. Spirit-
ualism proved a consolation to his sur-
viving companion.
J. BULLION.

THE JUBILEE

International Semi-Centen-
nial Celebration of
MODERN SPIRITUALISM,
TO BE HELD AT
ROCHESTER, N.Y., U.S.A.,
From May 25 to June 1, 1909.

Wanted—The name and address of
every Spiritualist in the United States
to complete the census. For particulars
address FRANK WALKER,
General Manager,
Hamburg, N. Y.

Sunday Spiritualist Meetings in
Chicago.

The Church of Unity, Services 7:45
p. m., every Sunday, at Bryant's hall,
northeast corner North and Robey
streets. Reached by the Milwaukee
avenue, North and Robey street
cars; Humboldt and Logan Square
branches of the Metropolitan elevated
to Robey street. Max Hoffman, pastor.
The Lake View Spiritualist Union meets
Sunday afternoons at 2:45 o'clock, in
Belden Hall, Orchard and Lincoln ave-
nue. Meetings conducted by Mr. Carl
Wickland, assisted by Mr. Walter
Finch. Spirit messages through Mrs.
Carl Wickland.

The Beacon Light Spiritual Church,
617 N. Clark street, Services Sunday
at 2:30 and 7:45 p. m. Free seats. Free
contributions. Mr. and Mrs. G. F.
Perkins, speakers and test mediums.

The Band of Harmony will meet here-
after on the first and third Fridays
of each month, at 40 Randolph street,
sixth floor.

The German Central Spiritual Union
holds meetings every Sunday at 8 p.
m., at 151 Randolph street, west of
Hooley's Theatre.

Spiritualists' Sunday-school, every
Sunday morning, at 10:30 sharp, room
618 Handel Hall building, 40 Randolph
street. All are welcome.

Church of the Spirit Communion, Ar-
lington Hall, northwest corner 31st and
Indiana avenue. Dr. Arthur lectures
and demonstrates magnetic healing and
hypnotism.

Irene M. Dobson, lecturer and test me-
dium, will hold meetings every Sunday
at 3 p. m., at her parlors, 3517 Indiana
avenue, for investigators of Spiritualism;
also will hold meetings every Sun-
day at 8 p. m., at Newman Hall, 63d
street and Stewart avenue.

The Progressive Spiritual Church, G.
V. Cordingley, pastor, meets in Handel
Hall, No. 40 Randolph street, room
404, between State and Wabash. (Take
elevators.) Services at 2:30 and 7:30
p. m.

The First Society of the South Side,
at Unity Hall, 77 Thirty-first street,
conference meetings at 2:30 p. m., fol-
lowed by spirit messages by Mrs.
Georgia Gladys Cooley, of California.
Mrs. Cooley also lectures and gives
messages at 7:30 p. m.

Spiritual Endeavor Society meets at
No. 1 South Hoyne avenue, near Lake
street, at 8 p. m. Sarah E. Bromwell,
pastor.

West Side Spiritual Society meets at
No. 48 South Ada street at 8 p. m.

Christian Spiritual Society holds
meetings in Hygala hall, Washington
boulevard and Paulina street, at 2:30
and 7:30 p. m.

Liberal Spiritualists' Meeting, Hall,
107 So. Paulina, corner
street, each Sunday evening at 7:30
under the auspices of M. L. Schaffer,
assisted by able speakers and mediums.
Good music. All cordially invited.

Church of the Star of truth, Wicker
Park hall, No. 501 West North avenue.
Services every Sunday evening at 7:30
o'clock.

A Swedish meeting is held every Sun-
day at 2 o'clock p. m., at Phoenix hall,
324 E. Division street, near Sedgwick
street. Dr. Ellis Ildorson Jacobson,
lecturer. Admission free.

Universal Spiritual Society, Hopkins
Hall, No. 528 West Sixty-third street,
Englewood, (over postoffice). Carrie
Fuller Weatherford lectures and gives
messages and improvised songs during
April at 7:30 p. m.

Hatfield Pettibone, the well-known
demonstrator of spiritual phenomena,
will hold meetings regularly each Sun-
day evening, at Lakeside Hall, south-
east corner of 31st street and Indiana
avenue.

Christian Spiritual Church, O'Donnell
Hall, No. 107 Paulina street, corner of
Madison, Sundays at 7:30 p. m. Mrs.
Squire, speaker and test medium.

First Spiritual Temple, near corner
Wells street and North avenue.
Services every Sunday evening at 8 o'clock.
Mme. Lucille DeLoux, pastor.

The Spiritual Harmony Circle holds
a meeting at 19 Bishop Court, at 7:30
p. m. Mrs. Hamilton Gill will speak
and give tests.

Speakers and mediums who do not
inform us at once when their meetings
stop, will not be allowed thereafter to
have their names appear in this list.

OF INTEREST TO SPIRITUALISTS.

Anyone who is sick and failed to find
relief, should send their name and ad-
dress (with stamp for reply) to Dr. J.
CRAIG, Sacramento, Cal., and I will
(through spirit power) send you the
cause and condition of your trouble;
and after I give you a correct diag-
nosis, if I wish help I will make my
terms within your reach. 441

"Who Are These Spiritualists and
What Is Spiritualism?" A pamphlet of
40 pages by Dr. J. M. Peebles, the well-
known author. Price 15 cents. For
sale at this office.

"After Her Death. The Story of a
Summer." By Lillian Whiting. No
mind that loves spiritual thought can
fail to be fed and delighted with this
book. Beautiful spiritual thought, com-
bining advanced ideas on the finer and
ethereal phases of Spiritualism, leading
the mind onward into the purer atmos-
phere of exalted spiritual truth. A
book for the higher life. For sale at
this office. Price, cloth, \$1.

"Principles of Light and Color." By
E. D. Babbitt, M. D., LL. D. A truly
great work of a master mind, and one
whom Spiritualists should delight to
honor. The result of years of deep
thought and patient research into Na-
ture's finer forces are here gathered
and made accessible to the whole of
humanity. Medical men especially, and
scientists, general readers and students
of occult forces will find instruction of
great value and interest. A large, four-
pound book, strongly bound, and con-
taining beautiful illustrative plates.
For sale at this office. Price, postpaid,
\$5. It is a wonderful work and you
will be delighted with it.

"Origin and Antiquity of Man." By
Hudson Tuttle. A masterly philosophic
work. English edition, nicely
bound in cloth, \$1. For sale at this
office.

IMPORTANT!

DR. C. E. WATKINS,
—THE—
FAMOUS CHRONIST,
OF AYER, MASS.

Quick Cures!
Small Doses!

Send age, name in full, and two 2-cent stamps and
leading symptom, and we will send you

A Diagnosis of Your Case Free,
and we will try and make the price of treatment right
to you. Remember, please, that we do not wish to
take your case unless you are dissatisfied with your
present treatment. Do not ask OUR opinion of this
doctor or that one, because we never express an
opinion, nor have we any one connected with us that
is allowed to speak ill of any one or even to express an
opinion. We know some doctors do so, but we do not.
The day of shotgun prescriptions is past; drastic
drugs in large doses will not be given. Ten years from
now, we believe in the certainty of medicine and in
specific medication, but specific medication requires

SPECIFIC DIAGNOSIS.
He who understands the action of drugs, and who is
gifted with the power of correctly diagnosing, is the
successful physician to-day.

Specific Medicine!
No Drastic Drugs!

A Book on "Chronic Disease"
Sent for 2-cent Stamp.

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AYER, MASS.

DR. C. E. WATKINS'
Rural
Health
Home.

This is in fact a large Sanitarium; only been
opened a short time, yet it is a most pronounced suc-
cess. DR. B. W. BANKS, the greatest healer the
world has ever had, has joined DR. WATKINS in this
grand work, and at the home six days in the week.
Write us and we will tell you all about our new
methods of cure that we use at the Home.

DR. C. E. WATKINS,
AYER, MASS.

TESTIMONIAL.
B. F. POOLE, Clinton, Iowa.—Dear
Friend—I have received more benefit
from your spirit remedies, Elixirs Nos.
1 and 2, and magnetized compound,
than any treatment I have ever taken.
I am, respectfully,
MRS. C. H. BROWN.

Altman, Colo.
Please send my liberal offer in an-
other column. B. F. POOLE.

MAGNETIC TREATMENT FREE.
Have you sore or weak eyes or falling
eyesight? My Magnetized Compound
and psychic treatment will cure them
and improve your eyesight. 8-oz package,
with full directions, sent postpaid,
10 cents. B. F. POOLE,
Clinton, Iowa.

Ghost Land.

In order to get that remarkable book,
"Ghost Land," the order for it in all cases
must be accompanied by a year's sub-
scription for The Progressive Thinker.
You can not order The Progressive
Thinker to be sent to you for one year,
and then afterwards send for the book.
The fact that you subscribed for the
paper some time ago, not knowing
about the offer of the premium (or
neglecting to order it), does not entitle
you to Ghost Land now by simply pay-
ing the postage, 12 cents. In each
and every case a year's subscription for The
Progressive Thinker must accompany
the order for the book as previously an-
nounced. These conditions must be
complied with in all cases, and don't
write to us for any other terms, for
they will not be granted.

This grand book, "Ghost Land," is a
gift to all—to old subscribers as well as
new ones, who comply with the condi-
tions set forth in the above. Several
whose subscription to The Progressive
Thinker did not expire for many
years, have renewed for another year
in order to get "Ghost Land." If you
desire it, you can get it in the same
way.

PRICE OF THE "SEQUEL."
The price hereafter of this number of
The Progressive Thinker will be as fol-
lows: Three cents for single copy.
Where five or more are ordered, two
cents per copy. Where one hundred or
more copies are ordered, one dollar and
fifty cents per hundred.

"Bear in Mind."

In sending remittances to this office,
write your orders on a single sheet of
paper, to file away for future reference,
if you have anything to say to the ed-
itor outside of that, do so on a separate
sheet. It is not safe to send money in
a letter; if it is sent that way, and lost
in the course of transmission, you will
be the loser. Do not send personal
checks, as it costs 15 cents to get them
cashied. Send postal or express order,
or registered letter or draft payable in
Chicago or New York, and there can
be no loss.

Write names and addresses as plain
as ordinary print, and mistakes will be
avoided.

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COMMISSIONS.

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Dr. Peebles & Burroughs

POSITIVELY CURE
CHRONIC DISEASES.



DR. J. M. PEEBLES.

In the spring of the year before last we ad-
vertised extensively in the public press and
with flaming posters upon fences, barns and bill-
boards. The public have long considered it necessary
that medicine of this nature be taken in the Spring-
time to rid the system of accumulated impurities
which the closed pores of the skin and inactivity on
the part of the excretory organs during the Winter
months have caused to be retained within the system.
It is largely because of this impure condition of the
blood that fevers and acute complaints are so preva-
lent in early Springtime. Naturally a person should
feel brightest, best and strongest in the Spring. It is
then that the trees put forth their buds, the grasses
and we will try and make the price of treatment right
to you. Remember, please, that we do not wish to
take your case unless you are dissatisfied with your
present treatment. Do not ask OUR opinion of this
doctor or that one, because we never express an
opinion, nor have we any one connected with us that
is allowed to speak ill of any one or even to express an
opinion. We know some doctors do so, but we do not.
The day of shotgun prescriptions is past; drastic
drugs in large doses will not be given. Ten years from
now, we believe in the certainty of medicine and in
specific medication, but specific medication requires

SPECIFIC DIAGNOSIS.
He who understands the action of drugs, and who is
gifted with the power of correctly diagnosing, is the
successful physician to-day.

Specific Medicine!
No Drastic Drugs!

A Book on "Chronic Disease"
Sent for 2-cent Stamp.

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DR. C. E. WATKINS'
Rural
Health
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This is in fact a large Sanitarium; only been
opened a short time, yet it is a most pronounced suc-
cess. DR. B. W. BANKS, the greatest healer the
world has ever had, has joined DR. WATKINS in this
grand work, and at the home six days in the week.
Write us and we will tell you all about our new
methods of cure that we use at the Home.

DR. C. E. WATKINS,
AYER, MASS.

TESTIMONIAL.
B. F. POOLE, Clinton, Iowa.—Dear
Friend—I have received more benefit
from your spirit remedies, Elixirs Nos.
1 and 2, and magnetized compound,
than any treatment I have ever taken.
I am, respectfully,
MRS. C. H. BROWN.

Altman, Colo.
Please send my liberal offer in an-
other column. B. F. POOLE.

MAGNETIC TREATMENT FREE.
Have you sore or weak eyes or falling
eyesight? My Magnetized Compound
and psychic treatment will cure them
and improve your eyesight. 8-oz package,
with full directions, sent postpaid,
10 cents. B. F. POOLE,
Clinton, Iowa.

Ghost Land.

In order to get that remarkable book,
"Ghost Land," the order for it in all cases
must be accompanied by a year's sub-
scription for The Progressive Thinker.
You can not order The Progressive
Thinker to be sent to you for one year,
and then afterwards send for the book.
The fact that you subscribed for the
paper some time ago, not knowing
about the offer of the premium (or
neglecting to order it), does not entitle
you to Ghost Land now by simply pay-
ing the postage, 12 cents. In each
and every case a year's subscription for The
Progressive Thinker must accompany
the order for the book as previously an-
nounced. These conditions must be
complied with in all cases, and don't
write to us for any other terms, for
they will not be granted.

This grand book, "Ghost Land," is a
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more copies are ordered, one dollar and
fifty cents per hundred.

"Bear in Mind."

In sending remittances to this office,
write your orders on a single sheet of
paper, to file away for future reference,
if you have anything to say to the ed-
itor outside of that, do so on a separate
sheet. It is not safe to send money in
a letter; if it is sent that way, and lost
in the course of transmission, you will
be the loser. Do not send personal
checks, as it costs 15 cents to get them
cashied. Send postal or express order,
or registered letter or draft payable in
Chicago or New York, and there can
be no loss.

Write names and addresses as plain
as ordinary print, and mistakes will be
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ASTONISHING!

DOCTOR A. B. DOBSON
Still Heals the Sick Through
the Mediumship of
Mrs. Dr. Dobson-Barker.

If you wish Good Health you
should apply to her.
As a Spiritual Healer She Has
No Equal.

With her Magnetized Herbs all
diseases that flesh is heir
to are cured.

Send three two-cent stamps, age, sex,
lock of hair and one leading symptom,
with full name and plain address, and
be convinced of the wonders of spirit
power by having her

DIAGNOSE YOUR CASE FREE.

Address all Mail to
Mrs. Dr. Dobson-Barker,
Box 132. SAN JOSE, CAL.

DR. J. S. LOUCKS

Is the oldest and most successful Spiritual Physician
now in practice. His cures are
THE MOST MARVELOUS
of this age. His examinations are correctly made,
and free to all who send him name, age, sex and lock
of hair, and six cents in stamps. He doesn't ask
for anything. A clairvoyant doesn't need
any.

J. S. LOUCKS, M. D.,
85 Warren st., Stoughton, Mass.

10c Semi-Centennial Badge. 10c
Send in cents, SILVER, for a beautiful Souvenir
Badge. It is a picture of the HYDESBVILLE
COTTAGE, in colors, photographed on celluloid.
Every member of the Society should have one. Send
for them to day! Circulars of the Jubilee sent with
each badge. Prices—Use 10c, 20c, 30c, 40c, 50c,
60c, 70c, 80c, 90c, 1.00, 1.25, 1.50, 2.00, 2.50, 3.00,
3.50, 4.00, 4.50, 5.00, 5.50, 6.00, 6.50, 7.00, 7.50,
8.00, 8.50, 9.00, 9.50, 10.00, 10.50, 11.00, 11.50,
12.00, 12.50, 13.00, 13.



SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

VOL. 17

CHICAGO, ILL., SATURDAY, APRIL 30, 1898.

NO. 440

"EXCUSE ME."

Laughable, Yet a Very Serious Matter.

The American people are wonderfully receptive to the allurement of "fads." For some time it has been a fad to attack the public workers of Spiritualism, charging at their door all the misdeeds, selfishness and chicanery that the human family is heir to.

But the article by Brother Cooper, of Providence, R. I., charging them with being the recipients of and demanding princely salaries makes most of us feel like saying "excuse me while I laugh." We have been accused of almost everything; but this is the first knowledge the writer has ever been able to obtain regarding princely salaries as an attachment to Spiritualistic platform work.

Condoning the condition of the public meetings, our critic says: "Almost among the causes of the exorbitant prices charged by our speakers and mediums."

Speakers and mediums are human beings, and as such they are obliged to pay the same prices for necessities of life as other people do. In addition to that, it is necessary for them to dress well in order to present an appearance that those who engage them will not be ashamed of when they step upon the platform; and in addition they have families which they must support the same as others do.

Their personal expenses will be nearly as much as an ordinary family can be supported for under ordinary circumstances. It is said that all engagements include "expenses"; but every public worker knows by experience that there are many little expenses on every trip that no society will pay without serious objection. This cuts down their princely wages quite a little.

Now what are these "exorbitant charges?" A very few get \$25 a week; a limited number get \$50; the greater proportion of those with the best of reputations get \$15, while those not so well known are filling Sunday engagements for from nothing up to \$10 per Sunday. Many of them are entertained only over Sunday, which necessitates their meeting their own necessities all the rest of the week.

One society asked the writer to fill a Sunday engagement in a city of about 75,000 inhabitants. They said that they paid \$5 per Sunday, held three meetings and wanted very short lectures and lots of tests. The engagement was declined, and the next day one of the leaders of the society, a man purporting to be worth \$75,000 or \$100,000, got up in conference meeting and said that they wanted to run a society in "but it was pretty hard work as they "was" the poor and could not afford to pay much. They all wanted \$10 or \$15 a week for their services; occasionally they did get one for \$7 or \$8 and pay their own expenses but they didn't amount to nothing."

Would this society manager expect to secure a man capable of attending to his business in a proper manner for such wages? He would consider you crazy if you suggested such a thing.

Now let us suppose that the average price paid a Spiritualist lecturer is \$15 per Sunday. It will not average over \$10, as every public worker knows.

First, they can only get one day's work out of the week. Second, they only get about eight months work out of the year. Third, they would give us \$10 a week for the year.

Taking into consideration the extra expense we are obliged to meet, dress properly, care for our families all of the year and our own living half of the year and many of us would like to know where the magnificent salaries come in.

"Suppose that our speakers and mediums would accept fifty per cent of the receipts for their services, and leave the other fifty per cent to pay expenses."

Very good. But Brother Cooper fails to tell us who will pay our car fare, rent, clothes and food and clothe our families while we are doing this. He knows that the plan he proposes will not do it. And if the public worker is to pay all the expenses, why permit a society to run his business for him? Why not control it entirely independent of the society? The actions of man societies have needed in compelling public workers to act independent of them.

It is this principle that has been carried out by society managers that is responsible for the great cry of fraud mediums, and the precarious condition of our public movement to-day.

The ability of a public worker is not gauged by the thoughts given, or the intelligence of the audience, but is gauged by the number of "test" pieces that are taken in at the door. The question is, "Will such a one put up a show that will attract enough people to pay our hall rent, pay singers, advertising, and his or her wages besides?" The result has been that, in order to be successful the public worker has had to add sensational features to draw a crowd, thus degrading the name of Spiritualism and putting it on a par with the dime museum.

If Spiritualists wish to see Spiritualism progress, they should organize and do as other churches do. Make a bid for the intellectual and well-to-do people in the community. Raise a fund, engage a regular speaker—a pastor, if you please—take away your ten-cent admissions, get up social features to interest the people, as well as your Sunday services, and you will progress.

Just remember that no other class of people engages a speaker and expects that speaker to pay all of the expenses of carrying on the meetings and his own salary besides. Only in our ranks is this demand made.

Brother Cooper, as long as Spiritualism has public workers it will have to support them. Upon the degree of that support will depend the intellectual ability. We can not hope to retain polished orators and men and women of

real intellectual ability for \$520 per year.

There is another thing that public workers enjoy: "If you had a little of the spirit of Christ in you, and would do a little work for humanity, instead of for the almighty dollar, Spiritualism would progress more rapidly."

This is usually said by someone who does not turn a hand once a month in the interest of Spiritualism. But suppose we carried it out. Suppose we went as Christ did, would they receive us? No, indeed! Suppose we came to a place bare-footed, bare-legged, scarcely enough clothes upon us to cover our nakedness, and what we did have on covered with the dust and dirt of foot travel—in other words, would be typical tramps—would they receive us?

No, we must be well dressed, and suitable for presentation to the people of the community when we arrive. We could not carry out the "spirit of Christ" and live in this world at the present time.

If the people who call themselves Spiritualists would do as much as the public workers do, in proportion to their numbers, there need not be a town of 1,000 inhabitants in the United States that could not have its regular Spiritualist meetings. Is there a place where the orthodox can not have meetings? If the Spiritualists would put as much energy into their work as the orthodox do, we, too, would have flourishing societies, with our own places of meeting.

Brother Cooper, the trouble is more with the society managers than it is with the public workers. You demand too many sensational features. A table on your platform is one of the pawns! People without character or education are paraded as leaders! Ignorance, vice and sensation are flaunted before the people! It is done because such workers can be had cheap! Most of the time they will donate their services for the advertising they get out of it.

A dime museum frank will attract a greater number of ten-cent pieces than a good intellectual speaker, and no one appreciates this fact nor deprecates it more than the better classes of the public workers do.

Build your societies upon practical common sense. Get workers who will be able to give intellectual food to the best class of people in your community. Engage halls that are pleasant and easy of access. Appeal to the higher principles in the nature of the people in your community and you will have support. Experience proves it.

On the contrary, open your meetings in a hall on the third, fourth or fifth floor of a dark, ill-smelling building, get a combination of ignorance and sensation on your platform, have no social features, and you will fill your hall with the scum of the city at ten cents a head—but you will never build up a society.

People who have standing and intelligence will come once and leave you in disgust, and the bulk will be left in the hands of those who care for nothing but sensation. Finally, they, too, will become satiated and the attendance and support will cease and the society likewise.

Spiritualists, organize on a practical basis and these complaints will cease. Lily Dale, N. Y. W. H. BACH.

JUBILEE CAROL.

Advance, oh, Earth, toward Heaven to-day,
Prepared to greet descending hosts
Of angels, harbingers of light,
And not the old-time sheeted ghosts.

Reach up, oh souls, intent to hear
The messages of hope and love;
The pearls of pearls they bring to us
Is certainty of life above.

Down-sweeping in their mantling white,
They come to break grim Error's sway;
To stay the hands of cruelty,
And make more plain Love's better way.

Not strangers are they. In the past
Many were with us near and sweet,
And while we long, and pray for them
We hear the chiming of their feet.

Welcome, old comrades! Hail and
Our hearts have kept your memory green,
And you have loved and cared for us
Most tenderly, although unseen.

Our broken circles are restored;
Our thinned ranks are not thin to-day;
Our angel delegations come
From heaven in holiday array.

How long it seems since some went up;
How much has crossed our lives since then.
But in the homeland we shall meet—
How oft we pause, and wonder when!

To-day is soul's day; it is meet
That friend with friend clasp loving hands.
By every person gathered here,
An unseen, angel presence stands.

Each mortal knows full well his guest,
If parent, husband, wife, child, friend,
Fond memory could count a score
Who would, for love's own sake, attend.

I need not name them, one by one,
Our hearts can better tell the roll.
And hear their answers as they say,
"Here!" "I am present," they say, "to soul."

Though sins and crimes tower mountain high,
And hearts seem turning into stone,
Work on the day will surely come,
When Justice holds life's holy throne.

Link hands with angels, and declare,
A new allegiance for the right;
A burning wish to battle wrongs
Until we all bid Earth good-night!

EMMA ROOD TUTTLE.
All politeness is owing to liberty—
Shaffesbury.
Perfection is attained by slow degrees; she requires the hand of time—
Voltaire.

THE JUBILEE

Secretary Woodbury Makes a Stirring Appeal.

To the Editor:—In these Jubilee days when so much is dependent on co-operation and so much is being said and written about it, there is a little poem that it would be well for some of us to repeat, repeat, repeat, and then live up to it and co-operation will then truly begin.

"To cancel wrong it was never required
The wrong should be forgiven and forgot,
Ah! how well have thou and I conspired
Since I forgive, and thou rememberest not."

Now, then, the Jubilee is the spirit's jubilee, and the people's jubilee. It is not a mass-meeting run in the interests of spiritual (?) politicians, but an attempt to rally the people on earth to meet the people of the skies, to work in harmony for humanity's sake, and the advancement of the religion of Spiritualism.

A wise teacher has said "It is neither 'time' nor 'opportunity' that is lacking for men and women to think and do good, but the will and desire." There is plenty of time and opportunity to co-operate but much of the spiritual co-operation reminds one of the time recorded which the monkey and parrot had together.

Co-operation is to act together. Not to compel other people to act as we want them but to be so spiritually tuned up to the music of the spheres that we shall not always know it all, but be willing to give way to others a jot or tittle sometimes.

Ah, there is coming a parting of the ways, there will be less talking, less writing co-operation, and more practical exemplification of it, or we cannot achieve success.

When one travels about a little they find out the weakness of co-operation. Visit the average American city. "We would like to have you visit us, but if you do not visit the meeting held at such a place." "You cannot speak upon our platform if you speak at such and such a meeting." "I cannot attend your meeting if you speaker terms herself 'pastor'."

"I cannot support your meeting if you have an invitation at the opening of the Jubilee." And so it goes to the end of the chapter. And then how provoked the same people will get if you allude to any dictation whatever. Meanwhile spiritual-minded, cultured people are attending the Unitarian church, Christian Science meetings, who are at heart Spiritualists. Or else they subscribe for The Progressive Thinker or Eleanor Kirk's New Idea and read and think and study at home.

Now, then, if you are interested in the truly spiritual side of Spiritualism, go to the Jubilee. If you are interested in the National Association as a National Spiritualist movement, go to the Jubilee; if you want to promulgate that institution and co-operate with others who insist that to be a success it must be conducted, not as political parties are, but on a spiritual basis, go to the Jubilee. And remember the spirit wanted there is expressed thus:

"In vain shalt thou or any call
The spirits from their golden day—
Except like them, thou canst say
My spirit is at peace with all."

"The mind," said Milton, "is its own place and in itself can make heaven or hell." Now, then, shall we as Spiritualists keep up the hell business by making mountains out of mole hills, crosses out of non-essential things, or shall we knowing our divinity, our kingship, our spiritual inheritance as souls truly awakened, truly co-operate to advance the religion of Spiritualism?

Will you come to the Jubilee and help inaugurate the Spiritualist revival, help to inaugurate the day when promised wrongs shall not be jealous of each other, but all in love and sincerity work in a co-operation that shall save the world?

FRANCIS B. WOODBURY.

Am I An Infidel?

I believe in one God, and that God to me is intelligent energy which manifests itself to all things, and I am a part of that intelligence, or in other words, a son of God in the same and only sense that all human beings are and have been sons of God.

I love all things that are bright, beautiful and joyous, and above all, my fellow-man, as the highest order of manifestation of intelligence. I am deeply grateful for all good things done by mankind in ages past, and at the present time, and for all time to come. I hate superstition, dispense creeds and detest dogmas.

I believe that I have always existed, and always must exist in some form; that I have reached a degree of intelligence or consciousness so that beyond this life I will know, as well as be known.

I have the greatest sympathy for the sufferings of mankind the world over; and in my opinion nothing will so much lessen them as a higher knowledge of nature and nature's laws; and the teaching of the most practical moral principles of the best men of all ages.

I believe we need more earnest work along the line of bettering our social condition and less speculation on "inspired books" and "revelations" at any rate let us look after that which will promote our happiness and the happiness of others right here upon earth.

I believe that the happier we are here the happier we will be "there," and therefore I endeavor not to make others unhappy, thereby aiding others as well as myself.

J. O. BELL.

Let them obey that know not how to rule.—Shakespeare.

IMPORTANT DECISION.

Religious Liberty Under the Federal Constitution.

Under the above heading the Harvard Law Review for April has this to say with reference to the recent decision of Mr. Justice Hagner, in the case of Bradford v. Roberts:

Except in the case of Reynolds v. the U. S., 98 U. S. 145, where it was held that the Mormons were not constitutionally entitled to practice polygamy, the first clause of the First Amendment to the Constitution of the United States, providing that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," has never been fairly brought up for judicial construction, until a recent case in the Supreme Court of the District of Columbia. In this case, Bradford v. Roberts (reported in 28 Wash. Law Rep. 84), the court restrained the application of public health laws to the construction of a building on the grounds of the Providence Hospital in Washington. Congress had appropriated money for a building, to be erected on the grounds of a hospital within the District of Columbia, at the discretion of the Commissioners of the District; and the Commissioners made an agreement with the directors of this institution, which was under Roman Catholic control, to construct the building on their grounds, but it was under their management, and to pay them for the sick that might be sent there by the District. This agreement was beyond the authority of the Commissioners, and was made to appear clearly from the record that it was against the policy of the Government to make any appropriation in aid of a sectarian institution. Apart from this express restriction, however, it was held that the agreement was unconstitutional. For this decision no judicial precedent is quoted, nor any authority except two messages of President Madison vetoing acts passed by Congress for the benefit of religious societies, as in conflict with the First Amendment. The first of these acts seems to have amounted to little more than a grant of corporate privileges to a church and the prescription of various regulations as to its management. Congress, however, has frequently incorporated churches and sectarian institutions, nor can any objection be taken to such charters so long as all regulations contained in them are construed as affecting merely the secular affairs of the corporation.

There seems to have been no sufficient ground, therefore, for the veto in the case of this act. The second act was simply a grant of land to a church, and presented a case somewhat similar to that of Bradford v. Roberts. That the second veto and the decision of this recent case were alike correct seems clear. It may be said that in the case under discussion the money was to be expended not so much for the benefit of the institution, but for the benefit of the sick, whose sick poor people, according to the agreement, were to be received there. The directors of the institution, however, would certainly acquire an interest in the building, and have possession and control of it, as well as the spending of the money which might be paid by the Government for the care of the sick. If this use of public money were allowed it would form a sufficient precedent for appropriations to any sort of sectarian institution which could be made the instrument of public charity; and such appropriations would very easily afford opportunities for discriminations entirely against the spirit of the constitutional provision. To connect the administration of public charity with any organization under sectarian control is a step in the direction of an establishment of religion.

What Congress would be restrained from doing under the First Amendment can best be conjectured from a comparison of the numerous cases which have arisen under similar prohibitions in State constitutions. The language of these constitutions, though often much more explicit in forbidding aid to sectarian institutions, would not seem to cover any more ground than the general words of the Federal Constitution. As the State constitutions have almost always been very strict in condemning any sort of state aid to a school or charity under the control of any religious sect, so also it seems likely that the Federal courts, if occasion shall arise, will be strict in applying the prohibitions of the First Amendment.

Note.—See State v. Hallock, 18 Nevada; Synod v. State, 2 South Dakota; Farmer v. St. Paul, 47 N. W. Rep.; Cook County v. Children's Industrial School, 122 Ill.; Washington Home v. Chicago, 157 Ill., and State ex rel. Orr v. City of New Orleans and others. La. Annual Reports for Feb. 1898.

HARMONY OF NATIONS.

Strike the chord of harmony,
Sound it throughout the land,
Invite responsive melody,
To join us heart and hand.

Bring peace to all the nations,
Ne'er let conflict rule the hour;
In our silent meditations
Let love be our ruling power.

May the Stars and Stripes of freedom
Float o'er land and o'er the sea,
Enfolding in her meshes
All mankind that would be free.

May the waves of grand old ocean
Sing the song of love divine,
In their magic wild commotion
Chime the song to every clime,

And when unity is kindled
In the hearts of prince and slave,
Pouring forth its fragrant incense
Broad o'er land and o'er the wave.

Then the triumph and the glory
Of a peace from God divine,
Will reach out o'er all nations;
"Tis for these, for these, and mine.

FRANCIS DYE HOTCHKISS.

OBSERVATIONS.

Some Reminiscences and Lessons Therefrom.

The anniversary number of The Progressive Thinker was, with a year's subscription price, Dr. Peckles gave a most interesting address, full of historic facts and pleasant reminiscences, given in his own quaint style. It reminded me of a season years ago when he, J. O. Barrett and myself held a series of three-day meetings in Wisconsin, in which the great questions of human liberty and progress, here and hereafter, were discussed from our various and varied standpoints.

J. O. has entered the next higher grade in life's great school, while J. M. and myself are still trying as best we may, each in his own way, to do the work of life in this rudimentary department. I then read with great delight the excellent and profound article from the Minister, Charles Dwyer, with the sentiments of which I am in full sympathy. I have often been surprised and pained at the lack of discernment of those wonder-seekers who swallow everything without questioning.

Cora Richmond's address was exceptionally pleasing to me, as it was practical and strong. The statement that "the greatest victory is that which conquers suffering, which conquers it in yourself and others" is a fact little thought of. I believe it.

Hudson Tuttle also gave his hearers and readers much to think about on many points. He especially shows up the absurdity of Spiritualists professing to be the advance guard in ethical culture and reform work, and doing so little. His ideas of practical work I fully endorse, and that brings up the main question that caused me to take up my pen this morning, and which has given me much anxiety.

I see our societies adopting more and more the ceremonies, forms and customs of the churches. We have "churches," "pastors," and are aping their customs, even to the extent of gambling. I have been chagrined and pained the past season by witnessing the selling at our meetings of tickets to be raffled for various articles. When I protested against this gambling, I was informed it was a necessary means of raising money to pay the speaker. I think it is infamous for a society claiming the welfare of humanity as its object, to resort to immoral measures for its support.

I agree with Mr. Tuttle, that a society to be successful in its work, must depend more on its own ability, and less on the employment of a speaker.

I have had quite an experience in this direction. About twelve years ago, in the city of Milwaukee, a call was made for a meeting of liberal-minded people to form a society for free discussion. A small number assembled and organized the "Liberal Club." It emphasized free speech, and declared that on its platform no subject should be debared a hearing on account of any popular prejudice, but that following the lecture an hour should be devoted to free criticism, the speaker having ten minutes in which to reply to his critics.

Parliamentary law was strictly observed, and our meetings drew the best minds of the city, and we had no trouble in making our platform occupied with able speakers, and our hall rent, which was my only expense, was easily paid. During the five years I remained in the city, and was its presiding officer, there was no unkind or inharmonious feeling manifest in any of its meetings, although the criticisms were sharp and pointed. We had as speakers clergymen, senators, editors, bankers, working men, and women, materialists, Spiritualists—all sorts—and if their presentation of the subject did not suit us we could patiently listen, knowing the other side, all sides in fact, would be presented. It was the greatest educative force in the city, and the meetings are still kept up.

Now it seems to me that Spiritualist societies, instead of making a show of their meetings, where the most questionable members are exhibited because it will pay, thus driving away our thinkers, and drawing a crowd of curiosity-seekers and undeveloped spirits, who could not appreciate a scientific or philosophical lecture, could conduct meetings of a similar character, where means were lacking to hire regular speakers all the time.

If the demonstration of the fact that our spirit friends are about us and can communicate with us, is the sum total of Spiritualism, then we have no right to herald to the world that it is a great reformatory movement that will lift humanity out of its selfish greed, its cruel wrongs, that will cause war to cease and bring about the reign of a human brotherhood. This we have claimed advanced spirits have witnessed it from the beginning. It is no less a movement than this, and we should not devote ourselves to the keeping up of a society by any and all means, but to the advocacy of our most advanced truths, our loftiest principles. Let us live up to our high calling.

JULIET H. SEVERANCE, M. D.

Political men, like goats, usually thrive best among inequalities.—Landon.

Pleasure soon exhausts us and itself alien, but endeavor never does.—Richardson.

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension.—Goethe.

The bigot for the most part clings to opinions adopted without investigation, and defended without argument, while he is intolerant of the opinions of others.—Buck.

Men and things have each their proper perspective; to judge rightly of some it is necessary to see them near, of others we can never judge rightly but at a distance.—Rochefoucauld.

SHE IS A SPIRITUALIST

Queen Victoria Believes It Is Possible to Commune with the Departed.

Although Queen Victoria is not superstitious in the ordinary sense of the word, yet she is possessed of a strong belief in the supernatural, and while it is evident from the fact of her taking her recent departure for France on a Friday that she does not believe in the unlikelihood of that day of the week, she manifests a pronounced tendency to Spiritualism. No one has read Mr. Stead's publications on the subject of "Borderland," that is to say, the unseen world, with more attention and seriousness than her Britannic Majesty.

Like Mr. Stead, she is firmly convinced that it is possible to remain in close communion with the spirits of the departed, and that those who have departed for the other world, and although these are scarcely orthodox ideas for one who claims to be the head of the Established Church of England, she has on several occasions given them expression. Mrs. Oliphant's Spiritualistic book, entitled "The Little Pilgrim in the Unseen," was the cause and origin of Her Majesty's lifelong friendship with that popular novelist, and to those at court it is no secret that it was the belief in the spiritual world on earth which was one of the links that bound together her Majesty and her Poet Laureate, the late Lord Tennyson, in affectionate sympathy.

In one of his lately published letters to the Queen he wrote the dead, as I have often felt, though silent, he must be living with the living, and linger about the planet in which their earth life was passed—then they, while we are lamenting that they are not at our side, may still be with us, and the husband, the daughter and the son lost by Your Majesty may rejoice among the people about the name of their Queen."

Of course he was dead, as I have often felt, though silent, he must be living with the living, and linger about the planet in which their earth life was passed—then they, while we are lamenting that they are not at our side, may still be with us, and the husband, the daughter and the son lost by Your Majesty may rejoice among the people about the name of their Queen."

And, again, the Queen in writing on an obituary occasion to the poet acknowledging his congratulations on the occasion of the anniversary of her wedding day, says: "The reflected light of the sun which has set still remains. It is full of pathos, but also full of joyful gratitude, and he who has left me near thirty years ago surely is with me still and blesses me."

Of course, this may appear in the light of the most terrible heresy to the strict doctrinaires of the Church of England. But it goes far to enable the world to comprehend phases of the Queen's character that are otherwise well-nigh inexplicable.

Another one of her particular friends and favorites was the late Dean Stanley of Westminster Abbey, and there is much in favor of the story current at court to the effect that the intimacy between the celebrated divine and the sovereign was based upon their joint belief in the presence in a spiritual form of the dead by the side of the living. The Queen, according to her half-sister, the late Princess Hohenlohe, was convinced that her deeply-mourned husband, the Prince Consort, was watching over the results of his life, and he was close beside her, comforting her and encouraging her in all her troubles, sorrows, and anxiety. The Queen often assured her sister, Princess Hohenlohe, that the Prince Consort had promised her that he would do so, and she has lived all the long years of her widowhood in the firm conviction that he has kept his promises dead as he did living.

It is undoubtedly owing to this belief on the part of Her Majesty that she has always manifested such a reverence for the memory of her husband, and has insisted upon all her children, may even upon her grandchildren and great grandchildren, who have only known him by name, taking part in all the services and ceremonies of one kind and another, which she continues, fearing probably to lose him by any appearance of forgetfulness or decline of consideration.

It is owing to this, too, that she regards second marriages as in the light almost of a crime, especially when the first marriage has been in any sense of the word a happy one. For a widower or for a widow to approach the altar for a second time is in Her Majesty's eyes to inflict a deep and lasting sorrow upon the spirit of the dead husband or wife.

In the case of the widower of her daughter, Alice, the Grand Duchess of Hesse, she was still more outspoken. The Grand Duke had, after the death of his wife, Princess Alice of Great Britain, become to such an extent infatuated by the beauty of a Russian lady of the name of Mme de Kalomine, who was one of the ornaments of his court, that he at length contracted a secret andmorganatic marriage with her. The Queen learned of this while on a visit at Darmstadt. Without a moment's hesitation and in spite of the fact that it was 2 o'clock in the morning, she caused her son-in-law to be roused from his slumbers by the side of his wife and to be summoned to her presence. As soon as she saw him she intimated to him her orders that he must never again set eyes upon the woman and get rid of her at once, since otherwise she would stop her financial assistance to himself and to his children, financial assistance on which he was almost entirely dependent, as the reigning house of Hesse is the poorest in Germany.

The Queen was determined that the spirit of her favorite daughter, Alice, which she was convinced was hovering about the Palace at Darmstadt at that moment, should not be troubled any longer by the presence of a successor in the affections of her husband. So before daylight dawned the morganatic wife of the Grand Duke was torn from her bed, thrust in a carriage and driven across the frontier under a strong escort of police, the marriage being shortly annulled on some technical plea, whilst an annuity of \$15,000 a year, and the title of Countess of Romrod were conferred upon the lady by

way of solace. But the Grand Duke never saw her again, and the stern old mother-in-law took good care until the day of his death that the spirit of his first wife, Princess Alice, should be subjected to no further sorrow because of a rival.—New York World.

A NEW MEDIUM.

A Peculiar and Very Touching Incident.

At the anniversary celebration of April 3, many interesting features attracted attention. The music was fine. The children reflected great credit upon themselves and their teacher, Mrs. Anna L. Robinson. As a charmer of children she has no superior. The most attractive feature of this great day was the appearance for the first time upon the public platform of Fred Manchester, who in a modest and impressive way gave as fine tests as any I have seen. He held a large crystal in his hand, which in some way seemed to aid his spiritual sight. He described persons, gave names, messages, incidents, etc., which were promptly recognized. The most intense interest prevailed. The hall was crowded with earnest seekers for light.

After a brilliant lecture by Mrs. Robinson, and some soft, sweet music, Fred arose, pale and trembling. He had a severe fit of sickness—near unto death, which seems to have developed remarkable powers of clairvoyance and clairaudience; and happily he is willing and glad to use them. He appreciates the value of his gifts. He is a young man of rare qualities, respected and loved by all who know him. His manner is modest and dignified. I predict for him a brilliant future and usefulness. Like his mother, he bears the stamp of earnestness and sincerity. After some twenty to thirty pointed tests the following beautiful and touching incident closed the service. Some one had laid a delicate and beautiful bouquet on the table before we entered the hall. It remained in view during the exercises, no one on the platform knowing who placed it there. Fred slowly and tremblingly raised it, saying as he did so: "I do not feel that this is for me, but I am impressed to take it up. As I raise these flowers to my face, I see a pair of baby hands, and a pair of baby arms are about my neck, and a baby face is laid against my cheek, and I hear a baby voice saying, 'By baby by, baby by, baby by.'" Slowly he laid the bouquet back upon the table and sat down. No one answered. After a moment's silence, music, some explanations by Mrs. Robinson and the meeting closed.

As I stepped from the platform I mingled in social groups, a lady came about my neck, and a baby face is laid against my cheek, and I hear a baby voice saying, 'By baby by, baby by, baby by.'" Slowly he laid the bouquet back upon the table and sat down. No one answered. After a moment's silence, music, some explanations by Mrs. Robinson and the meeting closed.

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To me this was one of the most unique, delicate and touching manifestations I ever witnessed, and it went home to that mother's heart with all appeal that no Easter sermon ever approached. It spoke a language that only loving hearts that have felt the cruel wounds of fate can fully interpret. It melted the icy barriers of death and poured a shower of infinite sweetness and love into that mother's sorrowing soul that will be a benediction forever. LYMAN C. HOWE.

THE THRONE OF KNOWLEDGE

As I sail out upon life's boundless ocean,
That vast expanse of wide extended sea,
Still I must cling to this one human notion—
An endless life, a long Eternity;
All things we recognize in ceaseless motion
Proclaim eternal life in you and me.

Though life seems transient and destined to sever
From every earthly form it moulded here,
It must go on and on and on forever;
There's nothing lost, not even a transient tear.

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SPIRITUAL PROFESSIONS AND SPIRITUAL POSSESSIONS

Discourse Delivered through Mrs. Cora L. V. Richmond, Washington,
D. C., March 13, 1898.

This proverb comes from the Orient: "Those who talk the most of the gods have the least knowledge of them." The spirit of spirituality consists in no external form or profession, and we can truly say, that it is not a garment.

Many people seem to think that spirituality is something which can be put on as a garment; that in order to attain it there must be certain forms or ceremonials complied with. The professions in religion, especially in the evangelical Christian theology, would seem to convey this idea. For not only is one supposed to adopt certain forms of belief, which, however, cannot be voluntarily adopted, but one is also supposed to make a "profession," an "open profession of religion." That this of course should be, if there is any question about religion, and especially if the religion or the name of the religion is ostracized, we have no doubt. Then one should cling to it, avow it and openly declare it. But this was not the primal thought in the evangelical worship; the primal thought is, to take the name of the religion of Christ so that it shall be an inward possession, but the name is all important.

While Jesus asked His disciples to do certain things for His "Name's sake," it was under very different circumstances because at that time Christians were persecuted, and to avow the name of Jesus or of Christianity was to receive opprobrium. It was calling upon his disciples and followers to do a mere act of justice, to avow that which would give strength and encouragement to the new cause in the midst of persecution. Not so, however, when the name becomes a popular name, when people are in accord with it, and there is a tendency to adopt the name without the spirit. There is thrown around Christianity at the present time all the glamour of popularity, all the success of worldliness, everything which can strengthen the external "profession." Therefore, those who profess it are open, sometimes, to the accusation of professing it without believing it. Many times persons are enjoined to become members of certain denominations for the sake of social influence and that they can do better and more good in that connection than in any other.

It is related of Dr. Lyman Beecher, that when a certain lady objected to his creed and said she could not conscientiously subscribe to it, he told her that all she need do was to join the church and let the creed take care of itself. Of course only a Beecher could do this then; but now those mental reservations are permitted in almost every Christian denomination, in order to secure church members. This was not formerly permitted, a strict adherence to the letter of the creed was always insisted upon. Now, however, the enjoyment of individual privileges is the result of greater inward growth. There is more spirituality as there is less of the dominating power of external profession. To accept unqualifiedly and profess unqualifiedly a certain form of belief with its narrow limits is, of course, binding oneself to no further spiritual growth, to a belief that has only one way of salvation.

WHAT IS SPIRITUALITY.

A spiritual life, however, does not depend upon any form of belief or unbelief and has often little to do with actual knowledge concerning the future state. Many people are potentially spiritual in nature, in thought and in action, who never spoke a word concerning spirituality. It seems to us that spirituality in its real possession is like the effluence or the fragrance of a flower; it is the pervading result of a life that in all its parts has attained to its highest and best, and divinest aims and ends. Such a life never questions, Am I spiritual, or am I not? Such a life never asks, What place will I have in the spirit world? Will it be an exalted one? Such a life is never anxious about having precedence in spiritual favor. There is that consciousness of the possession of what life really is.

Many people, and especially Spiritualists, consider themselves more spiritual who have a technical or mental knowledge of a future life, and these often enjoin other people and say: Oh, well, such an one must be far in advance in spirit life, because he knew about spirit life. The mere fact of knowing that there is a future life does not essentially constitute any greater spirituality than the mere fact of knowing that there is life here constitutes the best humanity. All people who think at all know that they live, and many people know, from demonstration, that there is a next step to life, and that that necessarily must be the sequence and consequence of this life; but that mere knowledge does not constitute spirituality. To profess belief in the future life alone will not constitute spirituality.

It is well to have all the knowledge that can be obtained in this life; it is well to know of future existence, if you do not know it a priori, if it is no part of your inward conviction, it is well to know of the states and conditions of those who have passed from earth life as a guide and strength to those who are still upon the earth, and to realize how far the fulfillment of their duty and the expression of their highest thought has influenced their happiness or unhappiness in the future state. But it is not well that this shall constitute the study of spiritual truth alone, that this alone shall be considered adequate.

FALSE NOTIONS.

Many people have left the church and all its fears and hopes concerning heaven, and conclude that the only necessary thing is to know that there is a future state, that their friends live and can converse with them. This they hold to be the sum total of spiritual knowledge. Once having that knowledge, they think there is nothing to be gained, that all spiritual unfoldment is this knowledge. Frequently spirits say, when they are invited for spiritual communion and questioned about spirituality, whether they have knowledge or have not knowledge, that the unfoldment from within constitutes the highest spiritual attainment.

Many people profess great spirituality. You will often see people of peculiar nervous or other temperaments who say they cannot do this, or that, or the other thing because they are "so spiritual." You frequently hear people talking about others, saying they are exceedingly spiritual, therefore, they cannot do what other people do. A lady in Boston, who was a member of Phillips Brooks' congregation, went in search of him one day for some particular purpose connected with his ministerial work. She did not find him in his study, in his house or anywhere. Then she was told that he had gone to visit a certain lady who had been ill, but who was a member of his congregation. This woman was not wealthy, he had been there often before to minister to her. When the first lady found him he was building a fire in the grate, and rocking the cradle. She asked: "Where is the mother of that child?"

He answered: "She has gone out to work."

"What are you doing?"

"Taking care of the baby until she comes back."

That was spirituality; he found a duty to do that day and he did it. The great surprise of the lady, to think there was a man commanding the attention of multitudes by his eloquence, perhaps by his thought and liberality connecting the past with the present more potently than almost any other mind, still knowing that at that particular hour and at that particular moment it was his duty to do that act. He could have paid for a girl to take care of

the baby, but then he was there, and she might not do as well.

Of course one so "sensitive," who could not go among "suffering," who "could not attend to babies," who could not do things among those who are not so favored, might not consider this the highest spiritual occupation; but the man who could know that that was his duty for that particular hour was endowed with eminent spirituality.

Many people think spirituality consists in staying away from public places, they are so sensitive they cannot bear to sit here or there, or the other place. Spirituality is a strong shield, it is a protecting influence which abides, it is something which accompanies its possessors wherever they go. Christ sitting with the publicans and sinners when the Pharisees were enviously and jealously watching him, mingling with the poor and making the fishermen his disciples, illustrated clearly the fact that the surroundings, that the place one goes into, cannot harm one endowed with spirituality.

A certain kind of condition, which is feebleness, which is the commencement of spiritual growth, which is the infancy, perhaps, of this unfoldment, may produce super-sensitiveness. You do not expose a babe to certain kinds of atmospheres; you are always protecting little children. So these children of larger growth are babes, spiritually; and the moment they begin to feel that peculiar sensitiveness, that is the moment that you should realize the infancy of their spiritual unfoldment. Instead of which people say: "Oh, they are too spiritual to mingle with the crowd." Monasteries, nunneries and places of the recluses have clearly illustrated that the highest holiness does not depend upon the greatest seclusion. If there was any one thing taught more than another by Jesus and his followers, it was to mingle with the people, to minister to them in their needs and their conditions, and to find that spirituality is the presentation of truth in that kind of ministrations which is most needed.

GAUTAMA, THE BUDDHA.

What did Buddha Gautama, who passed years in searching for divine attainment among the sacred orders in India? From city to city, from cloister to cloister, until he saw that torturing the flesh, keeping apart from one's fellow beings, that self-abasement and chastisement, mistaken for self-denial, that abasement which destroys the outward form that is intended to be perfect, was not spirituality. So passing out from those sacred orders, having learned all that they could tell him and still not having learned the divine secret, he found, after great temptation, after great agitation beneath that wondrous tree, divine attainment.

What was it? Did it separate him from the world? Did it take him away from his kind? Did it bid him go apart and dwell by himself? No. But it made him the companion of those who were suffering; it gave him knowledge over their conditions so that he could minister to them; he was made one with the sufferer. He perceived through "divine attainment" the rare conquest over sorrow, and thus he ministered unto the people. The same is true in all kinds of growth, which must be from within, that shall successfully become spiritual possessions.

MEDIUMSHIP NOT SPIRITUALITY.

Mediumship does not, necessarily, imply spirituality. Mediumship is a gift, and many unworthy, as well as worthy "vessels" are chosen to present the philosophy and fact of spirit communication. But the medium may be a child or a sage; may be ignorant or learned; may be one endowed with little knowledge of spiritual things or much; may even be one tethered and bound by material appetites and conditions or may be one free from them. Mediumship neither produces, nor does it necessarily change these conditions; one may be a medium and be spiritual, one may be a medium and give no other manifestation of spiritual power. But when we speak of this "professing of spirituality" it would seem that instead of adhering to the name for Truth's sake, many times, people consider that the name itself will give them all that they require.

A great many people are averse to calling themselves Spiritualists; some because it is not popular. These are cowards. Some because they do not consider themselves worthy; but when they know what it means, there is no worthiness or unworthiness in accepting a name which stands for a certain thing in the world to-day. Because, no one professing the name consciously would lay claim to the highest that that name might imply; spirituality in its highest and most potent sense.

At the late convention in Chicago, the Rev. Jenkin Lloyd Jones, in answering the question, "What Is Spirituality," said that he regarded the man who could conquer matter through chemistry, through invention, through discovery, had great spirituality. He said, he had great respect for spirits in the body, that he had received no "signs or tokens" of anything beyond. We do not know whether he was entirely ingenuous in that answer. Perhaps he does not know what "signs and tokens" are. But certainly it is the province of the spirit to overcome the environment of earth, to conquer the dust, to make the most of human opportunities. It is also a province of the spirit when free from that dust to aid others by precept, by example, by inspiration and by teaching. Surely there is no man or woman so supreme in their own methods as to scorn the assistance of the "great majority" who have passed on; even those, who, as special guides and teachers must have greater opportunities of spiritual knowledge. No spirit, however, can be your individual spirituality; no teacher can experience the individual growth that is needed for you; there can be no substitution of their advancement for yours.

OUR OWN GROWTH.

Many people ask the question: Why do not spirits do thus and so, having the power? Simply because it is not their province to do it; human beings must do it. You might as well ask, why do not my children jump instantly into manhood and womanhood? It is the province of children to grow to manhood and womanhood, and it is the province of those who have attained manhood and womanhood to teach, to instruct, to aid, but not to grow for the child.

People say to-day, "Why do not spirits put a stop to the war in Cuba, or to all of the wars of aggression?" Simply because it is not their province. They could do it. There is power in all the hosts, even to stop any and every war that humanity ever knew of. Why do they not? Because humanity has not grown to the spirit of peace. It is your growth, not theirs. Though placed on tiptoe, or caught up by superficial means to loftier heights, it would not be real. Possibly the little boy who stands on tiptoe when his height is measured is anticipating the time when he is to be taller; that is a harmless deception, but it is not real growth. He knows that sometime he will be that tall. It does not make him a whit more a man if he wears his father's boots; all that will come to him as the result of growth. He who ambitiously tries to anticipate the whole human race is trying to forestall the kingdom of heaven, which he is not willing to grow to. It is the "vicarious" thought over again; it is the shirking of one's own ignorance and condition over again.

Even to-day there are people who want the spirit world to do now that which some of the people will attain to,

although it will come as the result of their growth. No spirit is permitted, by one jot or tittle, to forestall the individual or collective growth of humanity. Prophets can declare it; seers can perceive it, and the great Leader can live and suffer martyrdom because of it; but the world must grow to that height by distinct advancement.

To profess peace when the world is in a state of war is hypocrisy and stultification. To attain it is the real victory. So to profess spirituality. It was the "Scribes, Pharisees and hypocrites" whom Jesus excoriated and condemned more than any other class of people. The publican, the sinner and the outcasts, who made no professions, he said "were nearer to the kingdom of heaven. Why? Because self-righteousness did not prevent them from knowing that they were sinners, from knowing that they were in a condition to need help. The scorn, the judgment, the ostracism, that which, assuming the mantle of virtue, condemns and censures others, is the typical pharisaical spirit of every age, and denotes less spiritual growth than that which, perhaps not professing spirituality, is aware of its own shortcomings.

LESSON OF THE CHRIST.

Hence the magdalen bending at the master's feet is taken as the typical representation of what loving conquest may do. In Edwin Arnold's "Light of the World," what is the central point? What is the rallying glory around which the whole drama of the Christ life centers? It is not the birth; though due prominence is given to that. It is not the preparation of Christ's life for his work; though much is said of that. It is not the teaching; though that is all included, and the working of miracles, these have their proper place. But the one divine glory around which the whole problem hinges, is the loving forgiveness and the exaltation of that life condemned of man; and the more, because under the Jewish laws there were peculiar oppressions when any woman had been condemned formally before the law. This life so raised up to do honor to spiritual truth and purity, is the lesson of the latter ages. It is the triumph of that benign love and charity that pervades the teachings of Jesus. It is this which uplifts from the thrall of pharisaical condemnation all who have entered into its spirit—from which the church, in its external form, has wandered, wandered as far as is conceivable, since it is the very opposite of the teaching and action of the great teacher.

To-day you stand in the luminous center of a mighty cluster of spiritual lights, they have pierced the shadows of materialism which utterly excluded them, have pierced through the barriers of dogma and creed, and are even piercing through the barriers of that kind of egotism, the materialism of intellectual conceit, which forms perhaps the greatest barrier to their approach. There is no more absolute method of resistance to spirituality than that kind of intellectual conceit which says: "I am willing to be convinced; I like this world, if there is any other world I should like to know it." There is neither fervor, desire, wish, nor anything but resistance in that kind of statement. There is no possibility of that kind of mind going one foot to find any evidence, or to receive any evidence. It is as much an "armed resistance" as if a foe to all convictions had placed there its insurmountable batteries as barriers; more so, because spiritual truth could enter if there was only a material force. It is that kind of conceit that Huxley possessed when he said: "Oh, yes, even if it were true one would not want to spend his life in the postoffice reading the letters that came there." He forgot to state that, if one were looking for a particular letter which he was expecting, one would stay there night and day until it came. It is because of the particular message that the world has wanted and needed that people do seek, that they do wish, that they do stand night and day by the doorway of open communion. Of the kind of investigation or willingness of Mr. Tyndall, who attended one seance, the manifestations expected did not occur, but he called that "investigating Spiritualism."

Nevertheless, the frequenters of seances day and night, receiving messages from the dear ones and being uplifted and strengthened in their daily lives, may miss something of their inward growth, but it comes after a time. These helps are better than no help, this kind of seeking is better than no seeking. As Dr. Thomas said: "Any religion is better than no religion." Any kind of light is better than no light, even if it comes "through a glass darkly," as it does on a cloudy day, but if there were no light at all it would be total darkness. This light coming through these stained windows is somewhat dim; why have any windows, because there are clouds and the light is not brilliant? But you know if there were no light beyond it would be still darker, that all the light there is comes from the great central orb, and the brighter it is, is simply because there is less to obscure it. The very shadow through which can penetrate even one beam of light reveals the fact of this sun as the source of light. These electrical vibrations which you think are artificial are none other than the refraction of the ancient rays of the sun that have vivified the atmosphere for ages, held there imprisoned but always liable to come forth.

SPIRITUAL USES OF SORROW.

So with the light of the soul, obscured though it is by external surroundings, not manifest though it often is, it only requires the master touch of genius, or the unfolding power of experience, or the great and terrible discipline of sorrow to bring forth that spiritual light. You have known people who on a certain day would say to you: "Oh, I am not interested in this thing; I have so much to occupy me in my daily life of duties or of work that I have no time to devote to it." No doubt they are interested in those who care for them. Another year passes by, the silent messenger of death has taken one of the dearest of the household, a great change has come over that life and the person says: "I would give more to know about that future life and its relations to human life, than all the affairs of earth."

There comes a time when grief is the hand-maiden of spiritual truth; when grief holds the key to the deepest and innermost recesses of the human life, of the human heart; when sorrow, with her seemingly sable robe, is the angel that opens the gateway to immortality and the gateway to the inner life. Yet you try to flee from sorrow, you turn away, in every possible way you try to prevent death from entering your dwelling, you close this door and that door and say: "Not to-day; spare my loved ones to me in human life." Yet while they are spared you have no thought, no wish, no desire to sound the deeper depths of your own nature, or the vast realms of eternal life. Until that desire shall spring spontaneously into human existence, sorrow, veiled and shadowed as she is, must sit by the gateway of eternal life, and you bless her as the angel that opens the immortal consciousness within your own soul.

A lady said to the one addressing you, not long ago, during the great convention for woman's suffrage, that there had come a time in her life when she cared more for what had become of her darling than for woman's suffrage and all political things put together; it seemed to dwarf them into insignificance before the great question of immortal life. If it can do this individually, what will it do collectively when the great question of immortal life sits enthroned in every human consciousness, when the propositions concerning human life are related to the immortal spirit, when justice is not a mantle that is worn for a day and then cast aside, but is the outgrowth of innate perception of the immortal life, when everything that pertains to human affairs takes its actual place, its place simply as a portion of the necessity of physical existence?

Now it is your personal wish, that which relates to you individually in the matter of dress, eating and all that must be secondary to the great primal purpose of life. Supposing the primal purpose of life is life itself, spirit, soul? Nations will not be waging war then with one another over paltry earthly possessions. But nations will be emulating one another to show the best races of human beings. Ships will not go out to sea bristling then with

armor, with destructive forces inviting destructive forces in return as an expression of a certain stage of national growth and power. But men and women illustrative of the growth from within, of that immortal power, will be fulfilling the destinies of higher nations. The growth from the present to that stage will be clearly indicated.

Ah! the boyhood of humanity; the small boy with the small torpedo on the Fourth of July sometimes amuses, sometimes disturbs the grown-up people, but these boys, who play with Gatling and Krupp guns, receive the pity of those angels who look down and see them in their grown-up boyhood play while human beings are starving for bread!

Aye, this great heart of spirituality that must be sounded by sorrow to the very depths. That depth is to come forth when at last all human things fail, (as fail they ultimately must, unless predicated upon the divine life that is in man). When all human things fail, then the life turns to the one center of life, and by the force of the great stress of discipline and sorrow is emancipated from the bondage of the dust! That is spirituality.

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THE WORLD BEYOND.

Do Spirits Lose Their Individuality?

The article entitled "The World Beyond—Do Animals Have a Future Existence?" which was written by Mr. J. W. Dennis, of Buffalo, N. Y., and published in The Progressive Thinker of April 9, 1898, interested me very much, but I think Mr. Dennis makes a mistake in supposing that the human soul finally reaches such a high state of perfection that it becomes only an atom of the universal intelligence (or God), and thereby loses its individuality and is compelled to lose all power of expression which it formerly possessed when in the form of an individual spirit, and become a helpless atom, to be used as the universal intelligence shall dictate.

If spiritual matter is subject to the same laws as material matter, as Mr. Dennis seems to think, the atom, or non-individualized spirit, must be used again. This would naturally lead us to believe that the atom, spark or portion of intelligence could best be used, or kept in motion, by being reincarnated into another physical frame and again go through all the varied experiences of another earth-life.

Thus, according to Mr. Dennis' theory, the soul would pursue a circle-like existence, much the same as blood circulates in the physical body. The blood passes from the heart into the lungs, where it is oxygenated, or purified, and then passes into the heart and from thence sent on its voyage through the veins, and in these veins this vital current picks up atoms, or particles, of impure matter and carries them along until it completes the circle and reaches the lungs, where the impure particles are separated from the pure particles by the process of oxygenation, and the pure blood again resumes its course, as before, to invigorate the muscles and tissues of the physical frame by removing from them all impure particles. The best way to illustrate Mr. Dennis' theory is to call the universal intelligence, or God, the heart, and the spiritual domain the lungs of spirit circulation.

The blood (spirit), according to this theory, comes from the heart (universal intelligence, or God), and commences its journey (physical life) purified. It circulates through the veins (experiences of earth-life), and then picks up particles of impure matter (impure thoughts and actions, etc.), and when the blood (spirit) reaches the lungs (spirit-life) it throws off a portion (physical and astral body) of its impurity, and before it again reaches the heart (universal intelligence, or God) it has been entirely purified, only to be again sent on its circular voyage.

It is impossible to deprive a spirit of memory after it has once existed for a number of years in a physical encasement, and as spirit matter is not so gross or coarse as material matter, it can never be governed by the same laws, therefore no matter how long a spirit remains in spirit-life, it cannot be absorbed against its own will.

Becoming a part of the universal intelligence would, of necessity, cause forgetfulness, for if the spirit retained its memory after being reincarnated into a new physical body there would be no need of schools, for the child would be already educated.

Non-individualization, or loss of individuality, is spiritual death, which is diametrically opposed to all spiritual laws, and as these natural, or spiritual, laws are unchangeable, spiritual death can never occur.

There is room in the limitless spheres of space for all spirits, and also a work for each to perform throughout all time as individual spirits, and so it is not necessary that any should become a part of the universal intelligence and lose all individuality. This information is given to us by spirits, who, by their vast experiences and learning, are competent authorities on the subject of eternal existence or immortality.

Mr. Dennis asks: "What spirit, what man's soul ever came back from that land of the forever to tell about it?" Spiritualists can truthfully say in reply that hundreds, aye, thousands of good, truthful and reliable spirits have communicated to their friends, and the substance of their communications on this important subject is "We truly live and progress in this life forever."

Non-individualization is annihilation, and therefore simply a returning to original element, or elements, which is not natural, in the spirit-world, and can never occur.

All of the accumulated facts of past ages of spiritualistic reasoning, as well as the many communications from spirits, go to prove that a spirit cannot become so immersed, or wedded, to a superior force as to lose all selfhood, identity or individuality.

Waterloo, Iowa. F. M. SCHNARRENBERGER.

A Protest.

We the undersigned Spiritualists, declare and enter our protest to the effort now being made to create and introduce a creed for Spiritualists; we think it injurious to Spiritualism.

The essence of Spiritualism is knowing, not believing. To believe is the admittance that the very old so-called events of the Bible are true, although it is impossible for us to prove them, as to their authentication. Spiritualism is not based upon tidings and tales, but upon facts, which may be freely and carefully examined by every person.

Fortunately, having escaped a corrupted priesthood, we do not feel a need to establish a new spirit cage to be therein confined.

Therefore, we reject and protest against a creed of any kind.

Signed Miss Annie Martin, Mrs. H. A. Corbett, J. H. Peters, F. Weisen, Mrs. B. Weisen, Justin Cook, Mrs. Hattie A. Cook, Carlton Corbett, Baird, Texas.

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THE TRICKS OF MEDIUMS

A Caustic Criticism on Dr. Coleman Sellers' Talk,

By Prof. W. M. Lockwood.

Dr. Coleman Sellers gave an interesting talk before the Social Science Section of the New Century Club, on "The Tricks of Mediums and How to Avoid Deception." Dr. Sellers, as is well known, was one of the members of the commission appointed under the terms of the will of the late Henry Seybert to investigate the phenomena of Spiritualism, the report of which was made to the University of Pennsylvania, the trustee of the fund. It is not as well known that Dr. Sellers, an engineer in one of the best sleight-of-hand experts in the country, and there are but few tricks of the prestidigitators that he has not literally at his fingers' ends. He has been from his youth up an amateur investigator of the "black art," and has himself invented many of the tricks with which professional mediums mystify their audiences. He may be said to have inherited his talent for observation, for it was his father who studied out the secret of the "perpetual motion" machine which a charlatan exhibited in Philadelphia and other in the early part of the century, and which a committee of the Legislature was appointed to investigate, so great was the excitement which it created. He exposed the trick, which had escaped the scrutiny of all other expert mechanics. A model of this machine is now in the Franklin Institute.

Dr. Sellers began his address by disclaiming any intention of saying anything against Spiritualism, as a religion. He said he knows many people who believe firmly in the possibility of communicating with those who have gone before us into the other world, and he had no desire to disturb their belief. His knowledge of the subject extended back to the first appearance of the Fox girls, who started the movement, and he said he had known them. He said when they were very young, and had an intimate acquaintance with one of their pupils, who was taught how to make the raps, and the same year she was made a writing medium. She abandoned the business in disgust a year afterwards.

He referred to his connection with the Seybert Commission, and said he had often been asked whether the Commission would make any further report. After the first report was published it was impossible to induce any professional medium to appear before the commission. Those who did appear were received with entire fairness. He did not believe there was a man living who would not be willing to admit the truth of Spiritualism if he could be convinced that there was any truth in the exhibitions made by the mediums. He had watched the progress of this cult for fifty years, and had met with nothing but falsity and trickery in the professional mediums that had come before him and that had come to him and sold him the secrets of their tricks.

He was acquainted with the late Henry Seybert, who, in his will, left money to the University to investigate the subject of Spiritualism. Seybert, on one occasion, came to him to see a prominent medium. Before going he gave Mr. Seybert a slate at his own house, showing him slate-writing and other tricks. Mr. Seybert said it was the most satisfactory performance he ever witnessed. Dr. Sellers told him the spirits had nothing to do with it, and Mr. Seybert went away with this remarkable expression: "Mr. Sellers, if you convince me that all the mediums are false, that there is no possibility of my having communication with my father and mother in the other world, I must drift back to infidelity. I cannot believe I am an infidel before I took up Spiritualism; I am not an infidel now, but I believe there is a hereafter; I believe that I can some day or other have communication with my father and mother before I leave this world."

Dr. Sellers replied that he had no intention of disabusing him of that belief, but that he should place no confidence in the mediums. Mr. Seybert replied: "I am sorry to say I never had any. I found they had been cheating me." He made an exception, however, of the medium they then went to see. Dr. Sellers directed attention to the curious fact in relation to mediums and gamblers, and that is their pretended ignorance of any of the devices practiced in their art. He related his experience with gamblers on the Western river steamboats in the early days when one of the greatest gamblers on the Ohio expressed great wonderment at Mr. Sellers' few card tricks. The tricks of mediums do not require much sleight-of-hand, he said; the most important thing is faith on the part of the observer.

Dr. Sellers gave an exhibition to illustrate the importance of watching the slightest and apparently the most unimportant motions of a medium, and prestidigitator in the performance of his tricks. He described the method by which Slade, one of the best-known slate-writing mediums, answered questions on a slate held under a table by both Slade and his visitor, with a glass of water on the slate. He referred to the experience of the Seybert Commission, and said that he had read inside of unopened envelopes, and explained the method of each medium, some of them being very ingenious. Dr. Sellers himself wrote on a blackboard words which Mrs. Colton, the chairman, had written on a card and sealed up in an envelope, writing them upside down.

Before Slade appeared before the Commission, Maskelyne, the magician and proprietor of Egyptian Hall, London, had unmasked him. Dr. Sellers knew exactly how Slade would proceed. The only mistake the doctor made was in putting his hand on one place on Slade's table accidentally. The next day Slade came with another table.

Dr. Sellers allowed himself to be led like the Davenport Brothers in their cabinet trick, and without any cabinet seemed to have no difficulty in freeing himself from triply tied knots, or getting into them again. He exhibited a large ebony ball, with a hole through it, through which he ran a small string, and made the ball rise or fall perpetually on the string apparently at will. This he had exhibited to one of the greatest physicists in the world as an evidence that matter could be made light or heavy, after the manner of Crookes' experiments. While the physicist could not accept the conclusions, he was unable to find a way to observe to see how it was done. Dr. Sellers did the same thing with a large apple. The talk was listened to with deep interest by the members and guests of the club, with which the hall was filled.

COMMENTS BY PROF. LOCKWOOD.

The "talk" of Dr. Coleman Sellers before the Social Science Section of the New Century Club, as reported in a re-

cent number of the Philadelphia Bulletin, upon "The Tricks of Mediums," is wonderfully interesting reading to the ordinary student of psychic phenomena. That as the mediums will show what a profound grasp this gentleman has, mentally, upon the relation of human conscious volition to intellectual processes, and to "mental modes of motion" in general. The sublime comedy of the occasion, of an audience of "Social Scientists" being entertained at a banquet by an exposition of a sleight-of-hand performer, and that such performance was submitted as the key that unlocks the correlations of conscious thought, with its electro affinities for matter, is a farce of most gigantic proportions; and outranks as a mental freak, the ideals of the magistrates of Knickerbocker fame, who, in his conception of legal equity, weighed in a pair of scales the evidence submitted by civic disputants, and the party that had the largest volume of evidence estimated in pounds, won the suit. The magistrate mentioned in this instance had been a "green grocer" in former years, and his conception of "the proper thing" in civic affairs, took on the coloring of his habit as a grocer, and expressed itself in pounds and ounces.

Dr. Sellers, with analogous mental bent, and intellectual proclivity, sees only in mediumship and the correlation of mental energy the ghosts and goblins of the "black art," and trickery. That Dr. Sellers ("the eminent engineer"), like the scientific magistrates, allowed to, can not rise out of the realm of necromancy and his schooled intuitions in his decision as a member of an important committee is proven not only in the lecture noted in the Bulletin, but in his record as one of the Seybert Commission as well.

His egotistical desire to pose as the Mount and Aaron of the commission reveals so vividly to mind the scene of snakes recorded in Pharaoh's time, that we reproduce this sacred testimony which seems to indicate that in that ancient time, miracle, sorcery and trickery were the fountains in which conceptions of right and moral equity were born. In this respect, and in method of analysis, and before induction, Dr. Coleman Sellers is in close touch and sympathy with the acts and sentiments of the ancient Aaron. In the doctrines of theosophy and reincarnation, I could more readily think that Dr. Sellers was a veritable reincarnation of the ancient Aaron, rod and all, than to believe that he has any profound conception of human consciousness, as the entity that grows great or small, in proportion as it is capable of being impressed by the invisible modes of motion belonging to its environment.

"And Moses and Aaron went in unto Pharaoh and they did so as the Lord had commanded; and Aaron cast down his rod before the eyes of Pharaoh and his servants, and it became a serpent." "Then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments. "For they cast down every man his rod and they became serpents; but Aaron's rod swallowed up their rods." Ex. vii. 10-12.

Dr. Sellers, on one occasion "gave Mr. Seybert a seance in his own house, showing him slate-writing and other tricks, and Mr. Seybert said it was the most satisfactory performance he ever witnessed." So we are left to infer, that Dr. Sellers' tricks in the estimation of Mr. Seybert "swallowed up" and were more remarkable than any of the tricks of mediums. Ergo, all phenomena, occurring through mediumship are tricks. "This is the inference drawn by the exegesis of this eminent logician and reasoner."

The recurring testimony of a thousand scholars, thinkers, investigators, the declarations of hundreds of disinterested scientists, philosophers and conservative investigators, that "they have witnessed true phenomena," have no weight in the opinions of this commission, no place in social science, because Dr. Coleman Sellers can perform some tricks in legerdemain, equally as mysterious and misleading to the popular mind, as the supposed tricks of mediums. Besides, Dr. Sellers once met the Fox girls, but at what time or place, or at what age they were, when he had this honor, he does not state. Furthermore, he had an "intimate acquaintance with one of their pupils who was taught how to make the raps, and the same year she (this intimate acquaintance) was made a writing medium." And the next year, "she abandoned the business in disgust."

As the Fox girls, Margaret and Kate, were only 9 and 11 years of age when the phenomena of the raps attracted the attention of the country at large, and as these raps came upon doors, windows, ceiling, floors, down cellar and upstairs, when the girls were sitting quietly in the room, or were in bed, and these phenomena were noted by hundreds of investigators who called upon the Fox family for the purpose of investigating, and as these facts are in the report of the committee of investigation (see Lib. U. K. Art. Spiritualism), this wholesale statement of Dr. Sellers, without dates, names, time or place, can be taken, not only with a grain of salt, but as reckless speech.

As to the Doctor's "intimate acquaintance" who learned how to make the raps, and "was made a writing medium," if she went into this schooling, knowing that it was a trick, and that he was in it, she was a willing perjurer and liar, pretending to get from the spirit world, messages that were not true, and which she knew were not true.

As for the raps she was taught how to make, if they did not occur as did the raps at Hydesville, she was an impostor in this also. It is said that "like attracts like, even in the realm of the spirit." Hence it is not so wonderful that the Doctor should have an "intimate acquaintance" of this kind; but that the testimony of such a schooled trickster and perjurer as this intimate acquaintance is valuable in a tribunal of integrity or in the arena of science, will be disputed by all fair-minded jurists. After Dr. Sellers had given the "talk" on the slate-writing and other tricks, he told him that "the spirits had nothing to do with it," and "Mr. Seybert went away with this remarkable expression, 'Mr. Sellers, if you convince me that all the mediums are false, that there is no possibility of my having communication with my father and mother, I must drift back to infidelity. I cannot believe I am an infidel before I took up Spiritualism; I am not an infidel now, but I believe there is a hereafter; I believe that I can some day or other have communication with my father and mother

before I leave this world.'" Dr. Sellers replied that "he had no intention of disabusing him of that belief, but that he should place no confidence in the mediums." Mr. Seybert replied, "I am sorry to say I never had any; I found they had been cheating me." He made an exception, however, of the medium they were then to see.

And yet it seems a little strange that after such a satisfactory exposure (according to Dr. Sellers) of the frauds and tricks, an announcement on the part of Mr. Seybert that "he never had any confidence in mediums," that he should leave so large a sum of money to investigate Spiritualistic phenomena. It will appear to the close reasoner, that Mr. Seybert must have changed his opinion of the value of Dr. Sellers' tricks, as an exposure of phenomena occurring through mediumship, to leave \$45,000 to thoroughly investigate the claims upon which Spiritualism rests.

In this lecture before the New Century Club, "Dr. Sellers called attention to a curious fact in relation to mediums and gamblers, and that is, their pretended ignorance of any of the devices practiced in their art. He related his experience with gamblers on the Western river steamboats in the early days when one of the greatest gamblers on the Ohio expressed great wonderment at Mr. Sellers' few card tricks. The tricks of mediums do not require much sleight-of-hand, he said; the most important thing is faith on the part of the observer."

This paragraph just quoted is sufficient to discover the sublime egotism of the man who in "the early days" could give the gamblers on the muddy Ohio river steamboats, "points," attracting their wonderment and admiration, and who in recent time, like the ass in Esop's fable, is trying to wear the lion skin of intellectual egotism, seemingly to be entirely oblivious that his assinine bray on the Seybert Commission has revealed not only his ears, but his mental cerebrum as well, and that he and the Commission have become the laughing-stock of the scientific community.

History will yet record that it was unfortunate that such an investigation as that prescribed in the formula of the Seybert will, should be placed in the hands of a commission which was unable to rise higher in their estimation of psychic phenomena, than to place it in the realm of the "black art," and the necromancy of the professional prestidigitator.

That the University of Pennsylvania should desire to place in this commission, a man whose scholastic eminence runs in the direction of sleight-of-hand tricks, and the lore peculiar to the gambler's art, affords a grim and ridiculous commentary upon the university itself, for its ability to carry on the investigation of the data submitted in the Seybert will.

If civilization desires to know how a picture of the dog-star Sirius, with its surrounding nebula and planets are affixed to the photographer's dry plate, as is seen in experiments in our astronomical observatories, why get the trickster who claims to be acquainted with the "black art," and before induction, with "presto-change," transference, and can tell you all about it. If you want to know how thought as a mode of motion is transmitted through a thousand miles of telephone wire, secure the services of a "professional," who pretends to take a dry good store and grocery out of your hat—he will be proper cult because acquainted with "modes of motion." If you want to know how thought and vocal speech are stored in matter, as is witnessed in graphophone and other experiments, don't lose a moment's time in calling in the man who can draw whisky, wine or beer from the same jug. He is the man who knows—some things.

If you are asked how thought as a conscious energy can be sent across the continent, and correctly received and interpreted by the receiving psychic, as has been witnessed in more than a thousand instances, and books containing these data can be seen at the Franklin Institute, Philadelphia, don't consult those who have made this research, but consult the man who has navigated the Western rivers with gamblers on a steamboat—he can turn up the card that reveals all such tricks.

But if you wish to know how writing appeared at Belshazzar's feast in former times, or how it appears on slates, paper and articles of modern times, if you wish to know how in the correlations of nature elements and energies of life beyond the grave is correlated to the mortal plane by "invisible modes of motion," don't ask such men in the various departments of science as Wallace, Varley, Barrett, Gregory, Fechner and Piche, don't consult such mental freaks as Flammarion, Chailis, Crookes and hundreds of other distinguished savants of modern times, but let us of time to see the one great intellect of the age—the man who poses as the wonderful sleight-of-hand trickster and necromancer of the Seybert Commission. He is a living exponent of some peculiar freaks, in "modes of mental motion," and the University of Pennsylvania appointed this glacial intellect to investigate one of the most subtle principles and facts of nature—that of the correlations of conscious energy beyond the grave, to the mortal plane. How sublimely he rose to the occasion is manifest by the way he can deceive you in a slate-writing trick, or in the shuffling of a deck of cards. And last, though not least, he has got the cheek to stand before an intelligent audience and brag about it.

W. M. LOCKWOOD.

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There's signs on every hand,
That the sons of earth are waking
To behold the Borderland.

Men of science now are seeking
For the light that gleams afar
Beyond the hills of morning
Where the souls immortal are.
They have heard the music sounding
From the fair angelic choirs,
Where the grand celestial anthems
Roll beyond earth's funeral pyres,
And they seek the pathway thither
Through the mazes of the mind;
Still "No royal road to heaven"
Do the seekers ever find.

There are deeper depths to fathom,
There are higher heights to climb,
Ere we reach the helds elysian
Of the wisdom-heights sublime.
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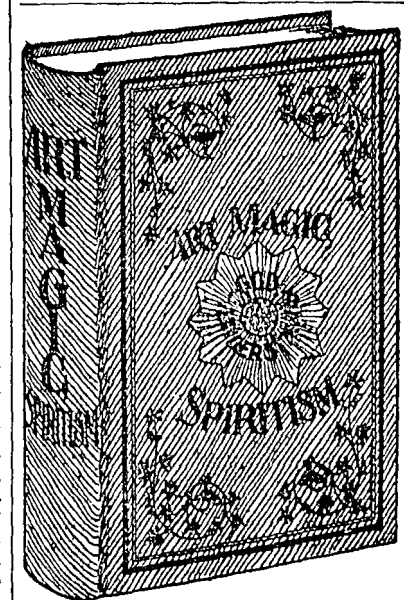
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within the outstretched arms of its many, theories and philosophies; and the underlying harmonies of destruction that have become attached by reason of selfish desires and aims; of this be assured, but we must not turn that the wheels of progress will not turn if the machinery is not cleaned up once in a while and oiled; if man falls in his duty, the machinery of which he is a very important part will lag, and the progress that is his will be slow.

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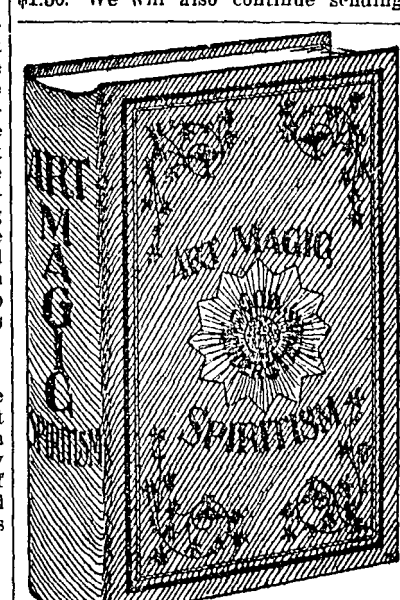
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GREED OR NO GREED, THAT IS THE QUESTION.

Whether 'Twere Best to be Bound by Articles of Faith or Left Free with Our Own Consciences.

Spiritualism has, ever since its inception, been loaded down with the burdens of creed, jealousy and misrepresentation, as well as with falsity; in fact, to the casual observer now it would often seem that one more straw would prostrate the whole system. The enmity and jealousy have almost invariably come through the narrow channels of the various creeds and dogmas from which Spiritualism has always drawn so strongly in making independent thinkers of minds thus hampered; not always is this true, but the facts are, in the majority of instances, the creedal institutions will not leak out as soon as people become convinced of the truth of spirit return, and usually the first effort is to try to make the old and the new assimilate.

So many have come into Spiritualism with their Bibles and creeds under their arms, hoping to find a higher consolation for their tired souls, weary with the fears for their future welfare, and have invariably found at the first step the knowledge of immortality only previously grasped by their imaginations.

In many respects one coincides with the other, but here is a Baptist who believes in certain commands of some old Bible patriarch, and here is a Presbyterian who believes in others, a Methodist in another, and so on, and they get together and try to erect a creed large enough to cover all these childish ideas instilled by their respective early teachings, those of their grandfathers or great-grandfathers. The result is failure, dissension, enmity, jealousy and the consequent turmoil in the ranks.

Though The Progressive Thinker there have come and no doubt will come many more suggestions along this line, some of them very logical in part and illogical in part; some of them bear the earmarks of old theology with remarkable transparency.

What is the need of a creed, other than mere articles of incorporation, binding ourselves into a brotherhood of workers for a common cause, understood and interpreted to each one by his and her own conscience?

There is a common cause, a principle that is common to all, viz: The upliftment of humanity and the unfoldment of self. This the same knowledge of the possibility of spirit return, brings to us individually. Each may have individual ideas as to the best methods for performing this mission, the same as they may differ regarding the great instrumentality or power behind the necessity for such act or mission, but that does not wipe away the fact that the principle is right. No matter what is behind each to urge on to duty in the higher mission, there is the conscience through which come these promptings and also the fact that in union there is strength. Therefore, the need of some kind of organization must be obvious to all, but that organization be of the most liberal, concise and yet the broadest character so far as a constitution or articles of incorporation, or even declaration of principles are concerned.

To become a religious institution for the purpose of obtaining rates on railroads or securing justice before the laws of our land, would be to yield to the power of bigotry and prejudice at the expense of principle; and the world will think no more of us, nor as we, for such cowardice. Then, too, to become a religious organization according to the accepted meaning of the word, will necessitate the belief in some kind of a God, and here is where the dilemma will come—a find a God to suit all. He must be of both genders and neuter; it must be an Oratorical, an Innermost, and an Over-body; They, the dual and triune Gods, must be Sunday Gods, because humanity needs rest one day in seven, and we must grant each one the right to choose his Sunday and not trespass upon some other individual's Sunday; then He must be a no-Sunday God, and so on, and ad infinitum; and as Spiritualism is supposed to be founded upon solid facts, facts that can be demonstrated, what of a God that has never been demonstrated; a God that no one has yet seen—the unknowable and unseeable? not because He is immortal, but because He is true a few thousand years ago, but because those with whom we walked and talked here on earth, and who have gone from our mortal sight, come back to our sight, and hearing, and feeling and prove it to us as conclusively as it is possible for us to know anything.

So far Spiritualism has organized upon this broad and far-reaching basis, and it would certainly prove very unfortunate, probably disastrous, to take steps towards creedalization, steps backward at this stage of its progress. No body of men can today meet and declare certain principles to which all others must and will subscribe. As to our rights, if they cannot now be had from the basis of common reason and human justice, let us keep up the fight for that common cause, organized and individually, until we get them, each with the unselfish aim of the greatest good to the greatest number; and rights cannot be gained in the end, if rights cannot be insured to us because they are ours as a free people, with the "right to life, liberty and the pursuit of happiness," and to worship or not worship a God, according to the dictates of our own consciences, let us go to the brink of our graves upon this side before men and come out upon the brink before spirits in spirit-life with the knowledge that we are doing and have done our duty according to the dictates of our own consciences towards the advancement of that great principle of the brotherhood of man and the progress of our fellow beings, according to each the right to think and act for himself, and himself, unbound by creed or dogma of our sanction or origination.

Creedalism came into the world with a creed, a Bible and an envious, jealous, barbarous God; through priestcraft, self-anointed, and self-appointed saints and wise men with the torch, the thumbcrew and rack and other devices of torture for those who dared dispute or even think in disobedience of their decrees, and many of us who only know the church and its creeds and dogmas from history, are bound to be haunted with these terrifying historic data whenever our broad liberalizing and progressive cause becomes associated with the idea of creed or anything resembling a creed.

If, to make a religious organization is our object, surely we must insert some kind of a God—an Over-soul, an All-wise Intelligence, a Supreme Being—and how inconsistent of us to oppose the placing in the National Constitution some kind of a God. No, it is claimed that would be the means of forcing Agnostics, who are as conscientious in their non-belief in a God as the Caris-

tians are in their belief, and it would be in disregard of the aim of that constitution, to protect all, regardless of religious beliefs. Just so with any ten or fifteen commandments that could be concocted by man or written upon tablets of stone, for Spiritualists. Such an act is bound to exclude some of the noblest and bravest minds in the ranks, some of the most profound philosophical reasoners, and the covering wings of our broad and motherly sympathy.

It is easy for those who believe in these ancient, mystical myths, to say: "Let them go, we can get along without them; we must not cease our work of construction and reconstruction because we cannot agree with the many." But the fact is, you who think that you cannot subscribe to a creed are so few and far between, and will sometime "grow into" such ideas when a successful organization is instituted on those principles, will find that to grow means to throw off the old and take on the new.

This matter of growth is seen from many eyes, and no two see it exactly alike. People who have followed the line of thought for years, the teachings of a re-embodiment lecturer have been as their standard of growth, and no one can grow unless toward that idea. People who only reason from proof positive, that as a standard of growth, based upon something only the Society and not provable, shows a lack of growth. We are apt to absorb the ideas of one teacher to the exclusion of many broader and deeper ideas, and this would become apparent, naturally, in the formation of a set of principles or creed. If they partook of a certain idea, as certain individuals have been taught, assuredly those persons could subscribe to them, but the tendency to sectarianism becomes so apparent in such move as to make it very objectionable to a great majority. An egotist would deride those who oppose his or her ideas, but the sensible philosopher weighs and measures and ideas that seem new and worthy. Lost we become egotists in formulating a creed and declare none to be Spiritualists who do not subscribe to our principles, as must be inferred when such method is adopted, we had better waive all such ideas, and with our Constitution and By-Laws as adopted by the National Association, still remain philosophers, liberal, broad and charitable reasoners upon a just and equitable business foundation, leaving each one's conscientious intuitions to guide them in spiritual unfoldment and growth; without trying to surround them with the creedal restrictions and narrow criticisms, of creeds and persecution. These all go hand in hand with platforms, and creeds, and declarations of principles, for they all come under one head. But if declaration we must have in order to more strongly band together let us say: "Do right and be true to yourself."

DR. T. WILKINS.

ST. LOUIS NOTES.
Status of the St. Louis Spiritual Association.
This is the oldest society in the city and is large and flourishing. It still holds its meetings at Howard's Hall, 3001 Olive street, where it has met for so many years, that it is frequently referred to as the Howard Hall Society. Last Sunday a report was made of employing a permanent speaker and throwing upon its meeting free to all, and it has proved so satisfactory that it is to be continued during the coming season, and the present speaker, Mr. Thos. Grimshaw, has been re-engaged.

The Golden Jubilee of Modern Spiritualism was celebrated on Sunday, April 3, the entire evening being devoted to that purpose. In the morning an appropriate lecture was delivered, and in the afternoon the Children's Progressive Lyceum honored the great event with sweet songs and beautifully-rendered selections. In the evening a general conference meeting was held, at which representative Spiritualists of the city, including delegates from other societies, made brief addresses which aroused the highest interest and evoked most generous applause. Some of the best singers in St. Louis were present, who from time to time poured forth a flood of delightful melodies which gladdened the hearts of all. The hall was tastefully decorated through the efforts of the Woman's Benevolent Aid Society and the Children's Progressive Lyceum with many banners and an abundance of flowers, which with the thrilling songs and eloquent speeches and bright interested faces of the audiences which crowded the auditorium to its utmost capacity, made it a gala occasion, long to be remembered. One novelty which aroused great interest, was an exhibition of Spiritual products such as writings on slates, paintings, etc., obtained under test conditions, and loaned by their owners to the society.

The regular lecture season closes last Sunday in April. The Lyceum will hold its sessions until June. The medium's meeting at 3 p. m. will continue through the summer. The regular Sunday morning and evening lectures and the afternoon exercises of the Lyceum will be resumed on the first Sunday of September.

The Woman's Benevolent Aid Society, the efficient auxiliary of this association is in a highly prosperous condition, and affords most substantial support to our beloved cause. A recent election, Mrs. Kate Hewson was re-elected unanimously made president, showing how thoroughly she has gained the confidence of all the members.

MRS. EMMA FOX.
St. Louis, Mo.

"The Relation of the Spiritual to the Material Cosmos." The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on "The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

"The Watske Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely, Mary Lantry Vennum of Watske, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

E. T. Belding: Q. What was the religious belief of David Hume?

A. Hume living to-day, he might teach his belief without comment, for at most it was a mild Unitarianism, with a dash of science. Up to his day the Christian disputants based their evidences on miracles with unquestioned audacity. Hume attacked this hitherto invincible redoubt, and proved that miracles never could have been, as they were impossible. In this he anticipated the result of a century of scientific thought which has arrived at the invulnerable position that law rules supreme, and can never be suspended or superseded by any power in the universe.

For this complete overthrow of the "evidences" Christians bitterly hated and never forgave the great thinker. His name has been united with Voltaire's and Paine's, as among the most disreputable of mankind. His religious belief was more of a repudiation of old errors, than of positive assertion. His moral treatises were founded on the organization of man, and in scarcely a line differed from the advanced views of the present. In the last hours of his life when knowing that his disease was mortal, he wrote, and no one has ever contradicted his statement: "My friends never had occasion to vindicate any one circumstance of my character and conduct; not but what the zealous as we may well suppose would have been glad to invent and propagate any story to my disadvantage but they could never invent one which would wear the face of probability."

Later he said to the famous Dr. Adam Smith: "I therefore, have all reason to die content."

Thus whatever his views may have been, he had to the last moment, unshrinking trust in all the laws of the universe, and leaving this life with peace and content, was ready and willing to try the unseen realities of the next.

B. H. Miller: Q. (1) As Mr. Andrew Jackson Davis in *The Great Harmonia*, gives the origin of man by evolution, exactly as the Darwinians hold, why is it that he is not given the credit, instead of Darwin?

(2) Cannot the birth of the great Nazarene be explained as the work of a materialized spirit, and if this be so, cannot the same be brought about at the present time in the same way?

A. (1) It is true that the wonderful seer, A. J. Davis, in his beautiful system of Harmonial Philosophy, presented the plan of man's evolution, afterwards made famous by Darwin and his school. But it must be held in mind that this theory was first expressed in vague terms by some of the Grecian philosophers, and was, so to speak, floating in the thought-atmosphere. Darwin and Wallace reduced it to scientific terms, and by years of study and observation of facts, demonstrated it, and thus compelled the attention and acknowledgment of its truth by the scientific world. Davis, like the ancient philosophers, uttered the theory as a self-evident proposition depending for its truthfulness on their own clearness of mental vision. Many other theories have been stated in the same way, and those who gave them utterance have been forgotten in the glamour attending the plodding fact-gatherers who came after with demonstration.

Gravitation was a well-known fact before the day of Newton, and yet because he with the wonderful processes of mathematics demonstrated its laws, his name will be linked forever with this fundamental form of force.

(2) If the miraculous conception of Christ be admitted as a fact, then should we be forced to look about for an adequate cause. The advent of Christ is, however, similar to that of many other preceding personages, who became elevated to the rank of gods, and the evidences in all cases are of not the least value. Opposed as such a divine birth is to the ordinary course of nature, it cannot be otherwise than regarded by the careful thinker as a myth.

The explanation, by means of a materialized spirit, cannot be received, for such a materialization of an organism capable of the functions of the physical body is impossible, for such would be of flesh and blood, which can be formed only through the processes of birth and growth, and once shaken off can never be regained.

This theory of Christ's birth has been presented before, and we know of nothing which could work more incalculable mischief than its reception. If spirits were able to put on materialization as a garment, and return to the walks of men, they would become a most dangerous social element; for by the same law that the good entered the ways of earth life, the bad might also. Nothing of the kind is ever witnessed, and therefore argument against it is uncalled for.

L. L. M.: Q. Was the present flag of Stars and Stripes adopted at first by the United States?

A. The first flag of the Colonies was a banner on which was a rattlesnake cut into thirteen pieces, each representing a colony, with the motto, "Join or die." Afterward the pieces were joined together and the attitude made as that about to strike, and the motto was changed to "Don't tread on me."

Benjamin Franklin was for him, unusually exuberant in praise of this flag.

At the same time, what may be called the national banner was the Union flag combining the crosses of St. George and St. Andrew.

The flag with thirteen stripes of alternating red and white, and thirteen stars on a blue field, was sanctioned June 14, 1777, by the Continental Congress. At first each new state added a stripe and a star, but this would soon make the flag unwieldy, and it was resolved that the stripes should remain at thirteen and a star only be added to the constellation for each new state.

The language of the flag, which is the most beautiful banner of any nation in the world, is highly significant. The red is symbolic of daring and defiance; the white, purity; the blue, justice, vigilance; the stars were arranged in a circle, the sign of eternity, emblematic of the continuity of the Union.

Lyman Ogden, Union City, Mich.: Q. At our third circle, my son, a young man, became unconscious, and did not recover for an hour. We have not sat again for fear of bad results. Would they follow?

A. If you carefully follow the rules repeatedly stated in this department, for seances, you need have no fear of bad results. The expression of alarm or eagerness at such manifestations should be entirely suppressed, as they are of the most damaging influence.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D. Price, \$1. For sale at this office.

FROM THE TEMPLES OF EGYPT. A FRIENDLY CHAT WITH SOME OF OUR CORRESPONDENTS.

Esoteric Meanings of Ancient Egyptian Symbols.

BY QUÆSTOR VITÆ.

NUMBER THREE.

Egypt had the tomb of its mythical savior Osiris at Abydos, ages before that of Christ was placed in Palestine. To the priests Osiris represented divinity, universal consciousness, and was never restricted to one limited human personality. Osiris was never supposed to have lived as one special human being upon earth, but was looked upon as the Father of all mankind, the fundamental basis constituting all men and women. But the populace prefers concrete forms to abstractions, and always personify ideas. The priests no doubt compromised their esoteric teachings to suit the capacity of the popular mind and built a tomb at Abydos, where Osiris was presented as having been buried; and many faithful and believing Egyptians caused their bodies to be interred in the neighborhood of this holy place.

But the primitive idea of the resurrection of the body above referred to evolved into the more rational one of the resurrection of the soul or Ka, as represented pictorially on the bands wrapped round the mummies; painted on the sarcophagi and on the walls of the tombs, as extracted from the "Book of the Dead" the correct title of which is really the "Manifesting Into Light." The soul was depicted in the form of a bird, sometimes human-headed, sometimes hawk-headed, which arose from the dead body. Another form of this symbol was presented over the portals of the temples, where the soul was depicted as a winged disk or sun, surrounded by two serpents, representing the positive and negative forces inherent in vitality. This winged hawk was always worn by Horus, symbolizing his immortality or identity with soul.

It is difficult to understand why the men who formulated the subsequent church should have stuck to the primitive idea of the resurrection of the body, instead of taking the later and more rational conception of the resurrection of the soul. Perhaps the latter idea was too spiritual for the minds of the dark Middle Ages.

IMMACULATE CONCEPTION.

The church dogma of the immaculate conception is also most palpably drawn from Egypt. At Deir-el-Bahari, the Queen Hatshepsut, the sister and wife of Thotmes II. is depicted as a child pre-existing in Heaven, where Ammon-Ra presents her to the other Gods for their approval. He then descends to the earth and presents the aukh or symbol of life to the mouth of the human queen mother. The subsequent birth of the God child is then depicted. This is about 1,600 B. C. At Luxor it is the mother of Amenophis III. to whom the divine messenger or announcer brings the symbol of life. Her subsequent delivery and the birth of the divine child is then recorded. And this was 1,500 B. C.

The initiate Kings claimed to be sons of the Sun; giving life and living forever. They were worshipped as Gods after their death. Seti I. did not wait for posterity to deify him, but depicts himself in his own temple at Abydos as exalted to Heaven, as carried by and worshipped by the other Gods.

It is easy to see not only where the ecclesiastical idea of a divine child immaculately conceived comes from, but also it is evident that the theory of the divine right of Kings which lived through the Middle Ages, came from the same antique birthplace.

On the other hand, Johnson, in his "Rise of Christendom," argues that the New Testament was evolved in the early monasteries of Italy (The monastic conception comes from the East and pre-existed to Christianity), from the Kabbalistic system of the Spanish Jews of Cordova, who came with the Saracens from Egypt and Arabia into Spain along the northern coast of Africa, conquering all on their way. It must be remembered that this conquering race of Islam established themselves in Egypt about 600 A. D. Their empire lasted till quite recently, and their influence still endures and has thoroughly permeated the whole population and entirely effaced the ancient cult.

Mohammedanism is of course of later origin than Christianity, but it was to Islam what Protestantism was to Catholicism; what Buddhism was to Brahminism. There was an older cult pre-existing in Arabia, to which Mohammed added a new testament, so to say. This old cult, like all systems of that period, had its external system and its esoteric teaching, and the latter appears to have run on similar lines as the Kabbala, which was also the case as regards the Chaldean system, the cult of astro-astrology, Zoroasterism. In fact the ideas veiled in the Kabbala appear to have been common to the Semitic and Egyptian peoples, who, it must be remembered, were constantly intermixing both by reciprocal conquests and by intermarriage.

Few people know that the older portion of the Koran includes legends which are identical, even to names, with those of the Old Testament. This evidence of common origin must be traced back probably to a unique Chaldean source. In some old remains of Zoroaster still extant, entitled "Chaldean Oracles," evidences of magical practices are conserved which run on parallel lines with those of the Kabbala. All this goes to show that there must have been a system of ceremonial magic which was known to the initiates of Syria, Arabia and Egypt. It was this system that the Saracens and the Jews in their wake took to Spain, and it was this system that Johnson claims constituted the basis of, and was remodeled into an external presentation called Christianity.

Whether the new system was framed in the school of Alexandria, or came into Europe through the Saracen Jews, Johnson's claim as to its basic origin is strongly supported by the intrinsic evidence carried in Catholic creed, ritual and ceremonials.

The basic identity in the leading doctrines of the church, with those of ancient Egypt has already been exhibited. But the strongest evidence that Christianity is based on the old system of ceremonial magic which was common to Semitic and Egyptian races is carried in the central symbol of Christianity, viz, the crucified Christ. This symbol of the "Son of Man" crucified on the cross is the central symbol in secret mystical initiation, as brought forward from the ancient mysteries, and was practiced secretly or esoterically in the holy place, the temple, thousands of years before it was placed before the public as a symbol of regeneration and atonement, by the church. In initiation it symbolizes the crucifixion of spirit entailed by its embodiment in the four elements of matter by physical birth, involving the suffering consequent on experience in the domain of the plane of the knowledge of good and evil, i. e., conflict in all the "opposites." It also refers to the mediation of life into matter through man.

It must be noted that the Egyptian term for the "Son of Man," or the individualized soul, was Horus (orus, sour, light, spirit). But the framers of the Christian system veiled the source of their lore by adopting the equivalent term used in India (where a similar esoteric system called Yoga prevailed) for the same conception, i. e., Christna. When the Egyptian system of magic and initiation passed through the Greek dynasties and the Neo-Platonists into Greece, constituting the mysteries of Eleusis, this term was no doubt modified into Christna, as Thoth became Hermes. But the identity of the symbol displays its origin in an unquestionable manner.

Regeneration refers to the process by which the soul attains the power of rising from the body during life, and thus being liberated temporarily from the control of matter.

(To be Continued.)

LIKES CHRIST'S TEACHINGS.

O. D., of New Orleans, Cal., "Falls to see in what a true Spiritualist differs from a true Christian. Both are imbued by the same divine law—love—and only in obedience to that law can we find, first of all, truth divine and true happiness. . . . That Christ's teachings are superior to all others because they are possible to be practiced by even the lowliest of us." But the teachings of Christ, according to the story, are only the teachings of others who came and went before him, repeated through his mediocrity of organization, and coincide with the teachings of the spirits of to-day; they were no more Christ's than they are ours now.

TAKES TWELVE SPIRITUALIST PAPERS.

D. H. B., of North Hannibal, N. Y., is surely entitled to no little credit if not the highest prize, as patron of the Spiritualist press. He writes: "I take twelve different Spiritualist papers, and though I don't write to flatter you, I like yours the best. . . . I can't see why Spiritualists are so backward about this matter. Almost every church member, or family belonging to church takes a paper to belong to the church." This same question is enough to puzzle the discerning faculty of the best philosophers in the ranks of Spiritualism. It is not an exaggeration to say that the patronage of all the Spiritualist papers in the world will not, aggregated, exceed one hundredth part of the number of papers who are acknowledged Spiritualists in letters. This is wrong, but must change only when phenomena ceases to stand above the philosophy with the masses.

VISITS OTHER WORLDS.

M. D., writing from St. Louis, Mo., claims to have visited other planets than ours and describes the inhabitants of some of them and their habits and customs; also saw the "gates ajar" toward the celestial realms, but was not permitted to enter because of their "worthiness." We have often read of such occurrences, in fact, some very able writers and authors, have written upon the same subject and given very singular descriptions, and this reminds of the old story of the ark, the flood and the bird that was sent out in search of dry land. If the bird brought back the olive branch, then this was apparent. This phenomenon may be real to the party, and coincides with the discovery of science, that many of the planets have the appearance of being inhabitable and inhabited, but that celestial gate vision should only be taken as a symbol, as may all the vision.

THAT WONDERFUL BOOK.

M. R. S., of Rochester, Ind., says of our book: "I have been so absorbed for three days in *Ghost Land*. Never have I read such a book. I am an old Spiritualist; I never cared much about phenomena. Knowing as I do that there is no death, and the whole secret of human life is to live up to the highest and best conceptions of our nature, I have ignored phenomena and studied philosophy, but I find this book not fiction then indeed is there much to learn, and the study of phenomena may be the very thing we need most. This blessed doctrine has a fine hold on me. . . . This book opens up a new field of thought. The subject has always been vast, and situated as most of us are, hampered to make head or tail of it, we have not time to devote to the wonderful discoveries. . . . There is a fascination about this book that makes it irresistible." To these flattering remarks we must reply by restating the fact that *Ghost Land* comes to us from that renowned medium, author, and lecturer, Emma Hardinge Britten, with her emblem of the rainbow, the truthfulness. In many places the height of oratory gives it the color of fiction, but from beginning to end it is a beautiful recital of occurrences, and cannot be too highly commended.

WANTS NO CREED.

R. T. H., of Douglassville, Georgia, in a communication, calls down all other writers in this paper who have even suggested anything that smacks of a creed for Spiritualism and says: "I, for one do not and will not build my religion on a sandbar of creeds and some day see fully, nor will I ever build on a belief since he has knowledge through demonstration, and predicts that when Spiritualists do this they take a backward step and will fall. Their true spirit-friends will be forced away by those creed-bound slaves that have passed over and know not of the change, who, by their position will not and their position will not make our most formidable foe. Whether they know how to control a medium or sensitive speaker or not their very presence often yields an unconscious influence for the wrong. 'Tis upon this hypothesis he predicts the great downfall of Spiritualism under a creed."

CALLS A SPIRIT DOG.

E. F. V., of Antigo, Wis., very sincerely relates an incident where she met a man who had the resemblance of a tiger, and who she was afraid to touch, was at once influenced to recall a large dog she saw in the street; and which proved to be a spirit dog, or dog spirit, for her protection. The man passed almost on the run, as though something was after him. The dog is claimed by her spirit guide and has become one of her protectors. Here we find a believer in the philosophy of animal spirits, or that animals have spirits immortal just the same as do men.

THE MORALE OF SPIRITUALISM.

H. L. G. C., of Lawrence, Mass., thinks our duty to ourselves and to humanity is the great question of the hour, as it always must be the pivot around which all the hopes of the dim possibilities of the future will ever revolve, but that first of all that problem should be solved, and that before interpreting the science of the future, men must understand the matter thoroughly. Men cannot fully interpret only from their own standard of observation even after they think they know. In order to know of the possibility of any proof of immortality we must "try the spirit." After we have proven, what the matter is, as to the world, or our knowledge if we do not give it out, or if we cannot find some moral aid in it? What good is there in the proof if there is no possibility of advancement through that proof, nothing to elevate and progress, nothing but wiping away the shadows of fear of death by mere wisdom? There must be something about it to make life feel a moral responsibility. A moral aspect is always the higher side to human existence, and if all do their duty they will act toward their fellow-beings as

according to the highest instructions of their own conscience.

THE JEW.

J. M. S., of Pittsburg, Pa., writes in Biblical defense of the Jew, and makes very plain his ideas according to that Old and New Testament history. He explains what a Jew is, and that according to the Bible he has a special mission on "the face of the earth." Our friend evidently is a Spiritualist from a Biblical basis, and has a right to be, and must be, if he has come up into Spiritualism through that channel, just as the Jew, from education becomes a Jew, and has as good a right on "the face of the earth" as anyone else of whatever belief or unbelief, and each has some kind of good mission. We do not find the Jew with so large or prominent criminal record as other sects, which speaks well for his right on "the face of the earth."

TALMAGE AND BICYCLES.

T. C. W., of Chicago, sends a sermon of three columns' length delivered by young Talmage, and published in the daily *Inter Ocean*, on the subject of bicycles, taking his text from Ezekiel: "As for wheels, it was cried unto them in my hearing, O wheel." Our friend should not have any concern of mind over this unimportant event from so unimportant a source. The inconsistencies of the young man's assertions so completely overthrow all his aims at profoundness that his arguments are only of value to the other folks, those whom he attacks. When a preacher who has always been a bicycle fiend thinks it a great moral sin to use that implement of self-transportation on Sunday and abuses all who think otherwise, even calls older and more spiritual ministers who consider it just as thing for any day's use, "arrant fools," and says that he and his "brother" intend to send thousands upon thousands of their young people straight down into everlasting smash-up, wherever that is, is too far in mental caliber to occupy the pulpit in this day of logic, of reason and highly inventive genius, or even a second-grade orthodox church, and our friend need have no fear for the effect of his rantings upon unfettered minds.

HEARD FROM JAS. G. BLAINE.

E. S., of Louisville, Ky., believes that he has heard from Jas. G. Blaine and Benj. F. Butler, relative to the Cuban question, and each one is for war, to right the wrongs inflicted upon the innocent women and children by those barbarians of Spain. The sentiment is much like each of them, but the language is not; however, we can extract the substance of the communication for this department and that is the main point. He says that in order to correct a great wrong to humanity the spirit forces are united to punish the Spaniards for blowing up the Maine, and to bring them to a sense of civilization instead of the butchery and brutality so long indulged in by the nation.

Whether this comes from Mr. Blaine, Mr. Butler, John Brown or Mr. Lincoln, matters little so far as the sentiment is concerned; it is good, but the communication as a whole would be too long for the space we have to spare from the more spiritual subjects now on file. The patriotism manifest is certainly commendable, but Spiritualism teaches that war for truth, for right and justice is all well enough as a last resort, but never for revenge, as does the Christian God.

HENRY WARD BEECHER.

It does seem that all the old wheel-horses who have passed from the public eye of this world to that higher stage of action are still attracted to their work of liberation, and return with a feeling of deep sympathy for those suffering Cubans, those victims of Spanish misrule. Of this I am sure, Henry Ward Beecher, through W. S. Barlow, of this city. He says: "Yes, Cuba must be free, and now is the appointed time. Our government should not hesitate to interfere and place it among the nations of the earth, free and independent. Our flag must be respected."

It seems Mr. Beecher is still a member of this nation's spiritualist, and the spirit's whisper. He will hold his love for earth and his work for humanity.

AN ENTHUSIAST.

We can only give a portion of Brother Sheldon's communication, which there is much enthusiasm over the subject, "What Is Gained by Being a Spiritualist?"

He says, in answer to the above: "The knowledge of life, whence, where, their belief is that life is not created; it always was and ever will be; it is a part of the Universal One. It is in all things. It may take on form, and certain forms are known as living things and beings. Living beings largely control their own happiness or woe by the life they live, for they are worlds within worlds, capable of self-control, subject to the Universal Power, measurely responsible for their acts, and may control the form which is a creation of this world. It is in their keeping to preserve and beautify as they would a home, and they will be rewarded in this life by added happiness to themselves and those around them, and in the next by having a house not fashioned by hands, but by purity and loving kindness."

"Purity is the only road to enjoyment, and there is none to atone for our misconduct. Each and every one must answer for himself. The sooner we learn this truth the sooner we will be self-supporting. We will cultivate purity of motive, destroy selfishness, ever living for others as for ourselves."

"Spiritualists do not believe they have to pass to the spirit-land to acquire heaven, but that they have to pass to spirit land to gain perfection. This life is a primary one. You cannot pass, as it were, beyond the district school, but the spirit birth places us in position to advance to the uppermost grade of perfection. If we are not prepared for the grade we are in a sorry plight for there is no juvenile grade. We will have to prepare ourselves for the advanced position with or without help. To know those truths as we know we exist is an assurance to a purer life in this existence; a better parent, a better neighbor and a truer friend; a staunch supporter of good government. Equal rights and truth our motto."

"Religion as Revealed by the Material and Spiritual Universe." By E. J. Babbitt, M. D., LL.D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1.00; cloth, paper, 60 cents. For sale at this office.

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This is to fact a large Sanitarium; only been opened a short time, yet it is a most pronounced success. DR. D. W. BANKS, the greatest Healer of the world, has ever had, has just been in the town and work, and is at the Home six days in the week. Write us and we will tell you all about our new methods of cure that we use at the Home.

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THE M. V. S. A.
Prelude of Camp-Meeting.

The Work of preparation for the next annual camp-meeting of the Mississippi Valley Spiritualists' Association, which will be held at Clinton, Iowa, July 21 to August 28 inclusive, is progressing favorably. The committee on speakers and mediums has concluded its labors and has secured the most complete and able list of talent that can be had. Due care has been given to secure the best possible talent for the presentation of the phenomena, as well as the philosophy. The speakers and mediums engaged are J. Frank Baxter, lecturer and test medium; Mrs. Emma N. Warner, lecturer; J. O. P. Grumblin, lecturer; Mrs. Marion Carpenter, lecturer and test medium; W. F. Peck, lecturer and leader of the vocal music; Edgar W. Emerson, test medium, and last but not least by any means, Mrs. Georgia G. Cooley, lecturer and test medium.

This insures to every camper a month of the greatest intellectual and spiritual delight. In addition to those under contract, there will be a large number of the truest and best mediums in the country at our camp and these will be afforded every facility to occupy the platform in medium's meetings and otherwise. Everything points to a large increase in the attendance the coming season, and every Spiritualist who reads this article is invited to include in his or her plans for the summer a stay at Mt. Pleasant Park.

Dr. Phillips, the superintendent, has proven himself alive to the best interests of the park and has removed a number of the old stumps, cleared up the grounds, and is keeping them in first-class shape. The past season was a very successful one, there being not only sufficient to pay all expenses, but a neat balance left to meet accounts. In fact, the debt, information will be cheerfully furnished upon application to the secretary, **MARTIN H. McGRATH,** Fulton, Ill.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Little Charley, son of Mr. and Mrs. A. K. Zinn, a bright little fellow of 3 summers, passed to the bright life beyond the mystic river, on the 14th inst., by falling into the millrace while at play. The grief-stricken parents have the sympathy of the entire community. Galesburg, Mich. D. V. EMMONS.

Passed to spirit life, April 4th 1898, Anna Augusta, wife of John S. Phillips, of Milford, Mich., in the 54th year of her age, of paralysis. Her mother was a true Spiritualist from her earliest recollection, and neither of them ever heard of any other religion that they desired. The funeral service was conducted by D. P. Dewey, of Grand Blanc, Mich., at the Presbyterian church, which was literally crowded with people, curious and anxious to see and hear what was to come, and the grand and noble sentiments so beautifully expressed, the appropriate music by the choir, cannot fail to leave a lasting and favorable impression upon the community. **JOHN S. PHILLIPS.**

"From Soul to Soul" by Emma Rod Tuttle. Layers of poetry will find in this thought in poetic diction in this handsome volume, herewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

DR. E. C. WATKINS'
GREAT WORK.

New England's Spiritual Sanitarium.

It is situated in a historic, picturesque and healthful region, one mile from Ayer depot, in the town of the same name. Ayer is the junction of the Fitchburg (Hoosac Tunnel route) and Boston and Maine railways, thirty-six miles from Boston, twenty-eight from Worcester, and eighteen from Nashua, N. H. It has pure air and water, from the Shaker Medicinal Spring, which, according to the analysis of the State Assayers of Massachusetts and Maine, surpasses the celebrated Poland Mineral Spring water of the latter state; perfect sanitation, and beautiful country roads lined with stately elms, over a gently undulating interval of woods, and fine farms, where the philosopher, A. Bronson Alcott, chose his earthly paradise. All patients and rest-seekers will have the benefit of free rides in easy carriages, with careful, intelligent drivers. All the woods, and fields contain places suited to the tastes and restfulness of the most sensitive and cultured minds. Trees, wild flowers, and fragrant breezes from the everlasting hills, often have a charm and richness of coloring that give rest, inspiration and vigor to the invalid, far surpassing that of any drugs, or the magnificent flower gardens of the great cities of Europe and America.

Ruskin, the great author and observer of nature and her curative agencies, says: "Consider what we owe to the meadow-grass," and Sir John Lubbock, in his "Beauties of Nature," speaks in this way: "It is no great stretch of the imagination to regard trees as conscious beings."

In this Health Home will be found all life-giving conditions and curative agencies. The building is of brick, three and a half stories high, built in the most substantial manner; thirty rooms, large, convenient and airy, with wide hallways. Long lines of maple trees border both sides of the street, and the neat cheerful atmosphere of Shaker Village is your nearest neighbor. There are no rich men or women back of this enterprise—no medical company—but it has all been brought about by Dr. Watkins' push and determination—determined that New England shall have the best and finest Health Home in the world—as it is to-day. Dr. Watkins has a very large and extensive practice. As his practice increases, he constantly increases his office help, until now, in his new office of six rooms, he has them filled with assistants. Dr. Watkins has, without doubt, one of the largest, if not the largest medical practice of any one physician in the world. And this large practice was not built up by trying to injure other physicians or by claiming that his practice was superior to all others, but rather by his care and kindness to his patients, and curing them of their ills; one patient telling others, etc. Dr. Watkins advertises extensively, it is true, but not in a loud manner, and not with intentions to injure others. He believes that there are hundreds of others who can cure the sick as well as himself. He has, now, the finest Spiritual Sanitarium in the world—not second-class boarding-house, in fact, it is well worthy of the name "Health Home."

In this Home, under the care of Dr. Watkins and Dr. Banks—known throughout New England as "Banks, the Healer"—the sick are being cured daily of stubborn chronic diseases; and this, too, comparatively speaking, without medicine. As Dr. Watkins said the other day, remember that we cure chronic diseases by Nature's methods. We give little medicine, and that only of known merits, and use the most advanced scientific system.

We wish those who receive no benefit from drugs, and the old system of practice, would write us, and we will try and explain to them why we believe that our methods of healing chronic diseases will cure them. Our terms for board and treatment are very low, and will be made known to all those seeking health. Why not try Nature's way of curing and preventing disease? Disorders of the body cannot be cured by medicines unless the abuses to the body, which is the holy temple, are stopped. When that is done, the person is on the right road to health and happiness. Study Nature, and follow her laws.

Dr. Charles E. Watkins, the physician in charge, and the famous chronicist, after years of medical practice and observation among thousands of patients suffering under various forms of disease, concluded that to more readily and effectively cure the many severe cases constantly coming under his care, he needed a Health Home where each patient could have his daily personal attention, and pleasant surroundings in and out of doors, with intelligent, cheerful nursing, where particular attention would be paid to all of Nature's forces; food, air, exercise, baths, etc. All classes of chronic diseases will be treated except insanity and contagious diseases; and if patients prefer they have the physician of their own choice treat them while receiving all the benefits of the Rural Health Home. Remember that food adapted to each individual temperament and organization, and judicious exercise and social intercourse are important factors in curing chronic diseases.

The price for board, care and treatment is from \$3 to \$15 per week. Three or four weeks at the Rural Health Home will cure completely the most of chronic cases, where otherwise it might take months of home treatment. However, to those who cannot leave home, Dr. Watkins' treatment by mail is wonderfully successful. As evidence of the great work he is doing, send clippings from letters of patients who have been cured, or who are receiving great benefit. Dr. Watkins, with the honest, bona-fide, proven psychic gifts that he has, stands to-day before the world as one of the greatest of modern healers. Read what his grateful patients say of this gifted healer. **JOHN STRONG,** Rural Health Home, Ayer, Mass. All testimonials unasked for.

WONDERFUL CURE OF PARALYSIS.

At Worth, Tex., April 9, 1898. Dear Doctor:—Your letter received containing the diagnosis. The diagnosis was better than I could have told myself. **MRS. IDA F. JENNINGS.** (To be continued.)

Lewiston, Me., April 14, 1898. Dear Doctor:—Your letter received containing the diagnosis. The diagnosis was better than I could have told myself. **MRS. IDA F. JENNINGS.** (To be continued.)

Dear Doctor:—Your letter received containing the diagnosis. The diagnosis was better than I could have told myself. **MRS. IDA F. JENNINGS.** (To be continued.)

THE JUBILEE
—OR—
International Semi-Centennial Celebration of
MODERN SPIRITUALISM,

TO BE HELD AT
ROCHESTER, N.Y., U.S.A.,
From May 25 to June 1, 1898.

Wanted:—The name and address of every Spiritualist in the United States to complete the census. For particulars address **FRANK WALKER,** General Manager, Hamburg, N. Y.

A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he select this office, his neighbor will soon advance ahead of him, and he will not speak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

OF INTEREST TO SPIRITUALISTS.
Anyone who is sick and failed to find relief, should send this name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach. 441

TESTIMONIAL.
B. F. POOLE, Clinton, Iowa.—Dear Friend:—I have received more benefit from your spirit remedies, Elvira Nos. 1 and 2, and magnetized compound, than any treatment I have ever taken. I am, respectfully,
MRS. O. H. BROWN.
Altman, Colo.

Please read my liberal offer in another column.

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Have you sore or weak eyes or failing eyesight? My Magnetized Compound and psychic treatment will cure them and improve your eyesight. 8-oz. package, with full directions, sent postpaid, 10 cents.
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This grand book, "Ghost Land," is a gift to all—old subscribers as well as new ones, who comply with the conditions set forth in the above. Several, whose subscription to The Progressive Thinker did not expire for many years, have renewed for another year in order to get "Ghost Land." If you desire it, you can get it in the same way.

PRICE OF THE "SEQUEL."
The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

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In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference, if you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

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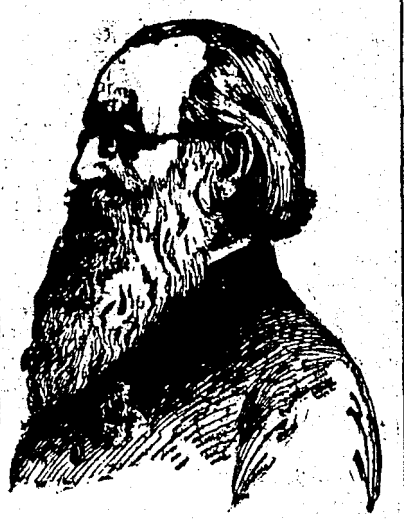
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Dr. Peebles & Burroughs
POSITIVELY CURE
CHRONIC DISEASES.



DR. J. M. PEEBLES.

In the spring of the year blood purifiers are advertised extensively in the public press and with flouting posters upon fences, barns and billboards. The public have long considered it necessary that medicine of this nature be taken in the Spring-time to rid the system of accumulated impurities which the closed pores of the skin and inactivity on the part of the excretory organs during the Winter months have caused to be retained within the system. It is largely because of this impure condition of the blood that fevers and acute complaints are so prevalent in early Springtime. Naturally a person should be bright, best and strongest in the Spring. It is then that the trees put forth their buds, the grass and grains commence to grow, and everything in Nature speaks of life, of growth, of strength and of activity, and we naturally would participate in these conditions if we are so thoroughly understood by Dr. Peebles & Burroughs that they have such success in restoring it to a normal condition. Their treatment is directed to all parts of the system that need attention, and it is an open question as to why it is not more generally used. Indiscriminate drugging, done by a competent physician, and it is because the human body is so thoroughly understood by Dr. Peebles & Burroughs that they have such success in restoring it to a normal condition. Their treatment is directed to all parts of the system that need attention, and it is an open question as to why it is not more generally used. 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SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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WONDERFUL BLIND GIRL

She Has the Gift of Second Sight, Etc.

People who believe in the significance of dreams, says the New York World, and in the power of "second sight" may find strength for their opinion in the case of little Lucy Stirling, the blind girl of Oldtown, Me., whose wonderful gifts astonish all who know her.

Four years ago little Lucy began to conjure up, with startling accuracy, dream pictures of past, present and future events, and since then her fame as a prophetess has spread and brought many curious persons to see the wonderful child. All who know her or hear about her agree that she is inspired, and the simple folk among whom she lives believe that heaven has given her this gift of second sight to compensate for the loss of her own precious eyesight.

Lucy was born in Oldtown, Me., on Jan. 3, 1884, so that she is now just fourteen years old. She is the only daughter of poor laboring folks; her father being a retired seaman. From her birth Lucy has been a delicate child, and, as they watched the development of their only daughter, the anxious parents feared that the spark of life which flickered in Lucy would soon go out altogether. When she was ten years old Lucy suddenly became totally blind. The cause of her affliction was an enigma to the doctors, but they all agreed that she would go blind to the end of her days. The sorrowing parents thought this new grief would kill the girl, but she appeared to be resigned to her lot and soon began to show signs of the marvelous power with which she is gifted.

On the night of November 19, 1893, Lucy dreamed three times of a ship in distress going down into the slough of the waters with all hands on board. The dream left vivid effects upon the child's mind and frightened her so much that she called her father to her bedside. "The sun has been here," she said, "but I can't see it. I can't see the sun, but I can see the stars." She described what she had seen down to the minutest detail, and insisted that she had recognized her absent brother's face among the drowning sailors.

Her father asked her if she could discern the name of the ship, and learned to his surprise that it was the "Princess." Although she had never seen the Princess she described the vessel so accurately that her father was filled with wonder. A short time afterward the newspapers reported the loss of the Princess, of Sunderland, England, on the night of Nov. 19, 1893, off Plum Borough Head. Lucy's brother, John Stirling, had left home some years before to serve before the mast, and nothing had been heard of him. It was ascertained, upon inquiry, that he was among the crew of the ill-fated Princess, and thus the child was found to be correct in every particular.

Not only does Lucy dream of the present, but of the past and future. Her parents say that she prophesied the devastation of St. Louis by the great tornado of a year ago, a month before it occurred. Although she could not name the locality, she described the city of her dream so exactly that her parents, who know St. Louis well, were not surprised to hear, some time after, of the havoc the tornado played with that city.

The blind girl has given many evidences of her strange gift, and she is said to have foretold the death by burning of a neighbor, describing the accident exactly as it afterward occurred. These revelations invariably come to her in the form of dreams or visions, and when she awakes she remembers what she has dreamed to the smallest detail.

Lucy is a beautiful child, with blue eyes and long golden hair, and in spite of her affliction she attends the village school, and is said to be advanced in her studies. She is of a cheerful disposition, and is able to do lots of things that other blind people cannot do.

MUSICIANS' ATTENTION

Music at the Jubilee.

The management of the International Golden Jubilee, to be held May 25 to June 1, inclusive, at Rochester, N. Y., is desirous of making the music of the jubilee the most attractive and important feature.

Many noted soloists (both vocal and instrumental) have already been secured and arrangements have been made to have their names appear in the musical programmes of the Jubilee.

So far, some of the best known artists who will be present are Prof. J. J. Watson, the famous violin virtuoso of Boston, Mass., and his daughter, Miss Anna Watson, pianist; The Brooklyn College of Music trio—E. Adolf Whitelaw, violin; Mr. Paulding De Nike, cello; Madam Milo Deyo, pianist; also Mr. Milo Deyo, the world-renowned concert pianist and dramatic reader; Miss Fannie Bryton of Providence, R. I., concert pianist, and other well-known artists.

A splendid orchestra has been engaged for the occasion and it is our wish to augment this splendid orchestra with volunteer musicians from all parts of the country. All vocalists and instrumentalists desiring to volunteer their services and assist in making the music a specially glorious feature of this great event, please communicate with the musical director.

E. ADOLF WHITELAW,
Director Brooklyn College of Music,
497 Franklin Ave., Brooklyn, N. Y.

Most controversies would soon be ended if those engaged in them would first accurately define their terms, and then adhere to their definitions.—Tryon Edwards.

SPIRITUAL EXPERIENCE.

A Helpful Lesson in Spiritual Progress.

To the Editor:—In looking over an old diary the other day I discovered the following which I wrote therein to commemorate my entrance into a new unfoldment of soul growth, whereby my inner vision was developed and I received from my spirit guides the gift of clairvoyant sight.

Thinking there might be in it some thoughts that would be perhaps a little help to some other struggling soul, I send them to you.

December 23, 1892.—The old year is slowly passing out, passing like a shadow, and the new year, like the dawning of a new day already touching the dull grey east with its golden glow, comes slowly, silently nearer, giving promise of new love, new life, new light. As I look back over the past year, these thoughts come pressing on my inner consciousness, and leave a sting of sad regret.

What have I done to earn a brighter life? What have I done to earn this glorious gift that has come to me like a blessing from heaven?

Have I cultivated my best qualities and conquered my faults? Ah, I fear not.

Have I done as well as I knew how the little duties that come hourly in my way? No—not always. Have I taken advantage of all opportunities to do good and be good? No—comparatively few. Have I tried to elevate myself and those around me to a higher grade of morality and spirituality? O shame. What have I done? Blindly selfish, I have let my mind dwell on the faults of others; I have seen only my own suffering at the discords that surrounded me.

Where has been hid in the dark my sympathy and love for humanity, that I did not see that I did not suffer alone, that around me on all sides are heartaches and despair? Why, O why have I not been able to see my duty to the world and to my Creator? Have I no conscience? No sympathy? No love? Ah, this weakness, this cowardice. Will I ever be able to overcome it? Will I ever be strong to give out comfort, strength and love? To lead the blind and open their eyes to the sunlight, as I have been led by one who stands amid a flood of golden glory and points the way for me?

One cannot stand still. I must go either forward or backward. Which shall it be?

How will it be with me at the end of the new year which is just dawning? I may feel more and more in harmony with nature and her laws, that I may be better fitted to serve, where there is need.

Let me bring my soul each day nearer to that great centre of divine love, that I may feel more and more in harmony with nature and her laws, that I may be better fitted to serve, where there is need.

Already I feel my pulses leaping with the joy of a new life just budding in the promise of a new unfoldment. The word has been spoken that awakes my slumbering soul, and opened my eyes to the glorious light of love.

My soul seems like a rose whose petals have but just begun to unfold, and the sunlight creeping in deeper and deeper, to the very heart, lights up the hidden chambers and dispels all shadows there.

My claims are broken, and my doubts are fled. And oh, the glorious sights that meet my vision now, more than repay for all the darkness of the past. My soul is free to explore the unexplored realms of spirit.

Now though the thunders roll, and lightnings cleave the sky, and tempestuous winds sweep round me, yet can I stand firm, for my feet have found sure footing, and my spirit eyes can see above the storm. There is a better, brighter life. There all is joy and sunshine, and the love of God is over all.

I have a glimpse of Paradise. Its doors have been unlocked, and no darkened creed can bind me down. No earthly chains can bind so close but that my soul is free to fly at will to realms of bliss where souls I love are waiting, and daily, hourly, I may hold sweetest communion with departed ones; friends of earth, gone before, whose hearts flow out in loving sympathy to meet my own, are ever near to me, for time and distance are as naught to him whose soul is free.

What matters it when soul meets soul across the tide, though breadth of earth may lie between? What matter, if we see no more the loved ones' face on earth, we know we shall meet in heaven.

O, blessed thoughts! Ye wreath my soul in flowers of golden glory; ye lift my heart in rapture till the music of the whole created universe seems thrilling through me. My heartstrings quiver to respond and give out melody in sweet response.

O, life is love. And love is God. The law divine of all true growth, by which burst forth all beautiful blossoms of creation. All nature speaks of love. All nature says be glad, rejoice, there is no death, for all is life. Therefore, weep not when friends depart; care not when daily harmony seems broken. Look beyond, above. Ah, there is a fuller life to come, of which this day to me is but a token.

O, infinite love! O, wondrous power. O, joy inexpressible sweet. Earth and heaven are one and my soul shall know no more darkness, for light has been given, it shines o'er my pathway and I see it stretching on before me, ever onward, ever upward, the way growing brighter and brighter till lost in the infinite glory beyond.

(Continued on page 8)

EVOLUTION.

Nature and the Solvent of Her Problems.

In all the mythological records of the mythological past that have come down to the present day, the same idea of creation is conveyed, through all lines and channels of intellectual thought. It is the story of one man and one woman. No repetition of this creation is recorded, yet the man dies, also the woman.

Certain lines of advanced thought have been projected backward, some along the lines of species, others on lines reaching to protoplasm, etc. The subject is too large for any one finite mind to grasp at one attempt, and I shall not attempt to explain it all, only to trace the line projected from the intelligence impregnating my one individual form. Being pantheistic in my views as to God, I must follow the lines of thought evolved from the combination of infinite matter, impregnated with infinite mind, that makes up this one finite individuality that can endure or exist, only a short period on this material plane. We know the material form is a materialization drawn from the material properties of infinite nature, atomic properties both ponderable and imponderable in their character; and we also know that these same material forms when leaving this plane of material existence, disintegrate. That is, the atomic forces and potencies of which it is formed again separate, and probably return to their original condition in the material universe.

Our finite science of chemistry tells us that the properties and potencies of the human form, are of a more imponderable character, than ponderable, as they are of a more gaseous character, than grosser material character. Hence the human form is only a form assumed in the atomic properties of ever-changing material nature. The same ponderable and imponderable forces and potencies may again assume the likeness of the same form. But this, finite man cannot verify. So far, only one of this great combination of matter and mind has been referred to or considered, infinite matter, impregnated with infinite mind, known as finite man. We have considered only the material part, which has been held in form for a brief space, by being impregnated with infinite mind.

We know that the instant that a separation of this matter and mind takes place in the human body, in what we know as death, mind no longer controlling the material form, the form is at once taken possession of by another condition of nature, known as decay. The form at once begins to disintegrate, and we hasten to hide from our sight in the tomb, the form we loved; to shut from our sight—horrid deed.

Now as to the impregnating infinite mind (infinite only when entirely free from matter, finite only when allied with material form) as this infinite mind thus completes intellectual man. It must come from the intellectual sources of the infinite universe. As we see that the material form disintegrates after the separation of the mind, it is a natural inquiry in our mind, condition to know what becomes of the intellectual mind. Does it become absorbed once more into the great Universal Mind, and lose its individuality; or does it in any manner retain its separate individuality? I am constrained to believe that it retains its specific separate individuality, and through harmonious conditions can and does prove its contact with other individual personalities. Still in their finite conditions, and the result of this contact of infinite individual personalities, with finite individual personalities is progress on this material plane.

The motto of The Progressive Thinker has for years floated before my vision like a golden banner: Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems. A greater truth was never expressed by mortal lips.

As to the proofs that man's intellectual ego retains its individuality after death, there are more than can be enumerated. We see it everywhere—in literature, in art, in science, in every act or art to which man can either turn his hand, or his mind. Finite mind can demonstrate its progress only through its mechanical material form. Finite mind can plan a railroad, but calls in the mechanical form it controls to cut the ties and demonstrate the intricate mechanisms the mind has planned. Of all the various forms of sentient life existing on this material plane of existence, none outside of man possesses the potentiality of endless progress, so far as we can know. The truth is, the intelligence of their ancestors, but this intelligence is not progressive, they never improve. The bees in the architecture displayed in the building of the honeycomb have reached the acme of success in the saving of space, but whether they reached this point by slow stages we cannot say; one thing we know, they are there. The same can be said of the beaver, in the construction of his dam. Man has profited by the beaver's plans. We can look on some races of man who are no longer progressive, but they are passing away; for instance, the American Indian. Look backwards—we see nations living in conditions of barbarism; that, having become amalgamated by war and blended by intermarriage into new nations, have become progressive and bear no semblance of their origin; for instance, the American people, who today are the most progressive people on earth. China is at a stand on a progressive line, and has begun to go to pieces, or disintegrate; Africa the same. Yes, Progress is the universal law of nature, and thought is the only solvent of her problems.

R. LANNING HUTCHINS,
Nat. Military Home, Kans.

Affection naturally counterfeits those excellences which are placed at the greatest distance from possibility of attainment.—Johnson.

SPIRIT PAINTERS.

Watches the Spirits Paint the Picture of His Guide.

John Astrom, a Spiritualist who resides at 123 Seventh street, has in his possession a picture which he says was painted by spirits. Mr. Astrom is a mechanical engineer, and while the Campbell Brothers were in the city recently, attended their seances. How he came in possession of the painting and how it was created, can best be told by Mr. Astrom's words:

"While the Campbells were in the city I attended their seances, and while here I arranged with them to secure a painting of my spirit guide, Eliza, who has watched over me nearly all my life, but whose acquaintance I did not make until about four years ago, when for the first time I saw him manifested. Last Sunday I arrived in Chicago and went to the Campbell Brothers residence, 215 Thirty-first street, by appointment. Charles Campbell met me at the door and informed me that his brother, A. Campbell, who is the painting medium, was sick and that there was some doubt as to whether he could give me the sitting. His brother appeared, however, and consented to try. A bay-window had been fitted into a cabinet, which was closely curtained. Two canvases, one 18x22 inches, the size I ordered, and another smaller, stood near the curtain. A. Campbell asked me to magnetize the canvas by rubbing my hands over it. This I did, then the curtain was pulled back and I sat in front of the cabinet.

"The room was not dark, but a sort of twilight prevailed. As Campbell became entranced, and in that state delivered a pretty speech from my guide, whom I readily recognized. In the meantime the canvas had been placed on an easel in the cabinet, where it was while we were on the outside. I had perceived the canvas carefully and there was no possible chance for any person to enter it unseen.

"We then entered the cabinet and sat in front of the canvas. Charles Campbell left and turned on light in the room. With one hand I was told to hold the frame of the canvas, and with the other I held A. Campbell's hand. His other hand Mr. Campbell rested on the canvas, and he said, 'The canvas was now light enough so that I could see everything that was going on. We already could smell fresh paint, and looking on the canvas I could see the background, a dark brown, on the canvas. Then the wonder began.

"From time to time I could see clouds roll before the canvas, and each time the picture developed. Gradually the other canvas in the background, which I had seen through the window, was now cloud continued to come and go, just as if some one were blowing a puff of smoke over it, and each moment the beautiful picture became more and more distinct. After an hour's sitting the picture was complete and it was handed me. It's a work of art, and I would not part with it for any sum."

One of the peculiar features about the transaction is, Mr. Astrom says, that in the many seances in which "his guide" has been presented to him, and in the picture, the likeness is exactly the same. The spirit picture is a life-size portrait of an ancient Egyptian, probably a Persian. He has beautiful blue eyes, a loose, flowing robe is ornamented with rubies and jewels, and has a full beard. The painting is not yet thoroughly dried. Mr. Astrom says he has carefully investigated Spiritualism, and has tried to detect fraud in it, but is firmly convinced that it would have been impossible for any human hand to paint the picture before him.—Pittsburg Dispatch.

THE BATTLEFIELD.

Once this soft turf, this rivulet's sands, Were trampled by a hurrying crowd, And fiery hearts and armed hands Encountered in the battle-cloud.

Ah, never shall the land forget How gushed the life blood of her brave—

Gushed warm with hope and courage yet.

Upon the soil they fought to save, Now all is calm and fresh and still; Alone the chirp of fitting bird, And talk of children on the hill, And bell of wandering kine, are heard.

No solemn host goes tramping by The black-mouthed geyser and staggering wain;

Men start not at the battle-cry— O, be it never heard again!

Soon rested those who fought; but thou Who mingled in the harder strife For truths which men receive not now, Thy warfare only ends with life.

A friendless warfare! lingering long Through dreary day and weary year; A wild and many-voiced throng Hang on thy front and flank and rear.

Yet nerve thy spirit to the proof, And blench not at thy chosen lot; The timid good may stand aloof, The sage may frown—yet faint thou not.

Nor heed the shaft too sorely cast, The foul and hissing bolt of scorn; For with thy sword shalt dwell, at last, The victory of endurance born.

Truth, crushed to earth, shall rise again; The eternal years of God are hers; But Error, wounded, writhes in pain, And dies among his worshippers.

Yea, though thou liest upon the dust, When they who helped thee see thee in their fear,

Die full of hope and many trust, Like those who fell in battle here!

Another hand thy sword shall wield, Another hand the standard wave, Till from the trumpet's mouth is pealed

The blast of triumph o'er thy grave. —William Cullen Bryant.

Hope writes the poetry of the boy, But memory that of the man.—Emerson.

THE PACIFIC COAST.

Good Work Done in Portland, Oregon.

I am impressed to write you a few lines to let you know what movement is now going on in this city, in the way of spiritual philosophy and progress. We have had with us for the past few weeks Mr. A. J. Swarts, who is a notable exponent of the philosophy. He has been giving lectures and classes in mental culture, and has done much good. Then we have had Mrs. Ada Foy with her lectures and tests. For the past two months she has been employed by the First Spiritual Society, where she has been received with good audiences, who were highly entertained. Then the wonderful Brockway family—father, mother and son—made their appearance, opening an independent meeting. After one meeting they found their hall would not accommodate the audiences, and they had to get a larger hall in order to admit the hungry mortals who are eager and hungry for proof of immortality. They have the Auditorium, seating capacity about 600, which was well filled last Sunday evening. The tests given through these mediums are most wonderful. Never has Portland had such clear-cut tests. W. Brockway is a healer. He diagnoses disease without questioning, looking at tongue or feeling of pulse.

If not trespassing too much, I will mention a few of the tests as given through them at last Sunday's meeting. After opening with singing, reading of poem, etc., they pass among the audience envelopes with blank cards inside, requesting the audience to write upon the cards any question they are inclined to and then seal the same up, which are then gathered up and placed upon a table in full view of the audience. Mrs. Brockway takes up a question and holds it above her head, at the same time asking if the spirit called for will please reply and answer the question; which is immediately done through her son Charles. This is continued through the entire evening, excepting when other tests are given. The whole evening is devoted to test work. Charles says to a gentleman sitting in the audience: "I see a lot of playing cards up over your head—the 5, 6, 7, 8 and 9 of hearts; do you know what that means?" His reply: "I do not, sir." "Now I see mist sitting around a card-table gambling." The gentleman seemed to be quite flustered.

Charles says to the audience: "Do not think this man a gambler, for he never played a game of chance in his life." The gentleman said that was true.

"Did I ever see or talk with you before?"

"Not to my knowledge," he replied.

"Now I feel like going out the door!" and the gentleman said: "Now I think I know what you mean."

"Yes, it is your brother, Ernest Smith, who is giving me this, and he was stabbed with a bowie knife as he went out of the gambling-house door; he quarrelled with a man named Jones, and was killed."

At this the man was dumfounded, and acknowledged it to be every word true. There were many equally as good tests given.

Mrs. Brockway, who is a most wonderful independent slate-writer, went down into the audience, and gave a test to a lady who told her she had a glove and she told her to remove her glove and see if there was not a message written on the inside; which was found to be true, a fine and neatly written message was on the inside of the glove, from her sister, full name signed. She went to a gentleman and said: "You have a memorandum book in your inside pocket of vest," describing the same. She asked him to let her have it. She held it above her head and all could see the palms of her hands flat against the outside of the book, held in this way for a few moments, giving messages to others from their loved ones. She told the owner of the book to look on the sixth page from the back and he would find a message from his friends. There was a page written full of names being mentioned in the body of the message, and signed in full from his mother. These he quickly recognized. There were about twenty-five tests given during the evening, not one but what was recognized, and full names given in every case. How the skeptic can resist such knock-down proofs is a mystery to me, but "those who do not want to see to what remain blind." "You can lead a horse to water, but you cannot make him drink."

Never was there such an interest manifested in Portland as there is at the present time. The anniversary was celebrated in very good manner by the First Spiritual Society.

I think I could do without one meal a week much better than I could without reading your popular Spiritual paper, The Progressive Thinker. The Brockways have adopted a very good plan of distributing back numbers of Spiritual papers; they ask all who have papers on hand to send them in, and at the meeting they invite all to come and get a copy, and it is surprising how eager the world is for this truth, which is manifested by the rush for the platform after the meeting to get a paper.

So let the good work go on.

MRS. WALTER SIMMONS,
Portland, Ore.

Shakespeare says we are creatures that look before and after; the more surprising that we do not look round a little, and see what is passing under our very eyes.—Carlyle.

The man of pleasure should more properly be termed the man of pain.—Colton.

No man ever did a designed injury to another, but at the same time he did a greater to himself.—Home.

In the works of man, as in those of nature, it is the intention which is chiefly worth studying.—Goethe.

Heaven is never deaf, but when a man's heart is dumb.—Quarles.

"OBJECTOR" REPLIES.

Dream-Self, Waking-Self, or a Spirit?

Mr. Bach says this "something" claimed to be Mrs. Bowers, and that he interviewed it. Martin Luther had an interview with a certain mythical gentleman commonly called the Devil; he says "something" which said it was the Devil, and in the conversation which followed, Luther became somewhat excited and threw an ink-bottle at it. Shall we accept this as proof that there is a devil and that Luther saw him?

We do not need to accept the "soul," because "ma says so," or Mr. Bach, either, for we know, if we know anything, that we have a self, or an existence, call it soul or spirit. We also know that this self appears to have two phases of manifestation which I may simplify by calling the dream-self, and the waking-self. I meant to ask Mr. Bach if it were not possible that the dream-self of Mrs. Dedrick communicated the information of the death to the dream-self of her sister, Mrs. Wier, being a believer in the phenomenon as spirit produced, dramatized this information producing the results which followed. I am certain that good psychologists will admit the possibility of this, even though they might hold that Mr. Bach was more correct in his conclusion that it was really the self of Mrs. Bowers which was present. When I say psychologist I do not mean a hypnotist, for not all hypnotists are psychologists. It does not impress me when Mr. Bach says he has spent several thousand dollars in obtaining phenomena—that was for the galleries, for I have seen a little phenomena myself, and besides I read The Progressive Thinker every week getting reports of phenomena which I do not deny; why should I spend a few thousand dollars to see something which I already believe to be genuine? I hold that there is a simpler explanation than that given by Mr. Bach. His statement that "nearly every hypnotist acknowledges the Spiritualistic hypothesis," I flatly deny, and can furnish the names of many hypnotists who deny that hypothesis. Prof. Carpenter, of Boston, is a noted example; the author of "The Law of Psychic Phenomena" is another; the editor of the "Hypnotic Magazine," and his numerous readers will furnish an extended list of hypnotists who deny this hypothesis, and do not have spirit interruptions because they do not believe in them. As for the "best hypnotists" believing it, and the "greatest minds" that ever were known, that is wholly a matter of preference; let the galleries choose. All science, Mr. Bach, is benefited by the presence of the man with the "snooey" air, if he means business, and to tell you the whole truth I have an a priori theory that spiritism cannot be true, and it was to test this very theory that I entered the ring. What this hypothesis of mine is I shall not state now, but I am looking for information for or against it, and scolding will not "show" me off. If my manner was offensive to Mr. Bach, I apologize for the manner, and at the same time repeat my question which he did not answer. He gave me my name, for he threw down the gauntlet with this challenge: "Objectors, what are you going to do with it," this "remarkable test" I asked him what I would do with it, and asked for something hard; did I get it?

"W. C." with commendable candor answers also, and gives me what I asked for. I admit the genuineness of your phenomena, and have seen it myself, but as it has been proven by the author of "The Law of Psychic Phenomena," Mr. Hudson, that such communications cannot be under the same conditions, from a brother who never existed, it seems to prove that the power came from the deceased medium alone. The information could come from your own dream-self. I cannot say of course that it did not; so it rests with the preponderance of evidence whether we accept it as the self of the "dead," or the self of the living. "The medium need know nothing of the questions or answers in either case; yet I believe it probable that if the medium were hypnotized afterward he, or she, could give both questions and answers correctly. It seems to me that we may assume it reasonable to suppose that the self of the embodied man has as much, if not more, power than the self of the disembodied man. If, therefore, the self of the disembodied man or woman can write between two slates without physical contact may we not assume that the embodied self can do this, will we not need to prove, to our own satisfaction, at least, that an embodied self did not do the writing, before we dare assume that a disembodied self did do it?"

This leads us to a more difficult problem, that of the credibility or evidence as manifested by the nature of the communication. In this matter you would naturally be much influenced in favor of the spirit hypothesis, by your love for your wife, and your great desire to communicate with her. I venture to assume that you did not get any definite facts in your answers which were not already known, or believed by your inner consciousness—your dream-self. Perhaps we would not agree on this, but I make the assumption on the strength of the evidence presented by the many "spirit communications" which I have read.

Very respectfully yours,
OBJECTOR.

Often the elements that move and mold society are the results of the sister's counsel and the mother's prayer.—E. H. Chapin.

It is an inevitable something that a man cannot be happy unless he lives for something higher than his own happiness.—Bulwer.

Man is the merriest, the most joyous of all the species of creation. Above and below him all are serious.—Addison.

THE CREED BUSINESS.

Spiritualists Do Not Need a Series of Articles of Faith.

Brother Dean Clark takes me severely to task for saying that there were only three fundamental ideas on which Spiritualists agree, and hence a statement of principles is not practicable. While I do not care to enter into a discussion on this subject, believing that the direct presentation of opinions is the better method, I take occasion to enlarge on the views presented in my brief article.

If it is desirable to make a "declaration of principles" every one should make his own, for as he would not like to have others make one for him, he should not thrust his own declaration on them.

It is all well for a church to have a declaration of what it believes, a creed, for if each church did not, the distinction is so small the members would not know with whom they stood. When a statement cannot be proved, it must be stated with the greatest positiveness.

Spiritualism is not a faith. Its claim on the attention is that it is knowledge. If it is not, then it is no better than the old blind belief. Hence for Spiritualists to pile up statements of belief is as absurd as for an association of scientists to pass a series of resolutions on what they accept or discard: Resolved, that we as scientific men believe in gravitation.

We believe the earth is round, and revolves around the sun. We believe that light is undulations, and so on and on ad infinitum.

If an association should set forth such a declaration, it would be the laughing stock of the world.

On the contrary the members meet and it is understood that each and all take truth wherever and whenever found, and all their efforts are put forth to demonstrate each successive step.

Now that is what the Spiritualist should do. "Oh," you say, "the world will misunderstand. The world ought to know just what we believe; we don't want to be misrepresented." The sooner that bugaboo of "the world" is put aside the better, and with it the fear of being misunderstood. No one ever received a blessing by attempting to cater for the good will of the world. "The world" in this sense is made up of the drift on the surface of the great current of thought.

The astronomer does not say, "I must make a statement, or the world" will say I am a liar." He states the facts and stars lantern-bugs; and hasten to solve before the first meeting, "the earth is not flat, but round, and we astronomers believe the stars suns, and not lantern-bugs." He goes right on his way, and if the world said his say, it would only expose its crass ignorance.

In like manner it is not necessary for a Spiritualist to fly to a "statement" made in "convention assembled" to let the world know what he believes. If such a declaration is begun, of what we believe and what we do not, it would take many volumes "large as Bibles" to tell the story, and then it would not be complete, and no one in the confusion could define his position therefrom.

I personally am acquainted with many who believe in spirit communion who are zealous church members. Similarly they have not carried this belief to its logical conclusions. If a spirit can communicate, and is in a state similar to this, neither hell nor heaven, and finds no God or Christ to atone, this whole scheme of Christian salvation is swept away. These believers have not thought along this line. They may or may not. They enjoy their simple belief, and talking with their departed friends.

From these, to those who are even antagonistically inclined are all shades of belief and knowledge.

Make a declaration of principles, you draw the line, and shut out this rapidly growing class coming up out of the theological wilderness. You will frighten them, and thereby lose the good opinion of "the world" you strive to gain.

I do not speak for others; no one has a right to do. For myself only can I make a declaration of principles. As a Spiritualist I do not think it is necessary to declare that "we do not believe in murder; we do not believe in theft; we do not believe in lying."

The fact that we are Spiritualists carries with it the belief in existence after death and communion between the living and the dead.

On this foundation a spiritual temple may be erected of which every stone is taken from the quarries of knowledge. It will not be required to put a sign over this temple's gateway. "This is temple of Spiritualism," or write on every block its component parts.

Every who believe in Jehovah, or Christ, or Allah, or Buddha or in "Force" as the primal cause, may all down in the porch of that temple; they may not enter its interior chambers until their knowledge has increased

Written by Dr. Wm. Penn Haworth, for the College of Science, Los Angeles, California.

Many of the mineral, vegetable, and even animal formations are so far down in the scale that they seem to be a law within themselves. As we advance through the higher orders of creation, we see a greater measure of intelligence, and in advancing to the higher order of animal life we find evidence of mental capacity that gives to each the power to care for itself; and when we come to man we find him a being who cannot only care for himself, but also for the things below him in the order of creation. The mind of man can see the causes and effects of certain actions, and can calculate the results of change. He has discovered that by grafting a scion with a different kind of tree, a new fruit can be produced, and he can well calculate

But as man may also be said to represent the "tree of the knowledge of good and evil," being "crowned with glory and honor," he must use the crowning power of watching the tree and the river, and the garden, dressed and caring for it as God directs, not neglecting for a moment the least of the little branches or tiny streams, leaves, or flowers; for if any of them are neglected, the will become diseased and the whole garden will feel the effects sooner or later. The whole body must suffer if any single member is suffering, and disease spreads so rapidly that death will soon follow. The growth and development of plants depend largely on the manner of cultivation, and it is logical for us to reason from this that the thoughts, which emanate from the brain, are governed, to a degree by the manner in which the brain is cultivated.

As the divine law grows stronger at each upward step it not only has the power to prevent disease, by right living, but it also has the power to dispel the disease by the superiority of force through the mind. There is sufficient power in each mind, if properly trained, to drive disease from the body; but many have never trained their minds to this task and therefore are unable to accomplish a cure without assistance. This help must come from God, a stronger and better trained mentality, as was the case when Jesus was healing the people. Jesus was a man of powerful mind, wonderful magnetism, very positive character, and spirituality far in advance of the age in which he lived, and when he found one who was weaker than himself, who was a negative, or as he expressed

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A SWEET POEM.

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SATURDAY, MAY 7, 1898.

HERESY! HERESY!

It matters not how learned, or how wise a person may be, or how voracious his character, the moment he calls in question the genuineness of the junior God, or asserts he is less than the Almighty Father, he is a subject for slander and abuse.

Prof. Giffert is a Presbyterian, and fills a chair in the Union Theological Seminary at Princeton, N. J., where preachers are made. He has written a book entitled "A History of Christianity in the Apostolic Age." From the reviews of the work by churchmen we judge it is worth reading. Prof. Estes, of Hamilton Theological Seminary, in the Baptist Watchman, says:

"Mr. Giffert, by silence or assertion, seems to cut away faith in the unique Sonship and in the Lordship of Jesus, in the conception by the Holy Ghost, and birth of the Virgin Mary, in descent into Jordan and resurrection from the dead, in any real ascension into heaven or sitting at the right hand of God, and in any return to judgment of any kind."

Another college professor declares Prof. Giffert's book "the most revolutionary that has appeared on this side of the Atlantic."

In the opinion of The Progressive Thinker it is one of the times with upon profound scholarship, when the whole Christian myth, its anthropomorphic Gods, its devils and its hell, will be relegated to the barbaric ages in which they were invented, and a religion based on the teachings of science will occupy their place. Prof. Giffert, like Prof. Edwin Johnson, of London, is only one of the advance guard, pioneering the way to Truth, but each will be maligned by the ignorant rabble.

RIFTS IN THE CLOUDS.

Every line, by whoever written, the tendency of which is to break down the barriers in the form of creeds, which bigots have created between man and man, meets the hearty approval of The Progressive Thinker. It is as natural for men to see things differently, as it is to occupy different standpoints. No two witnesses detailing the same events ever use the same language. No two persons will interpret events exactly alike, though equally honest and observant.

The Jewish Messenger, of New York, gives a very hopeful view of the religious future, which we take pleasure in copying, in part:

"It is a joyous sign of the times that the sectarian sky is breaking. There are rifts in the clouds, and the spiritual fog, which too many mistake for profound inspiration, is fast clearing away. Many preachers and workers in every denomination find the basis for common action broadening. People are beginning to recognize that the kinship of humanity is a real phrase, whatever the canons and councils may say. It is because men and women are men and women that they must distrust teachings which would formulate caste and bigotry and any 'holier-than-thou' doctrine in our latter age."

"May this borderland [of the creeds] widen year by year until the religious shrine becomes less and less an exponent of its own necessarily narrow and imperfect conceptions, and more and more a representative of that broader, uncanonized religion which is the Hebrew prophets' constant refrain."

TREACHEROUS BY INHERITANCE.

In Darwin's Descent of Man, p. 141, Appleton's edition, we read:

"Who can positively say why the Spanish nation so dominant at one time, has been distanced in the race? The awakening of the nations of Europe from the Dark Ages is a still more perplexing problem. At that early period, as Mr. Galton has remarked, almost all the men of a gentle nature, those given to meditation or culture of the mind, have a range except in the bosom of a church which demands celibacy; and this could hardly fail to have a deteriorating influence on each successive generation. During this same period the Holy Inquisition selected with extreme care the freest and boldest men in order to burn or imprison them. In Spain alone some of the best men—those who doubted and questioned, and without doubting there can be no progress—were eliminated during three centuries at the rate of a thousand a year. The evil which the Catholic church has thus effected is incalculable."

Thus the treachery and duplicity of the Spaniards are accounted for by a scholar on a philosophic basis. But it should be remembered Spain was colonized from Carthage, so hereditary, doubtless, played its part; for those people were famed for their vindictive, untrustworthy and faithless character.

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QUERIES—A VILLAIN.

Suppose a manufacturer of base coin details all the machinery he employs in his work, does that demonstrate we have no genuine coin?

Suppose a principal, or an accomplice in crime, engaged for many years in deceiving and defrauding the people, extracting money from them by false promises, publishes a confession in a public journal, telling how vile he has been, how much trust should be placed in his revelations? Admitting he was was eight years a fraud, how do we know he has ceased to be one?

The "reformed gamblers" of a generation ago, made wonderful statements, exposing the tricks they practiced to rob their dupes, but those exposures proved another edition of frauds to catch a new class of gulls. Is Henry B. Foulke's recent revelations, published in the Chicago Tribune of April 10, of a like character, and for the same purpose?

Suppose one, a dozen or a hundred professed mediums prove frauds, like Henry B. Foulke says he was, does that prove there are no genuine mediums? His assertion that there are no genuine ones is the opinion only of a confessed fraud.

Is it as difficult to tell when an adroit deceiver changes from a vile cheat into an honest man, as it is to tell when a pig becomes a hog. The porcine qualities of the former is sure to follow him through life, regardless of his pretended reformations.

Quicker believe a perjurer, who has done service to the state for his crime, than he who trifles with human affections for the dead, and imposes on the credulity of the living, by substituting fraudulent devices in place of genuine spirit manifestations.

Every deceiver of the people, whether posing as a spirit medium, or acting the part of a vile trickster, should be prosecuted for obtaining money under false pretenses.

If any person at Onset Bay has been imposed upon by one Henry B. Foulke, as he has voluntarily confessed in the paper referred to, let him go before the Grand Jury of his county, and have an indictment preferred against him; then see he is arrested, convicted, and given honest employment in the penitentiary for a term of years. There is no other successful way of suppressing a scoundrel, and exposing him through the press and he "bobs up serenely" in a new place under a new name.

READJUSTMENT OF RELIGIOUS VIEWS.

Wonders never cease. Now the subject of the final salvation of all men is agitating the State Association of Congregational Churches of Illinois, which is in session at Union Park Church, this city, as we write, and will probably be disposed of before we go to press.

We believe the Congregationalists are the most liberal of the so-called orthodox sects. Many of their clergy have been as free to preach Universalism, as are the members of that heretical sect. Each church being an independent organization of itself, no way controlled in belief by synods, conferences, or ecclesiastical associations, and their clergy very generally well educated, they have grown more liberal with the years. The Unitarian societies were many of them, primarily Congregationalists. The whole denomination now repudiates the endless damnation theory as earnestly as do the Universalists. Spiritualists, too, so far as we are informed, believe the time will come when suffering for wrongs committed in earth life will end. Augmented by the Congregationalists, an event so distant there is no good reason why these now discordant faiths may not unite, and outnumber any other denomination.

In private conversation with Methodists and they are found antagonistic to the material and endless hell of their old-time leaders.

There is reason for hope in a readjustment of religious views, along common sense lines, one another generation shall come and go.

ROW AT A CHURCH FAIR.

The church and its members are pointed at as models for the people to copy after, particularly if they covet a resting place in Abraham's bosom when they shuffle off this mortal coil. Down there at Dover, Delaware, while a fair was being held by Friendship Church, for the purpose of raising funds to pay the preacher, by communion wine—or some other purpose the telegraph report failed to state, during its progress George Clark appeared in the doorway with a revolver in each hand and began firing into the crowd, which fled in every direction. Walter Kingston was shot in the neck and is dying. Walter Vance shot at Clark, striking him in the arm, and Walter Brown shot him in the leg in the same manner. Henry Gardner and Mrs. Johnson were also badly wounded. Several others were severely injured. Clark was finally overpowered and taken to Dover jail.

At risk of losing heaven for not acting as Christians do we hope Spiritualists will fail to copy the doings of Friendship Church.

TRAINING THE PARROT.

"Johnnie" said a mother to her 6-year-old son, "Is it possible that I overheard you teaching the parrot to swear?"

"No, mamma," replied Johnnie, "I was just telling him what he mustn't say."

Many a mother with the view of saving her son from moral contamination, has aroused his curiosity, and invited him to commit wrongs she wished him to avoid. And is not the same true of the daughters? The priest at the confessional induces vice instead of preventing it. To a lively stable keeper: "Did you ever observe the teeth of a horse placed in your care to prevent his consumption of hay?" "Oh, no, I never knew such a thing could be done." But the next time he had occasion to visit the father confessor, this was the principal sin for which he asked absolution.

SECTARIANISM IN GARB.

The Superintendent of Public Instruction for the state of New York, has just ruled that the wearing of a distinctive garb by teachers in the public schools, during school hours, constitutes a sectarian influence which is not tolerated by the constitution. There is no end to the resources of bigotry to gain an advantage over the people. For two hundred years the Parliament of Great Britain has legislated against the statements of priestcraft, and yet her statute books are still black with laws in the interest of the church, that punishing blasphemy being perhaps the most marked.

AN EYE TO THE PERQUISITES.

There seems to be a concerted movement on the part of the clergy to prevent Sunday funerals. They complain the holy Sabbath is desecrated by such action, and insist week days only be employed for burying the dead.

Two points are suggested: First, that God should be importuned to hasten or delay deaths, so as to prevent the necessity of burials on the day Constantine set aside for sun worship; else, second, that the preachers be allowed to charge their parishioners \$10 for each funeral sermon, the same on Sundays as is their custom for week-day services. It may not be generally known that in many localities the perquisites for funeral addresses constitute a very large income for a popular preacher, one who always gives the dead a good character. A generous fee is the summa bonum of clerical ambition.

A SAGE QUESTION.

Is Princeton, the head-center of Presbyterianism in America, in its decline or in its glory? That "trouble" growing out of the censure of Prof. Shields, for signing a petition for a tavern license, is now bearing fruit. The Professor has joined the Episcopalians, retaining his chair in the University. That institution is entitled to representation in the Presbyterian General Assembly, but President Patton and Professors Cameron and Dunfield, who were appointed delegates refused the trust. The issue is now well defined, and there is a strong probability that that great school of learning will withdraw its connection from the devotees of John Calvin.

It is stated that Prof. Briggs, he of heresy memory, has also connected himself with the Episcopalians.

MAKING CHRISTIANS.

The interesting intelligence comes all the way from Kueching, China, that "twelve babies were lately baptized at that place and were taken into the church." This was a splendid acquisition, and shows that the Celestial empire, with its four hundred millions of inhabitants, is being Christianized. Chinese travelers say, these babies were now being brought up at so much a head by the missionaries, are reared and educated for native preachers; that they come from the most degraded class of society; but that don't matter; for they become the nucleus of a church which in a few thousand years—provided the missionary fund don't give out—nor the Western churches fail, a great Christian center, where renamed Roman Paganism will be the prevailing religion.

CONTRASTED.

Clara Barton, who was not afraid of the Turks when she went on her mission of mercy to Armenia, thinks it is advisable to take no chances on the Spaniards. Christianity must modify its intolerant position regarding Mohammedanism as long as there is such a country on the globe as Spain—Kansas City Star.

A pious New York farmer saved his house from destruction by praying that the wind would change and blow the flames from his burning barn in another direction. In this case faith received its reward, but at a fire the Lord is usually on the side of the fellows who throw the water.—Kansas City Star.

INGERSOLL IN THE RING.

Col. Robert G. Ingersoll will give a lecture in this city on Sunday evening, May 1, entitled "Liberty." It is said he will discuss Spain's treatment of Cuba, and the blowing up of the warship Maine. If the Colonel is faithful to his subject he will doubtless show that Spain was colonized from Carthage, and that the Castilians of to-day are the successors of their treacherous and Punic faith, against whom Cato the Elder, whenever he gained the rostrum of the Roman Senate, never sat down until he had given his opinion that "Carthage must be destroyed."

CONFLICTING PRAYERS.

The daily papers announce that Rev. T. DeWitt Talmage has determined to serve as chaplain in the United States army. He and Moody should go to the front early if they have any influence with the heavenly powers, for it is apparent the Pope and all his subordinates will pray for the success of Spain. The two wings of the church militant praying at cross purposes, it is very probable Divinity will allow the contention between the contestants to be settled by the largest battalions and the heaviest artillery, as has been his wont on former occasions.

WASHINGTON, D. C.

At a meeting of the First Association of Spiritualists, of Washington, D. C., April 28, Mrs. Cora L. V. Richmond was unanimously requested to serve the society another year, and two-thirds of her monthly salary was pledged in twenty minutes thereafter, in monthly subscriptions. No admission will be charged and free meetings are to be sustained at the capital of the nation under her administration. April 1, 1898, this society had on hand \$200, and all bills paid.

A NEW PAPER.

The Spiritual Messenger is the title of a new paper, Vol. I, No. 1, published at Toronto, Canada, now on our table. The editor, Frederick J. York, was formerly connected with a spiritual paper at Minneapolis. We wish the enterprise success; but may we not suggest in all kindness, that adverse criticism on rival papers laboring to advance interest in a common faith, ought to be omitted, if harmony is to be preserved among journalists?

MACHINE PRAYING.

The prayer-cylinders of the Buddhists are about two feet high, and revolve on their axes. The prayer is usually written on paper, and is attached to the wheel so each time it turns the all-seeing eye of God takes cognizance of the petitioner's wish. These wheels are made to revolve by the winds, or waterfalls, sometimes by passing monks. Their use saves a vast amount of time, and the prayers are probably as acceptable to Divinity as are those intoned by priest or more humble worshiper.

Belvidere Seminary.

Belvidere Seminary is a pleasant, healthy, home-like place for children during the summer months. Kind and impartial treatment guaranteed to all. Terms moderate. Address BELLE BUSH, Belvidere, N. J.

THE JUBILEE.

THE COMING EVENT IN SPIRITUALISM.

To Be Held in Rochester, N. Y., May 25 to June 4, Inclusive.

The International Celebration of the Semi-Centennial of Modern Spiritualism will be held in the City of Rochester, N. Y., U. S. A., May 25 to June 4, 1898, inclusive, under the auspices of the National Spiritualists' Association of the United States.

This enterprise should receive the support of every Spiritualist, in the way of liberal donations, suggestions regarding the program and other features, a determination to attend and a willingness to assist the management in every possible way.

The greatest array of talent ever assembled in the cause of Spiritualism— noted speakers, mediums and other workers will come from this and foreign lands.

There will be several departments, each in charge of a competent person, as designated below:

The Children's Progressive Lyceum Department is under the direction of Mr. J. B. Hatch, Jr., of 74 Sydney street, Boston, Mass., he is one of the most prominent Lyceum conductors and desires to get in communication with all of the workers in that field; it is hoped that at the Jubilee a grand revival and renewed interest in the Lyceum will be aroused.

The Young People's Department is under the supervision of Mr. L. C. Evans, of 1352 1/2 B street, S. W., Washington, D. C., who wishes to hear from every Spiritualist Young People's Society and all Spiritualists from the age of sixteen to forty. It is intended to organize as an auxiliary to the N. S. A., its State and Local Societies. A charter membership fee of twenty-five cents is called for. Young men and women are asked to assist Mr. Evans by your thought and action to erect an institution that shall be of lasting benefit to the cause.

Prof. E. Adolf Whitehead, 497 Franklin avenue, Brooklyn, late of San Francisco, President of the Brooklyn College of Music, is the Musical Director. A grand musical program will be arranged, first-class musicians, music of a high order and of great variety will make it one of the most important departments of this great convocation. Persons desiring to offer their services, or to assist in the vocal or instrumental music should write as above.

The Spirit Art Department is in charge of Mr. W. H. Bach, Lily Dale, N. Y., who desires the loan of articles that have been produced by spirit power under conditions that can be verified. Photographs, or other portraits of our prominent workers of the first fifty years, and other objects of interest to Spiritualists are wanted. Help Mr. Bach make this a large collection. All articles will be well cared for and protected.

THE JUBILEE TO THE FRONT.

Having been appointed by the National Spiritualist Association as agent in Chicago and Illinois to work in the interest of the coming International Jubilee at Rochester, I wish to call the attention of all western Spiritualists and those interested, to the untiring efforts the management is making to make the Jubilee a magnificent success, and to urge upon all the necessary co-operation to that end.

Let every one who possibly can be present at Rochester the last week in May. There will be reduced railroad rates—probably one fare for the round trip. The matter of rates will be settled and announced next week. Let all who cannot attend in person (or even if they can) contribute something toward helping to make this celebration the grandest event of the nineteenth century, and an honor and glory to Spiritualism.

Allow me to say in this connection that one of the first persons I called on for a subscription to the Jubilee fund, was J. R. Francois, of The Progressive Thinker, who responded liberally with a handsome donation, showing that The Progressive Thinker is always ready to help substantially the spread of truth, and push forward the cause of Spiritualism. Long live The Progressive Thinker!

C. M. WELLINGTON.

A GENEROUS-HEARTED SOUL.

To the Editor:—Knowing no way in which I can obtain so much of the bread of life for the coming year as the subscribing for The Progressive Thinker, while the addition of Ghost Land and Art Magic seems like a feast of fat things without money or price. I enclose draft for two dollars, knowing you will forward more than its value, as I think you have done through all the years I have been a subscriber. Wishing you health and long life to spread the truth as proclaimed throughout the universe by the great first cause of all.

Benton Harbor, Mich.

JOHN THOMAS.

It is encouraging to receive such a generous letter, paying 50 cents more than we ask for Ghost Land and Art Magic, and the paper one year. For the library the books will prove of great value for future reference, and no one will regret obtaining them. Every Spiritualist should commence now to form a Spiritualist and occult library, or be left in the rear of the advancing column.



CAMP-MEETING DIRECTORY.

Inquiries are already being made as to when certain camp-meetings will open. The officers of camps will promote the interest of their respective localities by sending the dates at once to this office.

IS THE CLAIM TRUE?

Catholics claim there are thirty thousand conversions annually in the United States from Protestantism to their faith. This seems like a gross exaggeration, and yet we know the mother church is making a terrible inroad

Dr. Fred L. H. Willis, 243 Alexander street, Rochester, N. Y., one of our most eminent and scholarly lecturers, has charge of the foreign correspondence, and will try and induce many prominent workers in other countries to assist in the exercises.

The loan or donation of copies of every book, pamphlet and bound or other files of all newspapers or periodicals relating to Spiritualism are wanted to make a complete exhibit of our literature. Donations of books to sell to aid the Jubilee will be accepted.

At the N. S. A. Convention of 1897 it was decided to try and enumerate the Spiritualists of the United States, and by unanimous vote the matter was left in the hands of the undersigned who had already done much that way in connection with the Jubilee. To make this effort a success will need the aid of persons in every community.

We want the name and address of every Spiritualist before next June, not for publication but for their benefit and that of the cause. Reader, have you done your duty in this? If not, send in the names and addresses of all our people you know.

Wanted, the name and address of every Spiritualist society, its secretary, and all public speakers and mediums. Special entertainments of an interesting character are to be arranged that will add much to the pleasure of the occasion.

Some people wonder why there is need of much money to prepare for the Jubilee. If one letter only were sent to each postoffice in the United States, it would cost over \$1,400, as there are over seventy thousand postoffices, to say nothing of Canada and other countries. These are many other needs for money in order to properly prepare for the occasion.

Spiritualists! Arouse yourselves to the importance of this great event! Assist in its development! Give of your means to support it! Attend it! Show one-half the interest that is manifested by others in their celebrations, and Rochester will have one of the most noted meetings in the history of the country.

Please do not lay this aside to be forgotten. Do not wait until next June to do something for this crowning event of half a century in the history of Spiritualism, but do it now!

Finally, remember that this is the only Jubilee that you will probably have an opportunity to aid or attend, as there will not be another in fifty years. Address all matter relating to special departments to those having them in charge, and for all other information address FRANK WALKER, Hamburg, N. Y. Gen. Manager.

C. M. WELLINGTON.

CALLS IT RELIGIOUS.

A Governor-General Appeals to Religious Prejudices.

In the proclamation of the governor general of the Philippine Islands, to the Spaniards, calling them to arms he uses the religious whip to call them into action. He says in part:

"The North American people, constituted of all social excrescences, have exhausted our patience and provoked war by their perfidious machinations, their acts of treachery, their outrage against the laws of nations and international conventions."

"The struggle will be short and decisive. The gods of victories will give us one as brilliant and complete as the righteousness and justice of our cause demand."

"Spain, which counts upon the sympathies of all nations, will emerge triumphant from this new test, humiliating and blasting the adventures from the United States that, without cohesion, without history, and without only infamous traditions and ungrateful spectacles in her chambers, in which appear insolence, defamations, cowardice and cynicism."

"Her squadron, manned by foreigners, possessing neither instruction nor discipline, is preparing to come to this archipelago with ruffianly intention, robbing us of all that means life, honor and liberty, and pretending to be inspired by a courage of which they are incapable."

"American seamen undertake as an enterprise capable of realization the substitution of Protestantism for the Catholic religion, to treat you as tribes refractory to civilization, to take possession of your riches as if they were unacquainted with the rights of property, to kidnap those persons they consider useful to man their ships or to be exploited in agricultural and industrial labor."

"Vain designs, ridiculous boasts! Your indomitable bravery will suffice to frustrate the realization of their designs. You will not allow the faith you profess to be a mockery, or impious truths to be placed on the temple of the true God, or the images you adore to be thrown down by the unbelief or the aggressors which shall not pollute the tombs of your fathers."

"They shall not gratify lustful passions at the cost of your wives and daughters' honor, and appropriate property accumulated in provision for your old age."

How does this statement tally with the fact that the chaplain of the ill-fated Maine was a Catholic priest and the fact that many of those brave sailors who went down or up and out in the same vessel were members of that church; with the fact that at least one-half of the army and navy chaplains are Catholic priests; and how does it correspond with the item found in another part of the same paper, the Times-Herald, of this city, from which was clipped the proclamation? They may succeed in making a religious war of it in the hope of misleading the powers of other Catholic countries from the real issue, that of liberty to those whom they have enslaved, murdered and starved for ages in the most heinous manner known to history. It is but the whine of a coward for sympathy from the master hand of justice that has at last a firm hold upon the culprit. But in refutation of the above statement, read the following bit of news from the Times-Herald:

PRIEST WHO WOULD FIGHT.

Father M. J. Dorney, of St. Gabriel's Church, left Chicago yesterday for Washington to take the first steps necessary to enter the American navy not only as a priest, but fighter. This action, while at variance with the wishes of the vast number of his parish, is taken with the consent of Archbishop Peckham and the understanding on the part of this remarkable member of the Chicago Catholic clergy that he is going to deadly conflict.

Application will be made by Father Dorney on Friday for a commission as chaplain on one of the men-of-war before Morro Castle. He would like to be on the Iowa with Evans. Some of the personal friends of Father Dorney are also friends of "Fighting Bob," and this may be brought about. Senator Tamm, a personal friend, will exert himself in Father Dorney's behalf.

This soldier-priest, who leaves one of the strongest parishes in Chicago, the comforts of a life with books, works of art, congenial priestly duties and the companionship of a host of friends, possesses a personality which cannot be repressed. Since he donned the garb of a servant of the Roman Catholic church he has not only mastered the law, but been admitted to the bar, studied medicine and qualified as a physician, traveled widely and fathomed the best of life in other lands, and has been a counselor to high officials and adviser to humble folk. He is as fond of a good horse and a good story as of an old manuscript or a thesis on Persian literature.

One of the men-of-war there are many German, Irish and other foreign sailors whose faith is that of the Roman Catholic church. Father Dorney feels that these defenders of the nation are entitled to a spiritual counselor in war as well as peace, and that he can be of practical service in preserving the morals of any crew with which he may be located. He does not intend, though, to be a peace-seeking priest. His own desire is to be on board the first American vessel that fires at Morro Castle, and he is of that caliber that, when that shot is fired, if he is present, he will drop his prayer-book and fight as valiantly as any of the men about him.

The priest is of heroic physique, magnificent health and undoubted courage. As an orator he has few equals and no superiors in the pulpits of Chicago priests.

TAKE NOTICE!

For the hundredth time we wish to state that all orders for Ghost Land or Art Magic must be accompanied by a year's subscription to The Progressive Thinker. The two must come at the same time. That is, you cannot subscribe for the paper, and then one day, one week, one month or six months thereafter send for the premium books. If you wish to avail yourself of this magnificent offer, and obtain these books, the order for them must be accompanied with a year's subscription. No attention hereafter will be paid to letters of inquiry desiring the premiums on any other terms than set forth above.

There are thousands of subscribers on our list who did not know when they subscribed for the paper that Art Magic or Ghost Land would be offered as premiums. In order to obtain them, they must renew their subscriptions to The Progressive Thinker for one year, and also send the requisite amount for the books.

KINDLY CRITICISM.

From a Leading Spiritualist of Philadelphia.

To the Editor:—I read with much interest the timely and characteristic letter of the secretary of the N. S. A., concerning the coming Jubilee and other matters in your issue of April 30. The little poem he quotes is good, but I cannot quite see its application, unless the secretary sees that something has gone wrong, and he being entirely conversant with the affairs of the association, ought to know. Your readers will observe that he says: "It would be well for some of us to repeat, repeat, the poem and live up to it, that co-operation would truly begin to be. He does not tell the reader who should repeat and practice the poetic lines, but says it would be well for some of us to do so, therefore the reader is left to conjecture whether the secretary and his coadjutors want to be forgiven, or forgotten. At best the first part of the secretary's letter is ambiguous."

In the second paragraph, he says that the coming Jubilee is the spirit of the people's Jubilee. I understand that this has been disputed and instead it is said to be the manager's Jubilee, and that he is the responsible party instead of the N. S. A. It is also stated that the manager is to preside at the Jubilee, instead of the president of the N. S. A., although in view of the convention reports of 1896-7, there is no doubt that the N. S. A. has made itself responsible pursuant to the action of the delegates in convention assembled, who instructed the incoming board to appoint some one to gather funds to meet the expenses of the Jubilee, though they did not instruct said board to appoint a presiding officer. As to the rumor concerning the presiding officer, it certainly can have no foundation. For one, no one would question the propriety of the president of the N. S. A. occupying that position. It would really cause much unfavorable criticism if the president of the N. S. A. did not preside on that occasion, as all must acknowledge his pre-eminent ability, to say nothing of the propriety of his so doing, especially as the reports of the N. S. A. convention distinctly state that the International Jubilee is to be conducted under the auspices of the National Association. These questions ought to be settled at once, as such matters must seem strange to the readers of the spiritual papers who have no definite

RENAN'S GREAT BOOK.

"The Apostles," a Continuation of the Narrative Begun in His "Life of Jesus."

A translation of Renan's "Apostles" by Joseph Henry Allan, D. D., has just been issued by Roberts Brothers, says the New York Herald. This is virtually a continuation of the gospel narrative which had its brilliant commencement in the famous "Life of Jesus." The period which this book covers is that from the death of Jesus until the greater missions of Paul. The authorities are those of the gospels dealing with the Resurrection, the Acts of the Apostles and the Epistles of Paul.

Of course Renan everywhere rationalizes the gospel narrative. He has it down as an absolute rule of criticism to give no place to the miraculous in historical record. All asserted miracles when brought to the test are resolved into illusion or imposture. If a single miracle were proved we could not reject in a mass all those of ancient historians, for, granting that ever so many of them are false, we might still admit that some of them may be true. But it is not so. All miracles that can be tested vanish.

MIRACLES AND THE RESURRECTION. "There is no miracle excepting where it is believed; the supernatural is the creation of faith. A miracle at Paris before a competent body of scientists would put an end to no many doubts. But, alas! this never happened. Never a miracle in the presence of the public mind to be convinced—I mean the skeptics. The one essential condition is the credulity of the witness."

Of course, Renan rejects the great miracle of the Resurrection, which he himself acknowledges to have been, through its acceptance in the early ages, the corner-stone of Christianity. Without this acceptance, indeed, Christianity would never have been.

Paul and the Apostles. "Next after Jesus, hers was the most essential part in the founding of Christianity. The image created by her vivid susceptibility still hovers before the world. She, as chief and princess among visionaries, has, better than any other, made the vision of her impassioned soul a real thing to the world's conviction."

ST. PAUL'S EPISTLES. Unlike many skeptics, Renan accepts as genuine all the Epistles credited to St. Paul. He looks upon them as invaluable autobiographical fragments which seriously impugn the credibility of the Acts wherever the latter goes over the facts that Paul himself had narrated. Renan places the date of the writing of the Acts at about A. D. 85, or a half century after the events it professes to chronicle, far from the regions in which they took place, and, just the period when legends and traditions had been rounded out into harmony with the orthodox opinion of the day. The writer's effort is everywhere apparent to instill the views most in accord with his policy.

He does not allow himself, therefore, to dwell upon the dissensions between Paul and the other apostles, which are evident enough in the former's confessions. He fancies a complete accord between the founders of the church. He eliminates all asperities of character, so as to level all his actors to a dead uniformity. Paul no ways differs from Peter nor Peter from Paul. The discourses put into the mouth of one or another Christian orator, though skillfully adopted to the circumstances, are all in the same style, and belong more to the historian than to the speaker. Renan even detects impossibilities among them, as when Gamaliel, about A. D. 36, speaks of Theudas, whose revolt is expressly said (v. 36-37) to have been earlier than that of Judas, the Gaulonite—being, in fact, as late as 44, while that of the Gaulonite was some time before.

He contrasts the colorless character of Paul as drawn in the Acts with the curious mixture of arrogance and humility, strength and weakness, so apparent in Paul's own self-revelations. From these revelations he constructs a picture which is at least consistent with itself and with what we know of human nature.

AS A PERSECUTOR. He summons before us an image of the man. Paul was of inferior presence, homely in feature, short in stature, sickly, overstrained, timid, without dignity of aspect, with nothing to strike the eye favorably—such, in fact, that it is a merit not to be mentioned in one's judgment of him at this pitiful outside. Carnal passion, he tells us, with an openness which hardly pleases us, and which even suggests a touch of affectation, he never felt. But the coldness of his temperament was overruled by the matchless heat of his brain.

PAUL'S CONVERSION. Such is his frame of mind when, in the year 35, he undertook a journey from Jerusalem to Damascus, bent on carrying persecution with him. Renan describes how every step he took toward the later city weakened burning perplexities within him. "Passion is not a rule of faith. Under the influence of passion a man will run from one belief to the opposite, carrying all the former virulence. Like all strong souls, he was on the verge of loving the object of his hate." The fatigue of the road—a week's heavy travel—an inflamed condition of the eyes, and the nervous tension under which he had been laboring may have caused, or at least aggravated a crisis in a system already predisposed to such ailment.

GOLDEN ROLL OF HONOR

List of Contributors for The Waverly Home.

As special financial agent of the Veteran Spiritualists' Union, I am keeping a record of all who pay money or make pledges to me, to aid me in raising the mortgage on the Waverly Home, the same to be published in the spiritual press and to constitute a Golden Roll of Honor. The contributors to date: Theodore J. Mayer, Washington, D. C., and William P. Davis, Charlestown, Mass., have paid \$100 each. The following have paid \$25 each: Mrs. T. S. Leigh, Wrentham, N. J.; Mrs. E. F. Kuntz, Brooklyn, N. Y.; Mrs. Mary M. Perkins, Hopkinton, Mass. The following have paid \$5 each: Hon. A. B. Stanley, Leicester, Vt.; Ludlow Patton, Orange, N. J.; Mrs. J. W. Wheeler, Orange, Mass.; Miss S. C. Clark, Cambridge, Mass.; Mrs. Mary M. Perkins, Hopkinton, Mass. Mrs. E. Barrows, Fayville, Mass., has paid \$1.25, and the following \$1 each: Mrs. Loe P. Prior, Chatham, Mass.; Mrs. Alice P. Story, Elgin, Ore.; Mrs. M. D. Hamilton, Mrs. H. L. Spencer, D. P. Barton, Washington, D. C.; Mrs. M. Summers, Chicago, Ill.; Geo. W. Kates, Rochester, N. Y.; Mrs. Rachel Walcott, Fred Fieley, Jr., Baltimore, Md.; Dr. Mary J. Wright, New Haven, Conn.; Mrs. C. F. Merriell, Dr. W. A. Woolley, Hartford, Conn.; Mrs. Susie L. Johnson, Lancaster, Mass.; Mrs. E. Ashland, Wis.; J. Marion Gale, Bangor, Wash.; Thos. Middlemist, Gotsville, Cal.; J. F. Hamilton, New York; W. O. Purrie, Cincinnati; Joseph Kuhn, Biloxi, Miss.; W. H. H. Mallory, Cambridge, Mass.; Mrs. Olivia F. Shepard, Los Angeles, Cal.; Mrs. Jas. L. Clarke, Evans City, Pa.; W. G. Lanphier, Foxboro, Mass.; Jennie Chamberlain, Lynn, Mass. Mrs. Alice B. Andrews-Kilbe, Stratford, N. Y., has paid \$2, and I have received from Brooklyn, N. Y., through the courtesy of Mrs. Marie Robinson, the following contributions of \$1 each: Messrs. E. O. Jarvis, C. E. Hodge, J. LaFurree, Samuel Stoddard, Ira Moore, Corliss, S. L. Palmer, A. Bishop, Westwood, W. Wells, Geo. F. Turner, Messrs. L. J. Welser, S. H. Sackett, M. Clitz, L. Olmstead, S. Starr, S. A. McCutcheon, Jennie Cross.

The following small, yet none the less welcome contributions have been received: 50 cents, Mrs. S. A. Whitney, Englewood, Ill.; 25 cents, F. H. Fuller, Newburyport, Mass. The following pledges were made during my collection in Boston on Anniversary Day: Mrs. W. S. Butler, Boston, \$25; E. P. Averill, Lynn, Mass., \$10; Mrs. George C. Merchant, Cambridgeport, Mass., Andrew C. Berry, Somerville, Mass., Mrs. E. J. Pauls, Charlestown, Mass., Mrs. C. B. Chaplin, Chelsea, Mass., M. Louise Wing, Amesbury, Mass., \$5 each; Mrs. Addie F. Harris, Onset, Mass., Mrs. Lillie A. Prentiss, Lynn, Mass., \$2 each; the following \$1 each: Mr. Peals, Charlestown, Mass., Fred Deibols, Boston, Mass., C. A. Smith, Ipswich, Mass., Mrs. M. L. Childs, Natick, Mass., Dr. A. E. Gilbert, Boston, Mass., Sarah LeMoine, Onset, Mass., Lucy P. Chase and Esther M. Thayer, Dorchester, Mass.

William L. Berry, Maplewood, Mass., pledged 50 cents; George Wood, Boston, Mass., a marble clock; Dr. E. A. Smith, Brandon, Vt., \$50 lot of land; Frank Walker, Hamburg, N. Y., \$100, entertainment at Jubilee; Mrs. Cora L. V. Richmond and Mr. and Mrs. Francis B. Woodbury, \$25, entertainment at Washington. A large cash collection was taken, but it is impossible to give the names, as they were not presented to the collector.

Mrs. J. W. Wheeler, Orange, Mass., pledges me that she will furnish a room for the Home when needed, and I have received notice of several legacies and bequests in which I am named in the will as executor. Permit me to say that I shall be glad of any assistance in this, to me, sacred cause of the Waverly Home. Send all money to my home office, No. 14 Purchase street, Newburyport, Mass. C. W. HIDDEN.

LIFE'S SEASONS.

As I sit looking out of my window, At the sunlight that's shining to-day, I think of the beautiful meadows Where the children are gone to their play. As I sit, I ponder and ponder, On the thoughts of the past that arise, As I glance from the past to the future, From the earth clothed in green, to the skies. That are bright and at present are cloudless In the bright, broad glare of the sun, And I wonder if in the dim future When my work in earth-life is done, If the sun of the future will shine for me In the realm of souls so fair, As it shines and warms the earth to-day.

With balmy winds, through branches here, And I think of the summer sweet That will soon come creeping nigh, Before we hardly greet the spring And the birds that are building high In the branches of the trees their nests; Where soon will come birdlings sweet, To fill the mother with delight. As the open wide their tiny beaks, And I think of the autumn golden, That will follow the summer sweet, And we gather the luscious fruits and grain.

With beauty and fragrance replete, And I think of the time in the future, When my work in earth-life is o'er; And I, like the fruits and grain, shall be Ripe and garnered on the shore Across life's river, where loved ones are. In the granary of the blest; Where all mankind, when free from earth, From its trials and sorrows shall rest. And I think of the winter of life, When brown hair turns to gray; But I know the knowledge of the life to be, Will make my spirit young and gay. So I follow the seasons as they roll From that with verdure, green and bright, To the full grown and ripened grain; To the close of earth's midnight. When the morning will break in splendor; And the sun of a new life shine For souls of earth, who in bondage roam. In the world of souls shall find a home. MRS. E. C. LUND, South Haven, Mich.

"Human Culture and Cure, Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office. Spiritualists and What is Spiritualism? A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

ART MAGIC

REGARDING ART MAGIC. A Companion to Ghost Land That is Its Equal in Every Way.

The subjects of improvement, advancement and spiritual progress ought never to grow old or tiresome to a true Spiritualist, and if there is any one thing more than another that The Progressive Thinker takes pride in it is the matter of improvement, advancement and progress being made in the whole Spiritualistic movement. To the accomplishment of this result there is nothing more potent than the live, wide-awake press that leaves no stone unturned and no sepulcher closed that will aid in bringing out all the truth there is to prove the statements, the declarations of its basic philosophy.

REASON AND TRUTH. Reason is only potent when on the side of truth. Wisdom can be taught without the truth at its base. Religion may, if eloquently and hypocritically presented, take hold upon the minds of the people temporarily, but if not based upon a knowable fact it must fall of its own weakness.

CANNOT BE CRUSHED. Spiritualism is simply a fact, a knowable truth, and cannot be crushed by any amount of slander and misrepresentation; by all the fraud and charlatanism; by all the individual divergences and, intricate and almost unsolvable problems along the line and

UNPARALLELED OFFER. Where, when or by whom, aside from former premiums offered by The Progressive Thinker, has there ever before been such remarkable offers made to the Spiritualistic public in the matter of high-grade literature that have been up to their representation? We are obliged to make this slight difference between the price of The Progressive Thinker and Ghost Land and The Progressive Thinker and Art Magic, owing to the advance in the material of which the latter is composed. It makes but a few cents difference on each book, but to the one who furnishes ten or twelve thousand books it makes quite a perceptible deficit, and the offer still remains unparalleled.

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By sending us \$1.50 before the first of June you can get The Progressive Thinker one year, Art Magic and Ghost Land.

within the outstretched arms of its many themes, theories and philosophies; by all the burdening larnacles of destruction that have become attached by reason of selfish desires and aims; of this be assured, but we must not forget that the whole of progress will not turn if the machinery is not cleaned up once in a while and oiled; if man fails in his duty, the machinery of which he is a very important part will lag, and the progress that is his will be slow.

OUR PROMISE FULFILLED. We have promised the readers of The Progressive Thinker, each time we have given them something new, that it would not be the last or the largest donation that would be made to the cause and to their own personal compilation of valuable literature, so

HERE WE ARE AGAIN with a neat and invaluable work, a book of nearly four hundred pages, beautifully bound and plainly printed on clear book paper, and from type large enough to read the eye from the strain necessary to obtain the current news from the secular press of to-day, large enough to read at night without injury to the eyes.

THANKS FOR BEST FAVORS. We have no living but words expressive of the highest appreciation for the manner in which the Spiritualists of the country received and read premium book, Ghost Land. We appreciate their eagerness manifest from the first in procuring that most wonderful work, and as we know each one who has been so lucky has received more than his money's worth, we have never, it is only with a feeling of thankfulness, hope and implicit confidence that we present to you this, our latest publication. Thankful our effort has resulted in affording a means to a higher spiritual education for the masses, hoping for a continuation of the interest in our liberal offers we present ART MAGIC to the public with all confidence in its power as a literary work, to give the perfect satisfaction that has been so enthusiastically expressed, privately and for publication, of Ghost Land.

TERMS FOR ART MAGIC. Art Magic will be ready for distribution June 1, but orders sent in now will be put on file and filled immediately after that date. One dollar and twenty cents (\$1.20) will get The Progressive Thinker one year and Art Magic. All orders placed on file after the date of this paper will entitle the subscriber to Art Magic. No order will be filled without the accompanying \$1.20.

THE ANTICIPATED CHRIST

Lao-Tze, a Chinese Philosopher, whose Teachings Resemble Christianity.

Few persons ever heard of Lao-Tze, yet he was one of the greatest thinkers the world has known, says the New York Herald. Dr. Paul Carus, the famous scientist and authority upon comparative religion, has just made and is about to publish the first complete translation into English of this Chinese thinker's far-famed work, "Tao-Teh-King" ("The Canon on Reason and Virtue"). It is accompanied by the Chinese text, vocabulary and notes, so that a person might study the language in this volume.

Dr. Paul Carus holds that this ancient book "is worthy to be compared with the sacred scriptures of the Buddhists and the New Testament. It is on account of the similarities which, in spite of many differences, obtain between the teachings of Lao-Tze and those of Buddha and Christ that the "Tao-Teh-King" is an indispensable book, and no one who is interested in religion can afford to leave it unread." Lao-Tze was born 604 B. C. His family name, Li, means plum tree. His proper name, Er, means ear, and was given him on account of his special endowment in this direction. But his popular appellation is Lao-Tze—"the old philosopher."

LIKE BIBLE TEXTS. The widespread religion of Taoism is sometimes attributed to Lao-Tze as the founder of the faith, but Taoism existed in some shape before his time; he but supplied it with a philosophic form. The word "tao" means path, way, method, and then comes to mean word and reason, something like the word "logos" in Neo-Platonism. "The old philosopher strove to lay down the rules of life according to reason and virtue. He demands the surrender of personal ambition and all selfish strivings. His aim is not to fashion, not to make, not to push or exaggerated plans. All this is of no use to you, sir." And Confucius left in confusion. Dr. Carus has lovingly given English readers a little book that ought to make them think.

VIRTUE OF SIMPLICITY. His poem on "Simplicity" has a Christian ring: Who his manhood shows And his womanhood knows Becomes the empire's river. To be the empire's river, He will from virtue never deviate, And home he turneth to a child's estate. Who his brightness shows, And his blackness knows, Becomes the empire's model, Is he the empire's model, Of virtue never he'll be destitute, And home he turneth to the absolute. Who knows his fame, And guards his shame, Becomes the empire's valley. Is he the empire's valley, For e'er his virtue will sufficient be, And home he turneth to simplicity. Frequently he sounds the depths of philosophy in a few lines: He who desires less is found The spiritual of the world will sound, But he who by desire is bound Sees the mere shell of things around. In the same key are the lines: The five colors of the human eye will blind; The five notes of the human ear will rend; The five tastes of the human mouth will feed; Racing and hunting—the human heart turn mad; Objects of prize make human conduct bad. His adjuration to return to simplicity concludes:



LAO-TZE—ANTICIPATED CHRIST 604 YEARS.

force things, but to let them develop according to their own natures. The virtue of the Taoist is tranquillity, quietude, rest, corresponding to the idea expressed in the Bible, "Rest in the Lord" (Psalm xxxvii, 7), and, "In quietude and in confidence shall be your strength" (Isaiah xxxi, 15), or, as the Apostle has it, "We beseech you, brethren, that ye study to be quiet." This tranquillity, if acquired by all, would become peace on earth to the men of good will. Lao-Tze's ethics of return, and becoming quiet remind us of Isaiah's words, "In returning and rest shall ye be saved" (xxx, 15). The Taoist term "hsii hsien"—"emptiness of heart"—reminds us of "the poor in spirit."

INSISTS ON FAITH. Lao-Tze insists on faith as much as St. Paul, saying, "If whose faith is insufficient shall receive no faith." Further he says, "The softest overcomes the world's hardest, the weak conquer the strong, the tender conquer the rigid." St. Paul uses the same expression—"God hath chosen the weak things of the world to confound the things which are mighty" (I Corinthians i, 27); "When I am weak then I am strong" (II Corinthians xii, 10); "My (God's) strength is made perfect in weakness."

The lofty plane of the philosopher is expressed in the sentiment, "The good I meet with goodness; the not good I also meet with goodness." As Jesus says, "Whosoever shall exalt himself shall be abased," and "He that shall humble himself shall be exalted," so Lao-Tze compares the Tao of Heaven to a bow. He says, "It brings down the high and exalts the lowly." Tolstol, the famous Russian apostle of non-resistance, has been greatly influenced by the "Tao-Teh-King," and he has told Dr. Carus that he contemplates making a Russian translation of it.

Lao-Tze also had the idea of the trinity in unity—"Reason begets unity, unity begets duality, duality begets trinity, and trinity begets the ten thousand things." His doctrine on discrimination savors strongly of Biblical thought: "One who knows others is clever, but one who knows himself is enlightened. One who conquers others is powerful, but one who conquers himself is mighty. One who pushes with vigor has will, one who loses not his place endures. One who may die, but will not perish, has life everlasting."

CONFUCIUS CONFOUNDED. From a Chinese introduction, translated by Dr. Carus, it appears that Confucius paid a visit to Lao-Tze and asked him about propriety. The old philosopher replied: "If a nobleman finds his time he rises, but if he does not find his time he drifts like a roving plant and wanders about.... Let go, sir, your proud airs, your haughty wishes, your affectation and

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

G., Titusville, Pa.: Q. (1) Is it possible for an automatic writer while under partial or complete control to copy verbatim the speech or lecture of another and believe it to be their own production?

(2) Is it a fact that nowhere in all of Shakespeare's works there is any declaration that gives hope of a future life?

(3) If there ever has been a prophecy fulfilled, would it not be proof of the dogma of foreordination? and if not, why not?

A. (1) It is possible, and there have been many remarkable instances in confirmation. A spirit may come to a medium and write automatically or impress sentences, or a poem familiar to the spirit, and at the same time the medium not knowing its source, may refer the authorship to the spirit, or if unscrupulous the spirit may claim the authorship. Again, a medium may receive by impression the thoughts of another person or spirit, and such is the interwoven delicacy between the action of the medium's mind and such impressions, that all he would be able to discover would be the abnormal intensity, and felicity of expression, and he might claim the result as his own unaided effort. With this explanation we have our charity enlarged for many instances of plagiarism. The history of great discoveries illustrates this theory. Wallace in the Indian Archipelago, and Darwin in England, arrived almost simultaneously at the same conclusions as to Evolution, and scores of others were feeling the impulse of similar thought-waves.

Great inventions seem in the air when the time comes for their introduction, and to hedge against infringing claims and show absolute priority is often impossible. Scores of receptive minds catch the pulsations in the thought atmosphere, with more or less clearness, and the ones most sensitive give it clearest expression in words, or in the complications of the machine.

(2) Not to refer to other passages, the "Ghost Scene" in Hamlet is sufficient reply. "The all-wise Shakespeare makes the ghost, a spirit of Hamlet's father, conform in his coming and going to the superstition of his time, otherwise a Spiritualist could not better present the most modern view of the life hereafter. The foully-murdered King, stirred by revenge for his brother and wife who wrought his death, returns and "materializes" before the soldiers of the guard and Hamlet.

To his son's "Alas, poor ghost," he replies:

"Pity me not, but lend a serious hearing to what I shall unfold."

Hamlet—Speak; I am bound to hear.

Ghost—So art thou to revenge, when thou shalt hear.

Hamlet—What?

Ghost—I am thy father's spirit.... List! If ever thou didst thy dear father love—

Hamlet—Oh, God!

Ghost—Revenge his foul and most unnatural murder. Then the spirit gives in detail the circumstances of his death, of which Hamlet was ignorant, and vanishes with the final injunction:

"Adieu, Adieu! Hamlet, remember me!"

Talk of Sardou's spiritual play, it is too weak for comparison with this daring introduction of a spirit, bringing back to the "glimpses of the moon," its character, thoughts, unrest under infamous wrongs, and its cry for revenge. According to Shakespeare, in contradiction to the teachings of his time, the spirit is the same in every detail of character that it is in earth-life, and it is possible for it to return, and communicate with mortals.

The heart stands still at the imperative declaration:

"I am thy father's spirit."

(3) An astronomer can calculate an eclipse of the sun to the fraction of a second, a thousand years in the future or in the past. In other words he is able by his knowledge of planetary laws to prophesy what will be the sun's place relative to the moon and earth a thousand years hence. It is foreordained by laws that these bodies shall reach such positions at such time. In the same manner the position of the planets is calculated or prophesied. As not a mote whirled in the air except as impelled by law; as not a being sentient or intellectual, but is created and sustained by law, if the laws of creative being were understood, the calculation or prophesy could be made with as much certainty in the realm of life as in that of cosmic bodies.

This is not foreordination, which means that a divine will planned and saw the unfolding of the plan to remotest ages, and this idea almost necessitates a personal deity. It is that effects cumulate in causes running to other effects, in an infinite series, along grooves called laws, and these being determined by organization and environment cannot change. The true prophet must have a vast store of knowledge back of him, either his own or from a spiritual source.

A spiritual intelligence with great knowledge may read the order of events with more or less certainty—according to its understanding—and impress a sensitive with its conclusions. A true prophet must have either knowledge or inspiration from those having knowledge. And here let us again make a distinction between this order of prophesy, and the so-called divine, which is noticeable because false and never fulfilled. Not a single instance can be pointed out when the latter has proven correct, in general or in details. As instance the most explicit made by Jesus Christ, which kept his apostles on the watch for his second coming that was to make them rulers, culminated in the Millerite excitement, which made it a farce.

He did not come as he promised, he cannot come, with a flourish of Gabriel's trumpet, and judge the nations, and not a well-informed person in the world believes that it is possible for him to do so.

W. W. Beeman: Q. (1) Does the universal ether revolve with the earth and other planetary bodies?

A. It is by the theory supposed to do so, each planetary body occupying a vortex of motion.

(2) Is it generally known that insects and birds can follow each other through the air for a long time after the first has passed?

A. Such observations have been made, but there is need of careful research in this field, and this correspondent need not fear that he will find it preoccupied.

"The Priest, the Woman and the Confessional." This book, by the well-known Father Chiquin, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"Karezza... Ethics of Marriage." By Alice B. Stockham, M. D. Price, \$1. For sale at this office.

MUSICAL PRODIGY LITTLE KNOWN.

Little Uda Waldrop, of Visalia, Excels Great Artists, Though He Uses No Notes.

Very quietly, and with no desire, evidently, to tread the courts of fame there lives in the town of Visalia, a musical prodigy, a small boy by the name of Uda Waldrop.

Uda was born at Berryville, near Little Rock, Arkansas, thirteen years ago. He never saw a musical instrument until he was 3 years of age, when he chanced to be in a room containing a piano. The wee baby toddled up to the instrument, put his dimpled hands on the keys and actually played a little, although he was not tall enough to see the keys.

He began improvising little tunes of his own when he was about 5 years old. Even at that tender age he produced harmony that was excelled by few adults. He amazed all who heard him. He could follow all the modulations of every air he heard played, and his harmony was almost faultless.

When the boy was between 5 and 6 years old his parents moved from Arkansas to Oregon, and while in his sixth year he acted as principal performer in a music booth in Portland for a large firm of that city. It was there that Liberatti, the noted Italian band leader, first heard Uda sing and play. He thought at first that the big pipe organ before which the tiny boy was seated was being operated by machinery. He could hardly believe the child had created the wonderful strains of music to which he had listened. But when he did become convinced he offered Uda's father a tempting price for the boy's services on a continental tour as a soloist. The father refused to part with his boy, although Liberatti promised to give him a thorough education in music.

Soon after this the family spent about two years touring the Northwestern States, giving concerts in all the larger cities. Several times during this tour Uda gave piano recitals in the presence of men and women eminent in the profession of music, and they all declared that he was a wonder. They admitted they could not produce such harmony even with the notes before them, yet this child, in his sixth year, played without any written music whatever.

Perhaps the strangest feature of this boy's talent is that it is not inherited. Neither his father nor his mother was musically inclined, either vocally or instrumentally. He has always had a wonderful power of reproducing any musical selection he once hears. He plays without the least apparent trouble in such keys as A flat, D flat and G flat, transposing even in the midst of a strain without the least perceptible confusion.

He delights in playing "Cavalleria Rusticana," "The Holy City," and various selections from Wagner, Mendelssohn, Verdi, Mozart, Beethoven and others of the great masters, producing harmony according to his own ideas in each selection, and competent critics have pronounced his harmony inferior to none. His counter melodies are another important feature of his playing.

Uda has never accustomed himself to play in any special key. He can make music on almost any kind of instrument, but the piano is his favorite. And he can play as well blindfolded as with his eyes wide open.

Yet this boy does not know one note of written music from another, and has never taken a lesson in music in his life.

When Uda was about 10 years old his family moved from Oregon to Hardsburg, in this State, where his father is still a prominent Baptist preacher. His mother died not long ago, and he is now living with his sister, Mrs. Louis Beyer, in Visalia. He is very modest and unassuming, and does not seem to realize that his musical talent is out of the ordinary.—San Francisco Call.

DOES IT PROVE REINCARNATION?

The Theosophists will hold this case up as a positive proof of reincarnation. This I deny. It only proves that the spirit of some musician has developed this boy from birth to be used as an instrument for him to manifest his powers to mortals.

If a hypnotist can control the mind of another to do and say what they will then to do and say, without that person knowing but that it is their own thoughts and actions, why cannot a disincarnated spirit hypnotist do the same with a mortal? ERNEST S. GREEN.

THEY KNOW IT ALL.

I never thought I knew it all,
But then, I've been in certain places
Where men of learning had a call
To teach us how to wear long faces,
While they unwound the knowledge ball
And tried to make us swallow all.

They would tell us how that we were made,
Were born a sinner by transmission;
How earth's foundations, too, were laid,
And also of the Devil's mission;
How he caused Adam's fatal fall,
And talked as though they knew it all.

They seemed to have found out a plan
How they might cheat the very Devil,
And save just now and then a man
From God's own curse and promised evil,
Then picture torments to appall
As though they really knew it all.

And thus they would the Devil rob;
Say our salvation lays in blood
Spilled by an angry, wicked mob,
Who bled to death the Son of God.
They gave him vinegar and gall,
And now the clergy knows it all.

Four thousand years had passed away
Without a savior for our race,
And all that died since Adam's day
Went to that awful dwelling-place;
There was no redemption from the fall—
So say the men who know it all.

Their ball of knowledge they unwind,
And coax you just to chew the string,
But as you swallow it, you find
Yourself attached unto the thing,
And when you've swallowed down the ball,
You feel as though you knew it all.

But men who love the truth undressed,
Feel quite uneasy in their mind;
They find the ball will not digest,
And hanker for some other kind.
For light and truth they loudly call,
And don't pretend to know it all.

Then wisdom springs like floods of light
In darkened chambers of the soul,
And superstition takes its flight,
With ignorance in filth to roll
Where men still play their game of ball,
Well satisfied they know it all.

Come all who dare to do and think,
Rejoice for now the light is dawning;
Priests cannot hold you on the brink
Of fiery pit for you a-yawning.
The truth is good for great and small,
But we can never know it all.

G. E. NEWCOMB, M. D.

"After the Sex Struck." By George N. Miller. Price 25 cents. For sale at this office.

A FRIENDLY GAT WITH SOME OF OUR CORRESPONDENTS.

THOSE ANTS.

S. C. M., Cortland, N. Y., sends us six pages of vituperation towards the Ants, but out of respect for the memory of that dead organization we will only give place to the statement that such a communication is received, read, filed and preserved. We appreciate the feeling manifest, but there is no use wasting ammunition on a dead foe; better save it for the Spaniards, or some more formidable foe of the future, for such the truth will always have, and will always master.

This correspondent began to clip and file "crimes of preachers," from the secular press, but soon got the receipt too full for more and gave up in disgust. Is something of a clairvoyant as well as a doctor. Saw and described to five persons, the Maine disaster—some days ahead, and described the mine that was to do its deadly work; prophesied many other occurrences that have been fulfilled and noted by all the parties to whom the prophecies were given.

THE HIRED GIRL.

M. A. L., of Watertown, N. Y., has taken up the story of a girl who was hired for a living, more especially in the kitchen. She would have the mistress come more in touch with her servant because she is so often ignorant, motherless and alone in the world and kindness can do much to elevate their inclinations and make them more useful to themselves and to the world, give them new life, new hope and new aspirations. Every village and small city should have night schools and reading-rooms especially for the laboring class of both sexes, free, and social gatherings of an educative nature for these people who have no time for such things during the day. As a rule they are made to feel that they are mere slaves to be driven about at the will of an overbearing master.

This may be the experience and observation of the writer, but in a few instances on record the servant girl of the city home just about has her own way if she so wills it. There is no doubt, however, in the majority of instances there is too little interest in common between mistress and servant, and the work of this correspondent is indeed a spiritual mission.

CRITICISES THE PROGRESSIVE THINKER.

O. C. Hampton, of Union Village, O., writes: "Your paper is excellent in most respects, but in some like the seven churches of Asia. St. Ephraim had a good many things to say in their favor, but it was evident he did not consider one of them perfect. He pointed out a 'fly in the ointment' with every one of them. I suppose that is the way with many of the readers of The Progressive Thinker. And that is what I am going to do. The Sequel number of The Progressive Thinker brings out an awful showing of the character and proceedings of a large number of weak and erring spirits, and I am sure that the popular denominations of the day. It is a pity they are so bad, and seriously to be deprecated. But they are not all so by any means. Some of the (pretended) Spiritualists are also as bad as they can be. But while the late discussion was going on at Anderson, it was reiterated and reiterated that it would merely advertise Spiritualism greatly to its future as well as present advantage. No doubt this was true. But how about the 'Sequel'? Will not that also help the denominational cause? It will start hundreds of inquiries into sectarian theories, and no doubt enlist a great many in their defense that otherwise would never have paid any attention to the subject. It will show at least that there is great charity among the churchmen for each other, and forbearance toward the weaker brethren from the pious and merciful consideration, that we are all weak brethren. The Shakers have been vastly more persecuted than the Spiritualists, but when vilified, they pay no attention to it but let it fly away on the wings of universal gossip, and do all the mischief it is able to do. For instance a report appeared in the Cincinnati Enquirer about three months ago. There were enough lies in that report to honey-comb an (Anti) Christian hell for about fifty miles. Some thought we ought to have written a contradiction to the report. But we would not so much as show that we had been hit. Right on the back of it we had letters from three persons, each to join our church, saying they had just read the Enquirer's article. It seems to me we ought to patelize and fraternize with every sincere belief (as every such belief is a step in evolution and progress toward better and higher things and conditions, from the lowest Paganism to that which recognizes the eternal essence, the Supreme Being, the man's persuasions are the result of his enlightenment at the time, and perhaps can't be any different, only as he receives greater illumination from time to time. I can't see any use or benefit in vindictive aspersions against any one, nor any church, nor any institution—believing that every reform is effected by charity, mildness and kindness sooner than in any other way. I am a subscriber to The Progressive Thinker, and long may it live."

We publish the above in full that others who may entertain the same feeling may note our position once for all, on this subject.

In the first place we are always expectant of criticism from the conservative, but we always have good and sufficient reason for those radical modes of warfare, and in regard to the publication of that Sequel our position was plainly stated in that issue and we have no reasons to regret the act. The Progressive Thinker contains from week to week communications on the subject of the Higher Spiritualism, more than any other publication in the world, but while holding up our flag we are shot at by many of our radical principles for which that flag is unfurled. If we are so bad, as the church would have the world believe us to be, it is right that the same world should know the character of our accusers. True, there are good preachers and The Progressive Thinker assails no one to prove the wickedness of another, only to prove that the influence of the church is not as potent for good as Spiritualism, nor is its teachings, especially that of death-bed repentance, its leading tenet, one-half so elevating as is the doctrine of self-reliance, self-responsibility and reciprocity taught by Spiritualism. Our object is to place our own workers on a par, and give them an equal and just representation with those of other denominations and there is no way of doing this but to weigh them in the same scales from whose deciding and criticizing dial they judge us. Is it not a part of the "Higher Spiritualism," a part of the divine law of self-protection then, at least as much as is the act of turning the other cheek as the "Shakers" do? Yet the Shakers and the

Quakers were the strongest abolitionists during the war of the rebellion, and many of them were at the front all the time to fight for freedom. That is the mission of The Progressive Thinker, to fight for spiritual freedom, for the overthrow of mental slavery. This is always the issue.

ANNA L. ROBINSON.

C. T. S. C., "one of the bod-carriers" in Spiritualism, of Scotts, Mich., sends a "maiden effort" in the profession of a correspondent, highly commendatory of the work of Mrs. Anna L. Robinson, in that city. He says in part:

"A growing interest is manifest. It would seem that this time is ripe for anything in the line of a change towards progression, and to help the people out of the old rut. It is gratifying to the old workers to notice how eager people are to-day. They ask us when we are to have another meeting, saying they enjoyed the last one very much. One Methodist friend said he could listen to Mrs. Robinson all night."

Our friend is very enthusiastic and advises the faint-hearted to get a move on themselves, employ a good speaker and get out posters to advertise the meeting; local talent can always be found to furnish the music. Instead of the fee at the door he circulates a subscription and makes the meetings pay all running expenses.

Another good suggestion is that often where there are no Spiritualists in a town who are inactive, they never will know their strength, but to put some life into their principles and get first-class talent to awaken the slumbering souls who are dissatisfied with the old and know no new religion, the same few will be surprised at the result. It is surely worth trying. Inactivity means paralysis and death.

WOULD HAVE A CODE OF ETHICS.

H. P. O., of Philadelphia, Pa., would have the National Spiritualists' Association request each State Association to formulate and present to them a "code of ethics," to aid said N. S. A. in "constructing a basis or foundation for the structure of Spiritualism." If the N. S. A. "structure" needs a creedal foundation, this is surely a good suggestion, but according to the N. S. A. all such foundations have been built upon sand and wood and are now crumbling. As to Spiritualism it is as a giant oak, deep-rooted in the universe of spirit and will stand forever. The divine law of brotherly love, immortality, eternal progress, continuity of consciousness and intercommunication between spheres have always been the teachings, the basic principles of Spiritualism. If basis it has, but somehow our best writers are pretty well agreed that Spiritualism is a basis within and of itself to all else that is high, and noble, and grand, to all the depth of the great deep of Nature; to the unexplored immensity of space, and the vastness of coalescent matter. It is the foundation upon which will eventually rest all religions, all sciences and all foundations of such a "structure" would be almost beyond the architectural propensity of finite man, something like placing a foundation beneath the foundation of all foundations.

WANTS FRAUDS LET ALONE.

A. F. H., Boston, Mass., sends in the old cry of "Fraud Hunters" for those who are in favor of weeding out all such from the ranks of Spiritualism.

With due regard for the sincerity in the investigations made by this friend we want to take issue with some of the ideas expressed. Because mesmerism was pronounced a fraud by the very scientists who now believe in the same science by another name, does not illustrate the Spiritualistic impostor, or rather, the fraud that takes the name so dear to every true Spiritualist to attract patrons from among the unwary believers and investigators; the fraud that wears the mask of mediumship. It has been repeated over and over in these columns that these frauds are a greater menace to Spiritualism than anything else, and should not be let alone until they destroy all resemblance of the genuine manifestations that many of us know occur. They should not be let alone to blacken the sacred names of mediumship and Spiritualism, over which fact our enemies are now crowding, and whom they are assisting with the hope to annihilate our cause. One does not have to be a "fraud hunter" now to see fraud. This is not a fault of Spiritualism, but a mark of the honesty of a hungry, investigating people and the readiness of the knaves to accept an opportunity to make money in an organized confidence game. The fact is Spiritualists have let these fellows alone too long. The Progressive Thinker would prefer death beneath the banner of Truth than life and prosperity through the sacrifice of that truth. Spiritualism is a truth—our truth and the world's truth.

GIVES SOMETHING EASY.

Replying to "Objector" of a few weeks ago, "Truth Seeker" has this to say: "Objector asks me. Bach for something hard. I will volunteer something easy and if he can explain it I will give him something hard."

"At a seance in Santa Monica, Cal., for materialization, the form of a man came to a member of the circle, shook hands and conversed with him in a tongue unknown to the rest of the circle and the medium. The recipient of the communication said it was his uncle who passed on a forty years ago, and they were talking in the Norwegian language."

"Now if 'Objector' will give the law and the application, and show that it was an adept or atmospheric spirit or astral shell, then he can have something hard."

Spiritualism teaches that such things may occur, but it is very proper to know that such message is not given to a confederate or through a confederate.

ABOUT PROF. FOULKE.

Mrs. T. E. N., of Middleboro, Mass., says she met the "spook" player, Prof. Foulke, several times in the East, and while some would make him out to be below the animal, he was "an innocent, clean-looking fellow," and also names others who have "played spook" until the genuine mediums are about crowded into oblivion.

These fakes are "innocent, clean-looking fellows," usually. They must be or go out of business at once. But their time is limited.

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USEFUL SUGGESTIONS.

How to Improve the Condition of Local Societies.

A declaration of principles, measured that will satisfy the highest needs of humanity, a creed for Spiritualists, and kindred subjects are the demands which much attention from our learned writers and from the Spiritualist press.

That these discussions will result in a better understanding among Spiritualists and ultimately be for the good of Spiritualism, I am agreed. However, it is not my purpose in this article to affirm or deny the wisdom of formulating and endorsing a declaration of principles, preferring to leave this important matter with older heads and wiser minds.

How to improve the present conditions in local societies, is a question which constantly appeals to my reason demanding an answer and a practical demonstration. After carefully noting the work as it is progressing in our society, "The Society of Spiritual Science," I find that that which has helped us most is the policy of the management to employ no speaker or medium who does not possess morality, education, culture, courage and discretion. Our society has also been much helped by encouraging the home circle instead of the public seance.

In November last, we began our winter meetings with Mrs. Lee F. Prior on the philosophy of the two messages, one on Sunday evening and another one on Thursday evening. The Sunday meetings are free and devoted to presenting the philosophy, followed by the evening messages. At the Thursday evening meetings, the charges are \$1.00, is made at the door and the entire offering is given to tests. It has been gratifying to note the change in the audience, from the few who came out of interest, from the few who came to find themselves bereaved fathers and mothers, to the throngs of the earnest; this demonstrates that genuine spirit messages will attract the intelligent and cultured people. The growing of our philosophy in a scientific and modern way will attract the thinkers, those earnest men and women who refuse to believe and part of falsehood or miraculism simply because it is popular or because it is old.

We have also found that a long time engagement is desirable when the proprietor or person is engaged. Mrs. Prior had been with us since last November (except for the month of March) as well as a part of the season of 1897. Our representative that time since the previous year was organized. Spiritualism walks among ourselves, and Spiritualism has regained its former prestige in Atlanta, and much more. Let us contrast our present status with some past experiences, where the public seemed to have the all-important feature, when flunkeys merely looked on the platform and fortune-telling under the table. The test was the drawing card; where the English language was murdered and a revised orthodoxy was proclaimed a Simon-pure Spiritualism. Then our audiences were composed of curiosity seekers, intelligence was discounte- nanced, and the flunkey trap flourished like green bay leaves.

In view of the experiences of our society here in Atlanta, I would say that to improve the present conditions in local societies, no society should place on their platform any man or woman, whether a medium or not, except they possess an exalted morality, educational attainment, courage and discretion; that the home circle should be encouraged that mental and phenomenal men should be kindly cared for when they are morally good and intellectually competent. Good music, social entertainments, a support of the spiritual press, will follow an educated and competent leader such as we have in Mr. Prior as readily as water seeks its level.

Mrs. Loe F. Prior will be with our society until June next, when she will visit the Pacific states and a number of camps. Her address is 48 Sluipse street. Blessed be the day when Spiritualism can look up to a uniform leadership and mediumship of intelligence and light. **BYRON W. BARGE.**
Atlanta Ga

MASS CONVENTION.
Illinois State Spiritualists
Association.

Chicago, Ill., April 21, 1898.
A mass convention of Spiritualists will be held under the auspices of the State Association, at Bloomington, Ill., beginning Saturday, May 14, and lasting through Sunday, May 15. An excellent programme, now being prepared for the occasion will appear in a later issue of *The Progressive Thinker*. Late preparations for entertainment of a large number of visitors are also under way. Generous representation from easily accessible points is expected.

Spiritualists outside of Chicago, who desire the presence of one or more of the officers of the State Association and such talent as they can command, for all day Sunday services, are asked to advise the Executive Committee, by returning three most convenient dates.

Chicago societies wishing visits from the State Board, will communicate with the president, at 3402 Prairie avenue.

The fee for ordination was fixed at ten dollars. Applicants therefore must be properly endorsed by a chartered society and a notice of their request will be published, which will state the date fixed for final action thereon.

The charter fee for auxiliary societies is five dollars.

Seven or more persons, representing three or more families, may apply for a charter.

Constitutions and By-Laws may be obtained from the secretary.

GEORGE B. WARNE, Pres.
JESSE S. ASSON, Secy.

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VISITS FROM A SPIRIT.

The Spirit of a Maine Doctor Makes Calls on Old Friends.

WAS ANTE-DEATH PLEDGE—PEOPLE WHO LIVE IN THE HOUSE TREAT THE SPIRIT WELL—THEY LIKE HIS MIDNIGHT CALLS AND DO EVERYTHING POSSIBLE TO MAKE HIS STAY PLEASANT.

The haunted house, which is not an uncommon thing in the State of Maine, is usually situated in some out-of-the-way place, says a special correspondent of the Inter Ocean, on a lonely country road, surrounded by woods, and at least a mile from any other place of abode; and its superhuman tenant is some person who lived many years ago, and who has been long since forgotten, as ever having lived, except for his manifestations about the place. His visitations date back too far beyond the memory of any living mortal; even the "oldest inhabitant" cannot remember when the ghost was dwelling in the mortal form. There is always a legend of some kind, which has come down from generation to generation, relative to the ghost and his life on earth.

These haunted houses are quite common, but to find one in a city of 10,000 inhabitants and within a few blocks of the business streets, is something out of the common. And most remarkable of all is the fact that the ghost has for some time been making the manifestations only on "the far-off shore" for a few years.

For a great many years there lived in this city Dr. Marshall H. Holmes, a wealthy Homeopathic physician, and a most devout believer in Spiritualism. His faith in his belief was very strong, and as the years rolled on and he became old he was termed a crank on the subject. It was in his faith that he lived, so to speak, and his devotion to it caused all to respect him for his sincerity. The family of Dr. Holmes consisted of himself, his wife, a son and a daughter. The children grew up and married and moved away to homes of their own, leaving their parents to pass their last years in the home which had been built from the money which had been saved by Dr. Holmes from his practice of medicine. Dr. Holmes always took great pride in telling his friends and neighbors of the great help his wife had been to him in accumulating wealth. Besides this, Mrs. Holmes was possessed of quite a fortune of her own.

SEES HIS WIFE'S SPIRIT.

When they had seen both of their children well settled and in comfortable homes, where they did not need any help from their parents, they entered into a compact that when either died the fortune should go to the other, to be held as long as the survivor lived. About seven years ago Mrs. Holmes was taken ill and died, but before her death she was influenced by some of her relatives to will her entire property to them. Dr. Holmes made a hard fight to hold the property, but all he got out of it was a life lease of the house, which was in the name of his wife. While the matter was in litigation Dr. Holmes spent nearly all of his money, and when it was all over he was left with a very small income on which to live during his declining years. This condition of things incensed the old man, and, as he was very eccentric, he at once decided that the relatives of his wife were very anxious to be rid of him.

After the death of his wife the house was leased to Mr. A. B. Peabody. He and all the members of his family were Spiritualists. Dr. Holmes lived very happily with this family for some time, till they moved away. Again the house was leased to A. J. Clifford, a grocery clerk. Like the Peabody family, the Cliffords were Spiritualists, and with them the old man lived till he died. In the Clifford family there lived Mrs. Jordan, Mrs. Clifford's mother, who is a medium, and considered a very good one by those who have seen her.

Frequently Dr. Holmes would have a "sitting" with Mrs. Jordan, and these were always very pleasing to him. He would have communications from his wife, who had passed to the spirit life, and each night she came to him and advised him how to shape his course for the way in which he would pass the coming day. The days were always passed as his wife told him to pass them. Many families for whom he had for years been the family physician were surprised to have the doctor call on them and bring them medicine when they had no idea that any one was ill. It was this that he made his great hobby during the last years of his life; but he was a favorite with his old patients, and was at all times a welcome visitor at their homes. These visits were always made at the request of the spirit of his wife, who, he said, always told him about what families needed his services.

HE PROMISES TO "COME BACK."

After his trouble over his property and the unfriendly feeling that existed between him and the relatives of his wife, Dr. Holmes became childish. To those of his friends with whom he talked much he was often heard to say:

"They are very anxious for me to do so that they can be rid of me, but they won't get rid of me so easily, for I shall come back after my death and stay around my home. What is more, whoever lives in the house will know who I am around, for I shall make myself known."

About three years after the death of his wife, Dr. Holmes was taken sick, and after a short illness he died, and was buried by the side of his wife. The house in which he lived for so many years is a large and nicely finished two-story structure on one of the most desirable building lots on College avenue, nearly opposite the Elmwood Hotel, and on one of the most prominent residence streets in the city. The house is surrounded by stately elms and maples, and on the lawn are flower beds which were the pride of its owner during his lifetime. Here the old man passed much of his time among the beds of flowers, working to keep them free from weeds, and doing other such work as he might think of to keep the place looking neat. When weary the old man would enter the house by the front door and go to his room to rest. In this he was very methodical, as in everything else.

RETURN OF THE OLD MAN.

About two weeks after the death of Dr. Holmes, one night at about midnight, Mr. Clifford was suddenly awakened by hearing the front door open, although he had securely fastened it before retiring. Some one entered the house and passed through to the kitchen. Mr. Clifford followed, but was very much surprised to find that no one was there, and all the doors as they had been left earlier in the evening. Upon making sure that there was no one in the house, and that all doors were locked, he again retired, and in a very short time the same thing was heard again. Several times this was repeated during the night, and after a number of fruitless attempts to catch whoever it was, the family decided that the noise which they had been hearing was nothing but Dr. Holmes keeping his promise to come back and make himself known to the folks in the house.

To nearly any one this would have been anything but a pleasant realization, but to the Clifford family it was a real pleasure to know that their old friend was endowed with sufficient spirit power to return to the house, and they were strong enough in the faith to believe that all was well. The following night the alleged spirit again came back and through the night, as on the previous night, but this time the ghost went upstairs and to Holmes' old room. When it got up to the head of the stairs it stopped with one heavy step, as Holmes had always done during his life. It was very real, and both Mr. and Mrs. Clifford noticed this peculiar heavy step, which could be no other than that of Dr. Holmes, they said.

On this occasion the ghost became more bold and wan-

dered about in the rooms on the second floor for some time. It went from room to room, and seemed to not want to settle down anywhere, as it had on all previous visits. There were no demonstrations made which were out of the ordinary run of events. Mrs. Peabody, the wife of the former tenant of the house, came to this city to make a visit to the Clifford family several months after these manifestations had been going on, and was much interested in the story told to her by the Cliffords. Mrs. Peabody retired for the night, in company with Mrs. Jordan, the medium. They had not been long in bed when the familiar footsteps of Dr. Holmes were heard coming up the stairs. The spirit went its usual rounds, and all was quiet. After this both of the women dropped to sleep.

It was some time during the night that Mrs. Peabody was very suddenly awakened by feeling a cold and clammy hand on her face. She could not see any one near the bed. She called Mrs. Jordan and told her that there was some one in the room, for she had felt a hand on her face. They at once decided that it was nothing but some of the work of Dr. Holmes' spirit, and went to sleep again. Several times during the night Mrs. Peabody was awakened by this hand, but as she knew what it was she had no fear.

For more than three years these manifestations have been going on in the house. As the time passes they have become more and more pronounced, and only a short time ago Dr. Holmes materialized in his full form to Mrs. Jordan. In the cellar of the house Dr. Holmes had a place where he always kept some of his plants during the winter months, and it has been here that there have been many noises of late. It has been evident that Dr. Holmes is at work among his favorite plants in the cellar, which is very dark.

HIS VISITS TO OLD FRIENDS.

When he materialized Mrs. Jordan had just stepped to the cellarway to get something which she wanted, and she was very much surprised to see the full form of Dr. Holmes standing there, as natural as life, with one foot upon the second stair. The surprise of this good woman can be far more easily imagined than described. The form of her old friend stood there, fully clothed and in plain view of her, for several moments, and then vanished in a twinkling. She was not frightened, nor did she call any one to see it. Dr. Holmes loved the Clifford family very dearly, and they do not think that his spirit would make these visits if they in any way annoyed the people.

The Clifford family believe that many years before his death Dr. Holmes made up his mind that he would haunt that house. The Cliffords being Spiritualists, they can give to him strength to manifest himself there, which he could not get if there were people in the house who were skeptics. The spirit of Dr. Holmes, they say, knows that they are not worried by the visits, and is gaining strength all the time from them, which will enable it to come there and continue its manifestations long after the family has moved from the house. In other words, it is getting ready to make life miserable for the next family which occupies this house, especially if the next tenant should be some one to whom the old man was not friendly while he was on earth.

These demonstrations have caused a great amount of talk here in the city, and the Spiritualists of this region think this the most wonderful demonstration of their faith they have ever seen.

Where Is Heaven Located?

To the Editor:—"Two heads are better than one, though one's a sheep's head," our grandmothers, wise by experience, used to say. That is true enough, as each can throw a different light on the object contemplated.

For the same reason, two eyes are better than one, though we formerly supposed with others that we were endowed with two, to be saved from blindness, in case of accident to the one.

He who invented the stereopticon based it on the fact that the one eye sees an object from a different point of view from the other, they being about two and a half inches apart. The right eye sees a little further around to the right of an object, and the left eye sees over the left side of it. Each eye has its own little picture, but use has enabled us to blend the two into one; and because the view of each eye is different, we can estimate the distance of the things we see. If you doubt this, close one eye and look at a chair. You cannot tell how far the chair is from the wall or from you. With the two, one can judge of the distance. The stereopticon has two pictures of the scene, the one being taken a little to the right of the other. We blend the two into one, and we can thus see why the view stands out as in real life.

It is the same with the ears, which are still further apart. By blending the impressions made on each auricle nerve, we can tell whence the sound comes. But with only one ear, though a perfect one, we cannot tell the direction of the sound, though it be clearly heard.

On these principles, the distance of the moon from the earth is measured. The position of the moon is noted at the same time by two observers who are far apart, and half the diameter of the earth is the measuring line. A calculation based on the difference enables us to know how far away our poor, dry, uninhabited little satellite is from its mother earth. But still more wonderful is it to measure the distance of a star. The distance is so stupendous that four thousand miles become as nothing. We have to use instead the diameter of the earth's path around the sun, more than 183,000,000 of miles! We note the position of the star to-night, and in six months we note it again. A calculation based on the difference shows how far away the star is. But most of the stars are so far off that the 183,000,000 miles make no difference, and we cannot measure their distance, because even that yardstick is not long enough.

In view of these facts, the notion that our heaven is beyond the stars becomes absurd. Our heaven, for you and me, fellow traveler towards the infinite, is right here where we are, if we have created it about us by acting like angels do. If so, we shall "go to heaven when we die," because we shall take it with us. We are now in the first sphere of the spirit-world of our earth; when we pass out of the fleshly body, we shall be lighter, and can easily go to the next sphere, unless we be bound to the earth by sensual, avaricious and similar bonds. Love, too, will hold us to the earth-plane, love for our dear ones still enshrouded in the flesh. But by and by they will join us, and then, as good Elder Wilder said, "We will all proceed together."

I am so glad to be a Spiritualist, and know these beautiful things! I was taught that heaven was beyond the stars. As to hell, nobody could say even as much as that for it, though according to the same frightful teachings, an immense majority of the race was thither bound.

Heaven seemed too far away. Now we know that hell is the being bound to earth after the dissolution of the fleshly tabernacle, though humanity and love will lead us to make frequent visits here; while our spirit world is our own, and it will take us countless ages to work through all its spheres, and exhaust all its possibilities.

Our world: we shall not fear to enter therein. And happy shall we be, for our loved ones will be with us. Arlington, N. J. ABBY A. JUDSON.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid. For sale at this office.

On this occasion the ghost became more bold and wan-

ADVANCE THOUGHT-FLASHES.

Critical Comments on Current Questions Confronting the Curious.

DO ANIMALS ASPIRE TO IMMORTALITY?

I see by a late issue of The Progressive Thinker that my old friend, "The Pilgrim," still cherishes his hatred for all the animal kingdom save the species of animal which biology classes as the biped—otherwise known as man—and challenges "anyone to prove that they have aspirations for immortality. Yankee-like, I will ask the Doctor to prove that they have not these higher aspirations. Psychometrists and telepathists claim to sense those aspirations in all species of animal life, and to psychics of this class words are unnecessary to convey thoughts or conditions. To them the lowest forms of life speak as unmistakably as the voice of man. I claim to be of this class of psychics myself, though my powers are used solely for the enlightenment of the race—not for "tests." This is not intended as a criticism of those who use their powers in this manner. That is their mission—not mine. We all have our missions to perform.

All species of animal life exhibit kindred sentiments or emotions, such as love, hatred, fear, sympathy, revenge, etc.

Another illustration: Carl Sextus, in his work on "Hypnotism," has demonstrated the power of the human mind to hypnotize all species of birds and beasts. He has even made lobsters to stand upon their heads and to perform all sorts of curious antics by the power of mental suggestion, thus showing that all life has a common origin, and as no atom of matter or vibration of force is lost, neither will any individual soul-entity ever be lost. However, this is a matter which none of us can prove pro or con until we have reached the highlands of immortality and "the mists have cleared away."

IS REINCARNATION TRUE?

While I have long vainly challenged anyone to give any evidence of reincarnation that I could not explain on the hypothesis of spirits hypnotizing mortals and causing them to view the scenes that they had known, and practically to live the lives that they had lived in the form of brief seasons, yet I receive some teachings on the subject from those in the other life that compel me to think. Though not literally true, there is some basis for the claim, as with all human theories.

They teach that there are worlds of darkness and worlds of light, and that every soul in its peregrinations must roam them all. Some of these spirit teachers also claim that the lowest animals, through countless incarnations and many worlds, evolve into human souls, when carnate pilgrimages cease. But this is another mystery we cannot solve.

DOES CHRISTIANITY CIVILIZE?

One more assertion in Dr. Peebles' very interesting thought-awakening "Olla Podrida," in The Progressive Thinker of March 26, calls for friendly criticism. It is this: He asserts that in his travels he found Christian countries the most civilized. As no comment was added, I will undertake that simple task here, showing that the assertion proves nothing to the credit of Christianity.

Horace Greeley has truly told us that "Westward the empire of progress takes its way." Christianity came to Egypt and Palestine at a time when those countries had reached the greatest civilization the world had ever known; when malleable glass and the Toledo blade were manufactured (lost arts now); and when "Rome on her seven hills ruled the world."

And thus it was that the more progressive of these people, to escape Christian persecution, emigrated northward and westward throughout Europe. But wherever they went to plant the star of empire and the torch of civilization, there they were pursued by the wily priests and the armed hosts of the Pope and made subservient to his power, and then Christianity claimed the honors.

At length we remember how the Puritans and Quakers braved the stormy seas and the wild wastes of the New World to escape persecution. Thus it is that civilization was planted in the whole of Europe and North America. From these countries it has gone around the world, and because it is Europeans or Americans who have been the civilizers, it is "Christian lands" (?)

But who were these civilizers? Were they Christians? Let the voices of the tortured and murdered Galileo and Bruno reply. Galileo was cast in a dungeon and tortured to death for proving with his telescope that the world revolved and was not flat, and Giordano Bruno was burned at the stake in the year 1600 by the same blood-thirsty, barbarous church for the same offense! Look through the whole catalogue of great scientists, philosophers and inventors—researchers into the laws of nature—that have blessed mankind, and where are your Christians? Echo answers where? For every feeble Christian light in this catalogue, there are a score of great liberal, agnostic and freethinking luminaries that will totally eclipse it, even though they should chance to dwell in "Christian lands."

Christianity has taught the world to throw away reason, to love ignorance, and to worship and praise an almighty demon who tortures and persecutes them every day they live, for who is exempt from toil, sickness, sorrow and suffering, all of which these brainless bigots claim are sent upon us by this omnipotent demon they worship as God?

Although I was practically "raised in the church"—though a freethinker by nature—thank heaven I am not a Christian apologist!

CREED VS. DOGMA.

Spiritualists and Freethinkers generally are given to the habit of confounding the words "creed" and "dogma." If anyone states an opinion which he holds, he has proclaimed his creed; the same being true of any company or organization.

But the word "dogma" is quite another thing. When the church declared the voice of inspiration was sealed between the lids of a single book, never to be heard again, it declared the most stupendous dogma ever known.

A creed is subject to revision or amendment at any convention of the people who have promulgated it, but dogmas are fixed and irrevocable tenets.

As well try to run a government without laws or constitution as to run a religious body without a set of principles—creed, if you please. But away with dogmas!

SHALL SPIRITUALISM DEFINE ITSELF?

If fifty years of patient, scientific investigation by hundreds of the leading minds of the world, has not succeeded in evolving a basis for a scientific philosophy of life, here and hereafter, then it is never likely to do so, though we were to continue our investigations to the end of time.

We do not advocate a system founded upon mythology or any past revelation, but upon such facts as have been proven and scientifically demonstrated in this age, and upon the higher intellect and reasoning faculties of man, guided by the teachings of nature and the cause of humanity.

Unless the investigator is guided by a "Declaration of Principles," he is likely to find so many contradictions and absurdities in the hundreds of books upon Spiritualism, and among its teachers, that he becomes so bewildered that he often fails to distinguish between the chaff and the wheat, denouncing the whole system as a delusion.

Again the great mass of humanity have not the time, money or inclination to investigate on their own account—particularly if there are no "principles" to instruct them how to do it intelligently, so as to prevent their being humbugged.

A "Declaration of Principles" would be subject to re-

vision as often as new facts demonstrated any fallacy or added important truths; these revisions or amendments to be made at the annual convention of the National Association.

Spiritualism is not only a society for psychic research, but the most perfect system of science, philosophy and religion ever demonstrated to the human race.

IGNORANCE THE ROOT OF ALL EVIL.

Ignorance and its twin children, Bigotry and Superstition, are the trinned evils that have darkened the world from the dawn of the race.

There are two distinct forces in the Universe—one of good and the other of evil. If personified, these forces should be termed Wisdom and Ignorance, respectively—not God and Devil. With this nomenclature in vogue, the masses would readily grasp the basic principles of nature's laws, and Ignorance would be shunned with greater dread than any scarecrow devil orthodoxy can construct.

All crime, all suffering, both here and hereafter, are the result of ignorance of nature's laws. Learn and appropriate the lessons of Wisdom, written by the hand of Nature, and peace and joy will come in ratio to the lessons learned.

One might store the brain with all the knowledge to be obtained at Oxford, Harvard or Yale, yet if the soul remained ignorant, his treasured knowledge would not make him wise. It is well to educate the brain, but if the soul (the ego, or inner intelligence) is neglected, the student will not profit thereby.

Ignorance has sent millions of souls to eternity from gory fields of Christian wars, from amidst the lurid flames of the Inquisition, or from Inquisitorial dungeons and racks of torture—all because the victims dared to think, dared to exercise the reasoning powers which nature gave them, and dared to educate their souls by seeking for wisdom—the light of the world.

Let us bid farewell to the darkness of a dismal past and hail the new dawn that already tints the morning hills of the coming brotherhood and peace on earth. Selfishness, tyranny and greed have long ruled the world, but joy shall come in the morning of the new day, when the age-long night shall pass and the shadows flee away.

NATURE VS. "THE FALL OF MAN."

Has man fallen from a high estate? If he once dwelt as a high angel in elysian fields, somewhere in the curulean realms of the empyreal heavens, it is possible, but if we refer to things material, every page of the book of nature denies it.

All perfection in nature is the result of affliction or change. In so-called inanimate nature, each disintegration and re-constitution of an object leads to its perfection; so with mankind—each affliction, pain or sorrow, helps to unfold the soul to greater wisdom and perfection. All things in nature have life, as revealed by psychometry and shown by Prof. Denton in his "Soul of Things." We will begin our illustration with the lower forms of life.

Geology reveals the fact that even the first-formed beds of granite were not exempt from this law of change. They were rent asunder by the earthquake, shattered and melted by the volcano, upheaved to the elements and left to their corrosive and disintegrating powers to be changed into higher and more beautiful forms.

Again, let us take the tree. Is it exempt? No! It is lashed, twisted and torn by the fury of the storm. It suffers heat and cold, drought and flood.

The same is true of all animal life in the scale of evolution—all have their trials, afflictions and sufferings to bear.

The present age of affliction among the nations of mankind is for the unfolding of the race to greater wisdom that shall usher in the dawn of peace and joy to the world.

There never has been a "fall of man," but a constant rise, excepting in the periods when the backward stroke of the pendulum of evolution brought disciplinary affliction upon the nations.

Perfect happiness, peace, joy and contentment are not of earth. The spirit, while clothed upon with mortality, is never at ease, and until it has finished its mission and earned its heaven, it will never find that blissful abode "where the wicked cease from troubling and the weary are at rest." ERNEST S. GREEN. San Francisco, Cal.

THE MOTHER'S LOVE.

The night was dark and the storm raged wild; Out in the street roamed a little child; His clothes were torn, no shoes on his feet, His head was bare to the wind and sleet.

His eyes were blue as the sky above Showing a heart all full of love; The hair on his forehead curling tight, Was brighter golden in the light.

He had never known a mother's love For she had gone to dwell above; She was then an angel bright, Watching o'er her child that night.

And as he trudged along the street, His voice was very low and sweet As he asked his father up above To take him to his home of love.

Weary and tired, wet and cold, He at last sat down on a store-step old; Sleep kindly soothed, and from trouble freed, He at last forgot all toil and need.

In his sleep he saw an angel bright, Bringing with her a halo of light— It was his mother, come for her boy Come for her love, her pride, her joy.

To take him to the world above, Where she had prepared a home of love. He will no longer roam the street. Nor face again the wintry sleet.

He will no longer beg for bread— He will find his body cold and dead, For his spirit has gone to the world above— Gone to his mother's home of love. Galesburg, Mich. ALMA GAULT.

"The Gospel of Buddha, According to Old Records."

Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

"The Priest, the Woman and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

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"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price \$1. For sale at this office.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D. Price, \$1. For sale at this office.

THE PRIEST, THE WOMAN

—AND—

THE CONFESSIONAL.

BY FATHER CHINIQUE.

This is a most valuable book. It comes from an English priest, whose character is above reproach, and who knows what he is talking about. For every one who reads it. Price, \$1.00. It contains the following chapters:

CHAPTER I. The Struggle between the Surrender of Womanly Self and the Confessional. CHAPTER II. The Confessional as a Deep Pit of Perdition for the Priest. CHAPTER III. The Confessional as a Deep Pit of Perdition for the Priest.

How the Yow of Cellulose of the Priests is made easy by Auricular Confession. CHAPTER IV. The highly-educated and refined Woman in the Confessional—What becomes of her after her unconfessed surrender—Her irreparable ruin.

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CHAPTER VII. Does Auricular Confession bring Peace to the Soul? CHAPTER VIII. The Dogma of Auricular Confession a Sacrilegious Imposture. CHAPTER IX. God compels the Confessor to confess the Abominations of Auricular Confession.

CHAPTER X. Auricular Confession in America, and France. CHAPTER XI. A Chapter for the Consideration of Legislators, Bishops and Fathers—Some of the matters on which the Priests of Rome must question the Pontiff.

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Author of "Cosmology."

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CAMP-MEETING DIRECTORY.

Inquiries are already being made as to when certain camp-meetings will open. The officers of camps will promote the interest of their respective localities by sending the dates at once to this office, with names of secretaries.

CASSADAGA CAMP.

FRAUD!

Programme of Speakers for 1898.

An Earnest Plea for Its Continuance.

Our mid-summer programme, which is nearly completed, we consider the strongest as to ability and brilliancy ever presented by the C. L. F. A. Believing our friends who contemplate visiting the camp during the coming season, would appreciate a little foretaste of the pleasures awaiting them, we present the same for their edification:

- July 15, Pioneer Day; 16, Mrs. E. L. Watson, of California; 17, Lyman C. Howe; 18, Conference; 19, Lyman C. Howe; 20, Mrs. J. B. H. Jackson, of Grand Rapids, Mich.; 21, Lyman C. Howe; 22, Mrs. J. B. H. Jackson; 23, Mary E. Lease, of Wichita, Kansas; 24, Mrs. J. B. H. Jackson, Rev. W. W. Hicks; 25, Conference; 26, Mrs. E. L. Watson; 27, Rev. W. W. Hicks; 28, Mary E. Lease; 29 and 30, Moses Hull, of Buffalo; 31, Moses Hull, Mary E. Lease. August 1, Conference; 2 and 3, Prof. W. M. Lockwood, of Chicago; 4, Moses Hull; 5, Prof. W. M. Lockwood; 6, Clegg Wright; 7, Amelia, O.; 8, Rev. W. W. Hicks, J. Clegg Wright; 8, Conference; 9 and 10, Prof. H. D. Barrett; 11, Mrs. Cora L. V. Richmond, of Washington, D. C.; 12, J. Clegg Wright; 13, Mrs. Cora L. V. Richmond; 14, Mrs. Cora L. V. Richmond and Rev. E. L. Lockwood, of Columbus, Ohio; 15, Conference; 16, Rev. E. L. Lockwood; 17, Mrs. Cora L. V. Richmond; 18, Rev. E. L. Lockwood; 19 and 20, Hon. Dr. W. H. Montague, of Toronto, Ont.; 21, Willard J. Hull, of Columbus, Ohio; 22, Conference; 23, Carrie E. S. Tving, of Westfield, N. Y.; 24, Willard J. Hull; 25, Rev. W. W. Hicks; 26, Carrie E. S. Tving; 27, ———; 28, Carrie E. S. Tving.

To the Editor:—I beg leave to call a halt in this pessimistic fraud disease. Elder Covert started the materialistic ball to rolling, and many honest investigators in the ranks of Spiritualism have hung their heads on the willows awaiting results, while otherwise dispossessed persons are working hard to evolve a purely philosophical church, utterly discarding phenomena. I don't believe that any government, religion, corporation, church or organization ever reached the point of notoriety and success without practice of trickery, deception or fraud. The vast domain of nature seems an undefinable canon to such progressive evolution of intelligence. The eyes of the world are turned to the camp-meeting of the future, and the search for food and life from enemies by some law that I can't understand; neither can I understand why the reading of some fictitious novels, attending theaters and similar indulgences in which the mind is lulled into channels of advanced thought, culminating in a "If a man die he shall live again." It seems to me that the vigorous attempt we are now engaged in to root up the tares, will damage the prospects of a golden crop. When Spiritualism shall have reached the summit and gained the confident position of purity, her work on this mundane sphere will surely close, but until the coming of that period our mediums will continue to

"Let those refuse to sing Who never knew our God— And pessimists should stay away From paths by angels trod."

Mesick, Mich. Camp.

Mesick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. All good mediums and co-workers are cordially invited. Those expecting to attend, send in names before the first of June, to have them on printed programme. Address Jacob Bullman, Mesick, Westford Mich. This association was organized April 1, 1898, by Mrs. L. A. Mabee, state organizer.

The New Era Camp.

Many friends on the Pacific coast will be glad to learn that the management of the New Era, Oregon, camp has secured the services of Mrs. Loe F. Prior and Mr. Chas. J. Anderson for the meeting to be held July 2 to 25. Mrs. Prior is a widely known medium and lecturer who has been laboring with marked success in the south recently. Mr. Anderson, known as the "boy orator," is conceded by a discriminating judge as Dr. J. M. Peebles to possess marked ability as an inspirational lecturer. The managers will exert themselves to the utmost of their ability to make this meeting the most successful ever held in Oregon, and so solicit the active co-operation of every Spiritualist throughout the Northwest to this end. Circulars will be issued in May and sent to all who apply to Walter P. Williams, Salem, Ore., who is the corresponding secretary. The Brockways are at Portland.

Ottawa, Kansas.

The Leavenworth County Spiritualist Association will hold a camp-meeting at Forest Park, Ottawa Kansas, from July 27 to August 2, 1898, inclusive. Board and lodging can be had on the grounds for \$2.50 per week. Reduced rates on all railroads leading to Ottawa. T. C. Deuel, president; Mrs. Emerick, secretary, Wallula, Kan.

PROGRAMME

Of Mass Meeting at Bloomington, Ill.

- TO BE HELD SATURDAY AND SUNDAY, MAY 14 AND 15, 1898.
- Saturday afternoon—Words of welcome, Mrs. Lou Gay.
- Response for State Association, President Warner.
- General Conference—Our Neighborhood Needs, opened by M. H. McGrath; Our State Needs, opened by Ervin A. Rice; Our National Needs, opened by James Freeman.
- Saturday evening—Our Critic Before the Mirror of Truth, Geo. B. Warner. Reading and tests, F. E. Lotgreen. Recitation, Emma N. Warner, M. D. Platform tests, C. H. Figuers.
- Sunday morning—9:30—The medium's Lour.
- 10:30—How Shall We Educate, C. P. Johnson.
- 11—Woman in Spiritualism, Nettie E. McGrath.
- 11:20—Lecture and tests, F. E. Lotgreen.
- Sunday afternoon—2:30—Lecture, G. H. Brooks.
- Platform tests, C. H. Figuers.
- Sunday evening—7:30—What Does Higher Spiritualism Teach? Emma N. Warner.
- Platform tests, C. H. Figuers.
- Five minute scrap talks.
- Excellent music at all sessions.
- Notify Cal. James Freeman of your intention to be present, if possible.

LOYALTY IN OBEDIENCE TO TRUTH.

A Companion to Ghost Land That is Its Equal in Every Way.

IT WILL SPEED RADICAL REFORM IN THE HOUSEHOLD OF SPIRITUALISM—A LECTURE TO THE READERS OF THE PROGRESSIVE THINKER, BY C. F. COLE, OF DOWAGIAC, MICH.

As Spiritualists we know, and can furnish proof of the birth and development of our religion.

It is the duty and privilege of all to defend what they deem to be the truth.

Can we as a people expect to hold our position, if we stand as individuals only and not as a corporate body?

Do we exert the concentrated force, the irresistible power that harmonious organization would give?

Do we realize that the whole legion of orthodox forces are arrayed against us, prompted by the bitterest spirit of hatred?

Have we taken definite steps to organize as an "Anti-Church Association," and thus meet the "Anti-Spiritualists," which is the whole body of opposition from the church of Rome down to the Church of God?

Are we to think that such a step into the open field of public action, would incur our cause which we love so well?

Suppose we do assert that we love the revealed truth of spirit communion, and refuse to put ourselves on record as those who are willing and able to defend the knowledge of these facts, would the thinking world, or the church commend us for the act?

The love of truth should prompt us to manifest the real existence of our well-grounded hopes, by the open declaration of our convictions, which are based upon demonstrated facts, attested by hundreds of thousands of the purest, wisest and best of men and women.

Now is the time that the spirit-world requires—yes, commands the attention and the willing co-operation of every one to whom the light of the spiritual gospel has come.

We can form no shadow of excuse. We cannot evade the consequences of our own act. We have cast aside allegiance to the system of religion under which we were born. We must either don the armor of defense, or living truth, or wear the mental fetters, which a neutral position gives us. Many good people are like heavily laden carts, rolling down deep and narrow ruts. They require a severe mental shock to lift them out, and elevate them to higher and firmer ground.

It might seem strange to one who is centered in self, who seeks only the gratification of his or her curiosity in physical demonstrations of spirit power, that a call for radical reform in our household should be sounded.

Still there is nothing phenomenal in the course taken by the minority, in whose ranks are found the pioneer and early exponents of true Spiritualism, who are lifting their voices, tremulous with mortal infirmity, but strong and fully rounded out in spiritual development.

Their trembling hands are writing upon the walls of spiritual literature, "weighed in the balance and found wanting."

Would it be wisdom in those who are mere recruits—novices (like the writer) unskilled in the use of the "sword of the spirit," to turn aside and heed not the cry of danger when it comes from the hearts and souls of those who are bearing the smart and scars of early conflicts with the enemies of truth and justice?

Do the words cause a tremor, akin to fear, to pass over you? There is no greater cause to dread or fear than the spirit of apathy slowly and silently stretches forth its poisonous tentacles, beumbing and dwarfing our interior selfhood, lulling to partial slumber our soul's finer and purer perceptions of spiritual truth—sweeping the delicate laws which transmit to our interior manhood the higher forces which place the seal of God's greatest innovation, that might, if tolerated in the individual, become contagious, and weaken, and in time degrade the entire household.

A call for radical reform will turn our attention to the real mission of Spiritualism. There must have been a purpose in the mind of the projectors, on the spirit side of life, as to its ultimate results.

Those who received the heaven-born gospel of the century were fully conscious of the object of the revelation, and they recognized the fact that it was for the sole purpose of Spiritualizing the human soul and bringing it into harmony and activity with the higher forces of spiritual unfoldment, and the development of true manhood and womanhood upon a purely mental and spiritual basis.

When we look abroad through the medium of the press or by personal observation, to find the result of the labors of the noble pioneers whose hands and hearts were joined in co-operation with the highly developed spirit forces, the outlook is not encouraging so far as spiritually, pure and simple, is concerned.

It is true that, as a people who have repudiated orthodoxy, we are increasing in numbers, but are we as a people growing?

IN SPIRITUAL STRENGTH?

Do we stand out in bold relief, "read and known by all as a spiritual-minded people, a 'peculiar people' in that respect?"

As a people we excel in zeal for the cause of truth those whom we know to be supporting a system of religion based merely upon hearsay, and do not stand clearly stated?

Do we stand aloof from all pagan customs, ceremonies, titles, vestments and rites, which have grown out of the decaying debris of superstition and false theology, which from time to time has been revamped, turned, colored, returned, retired, condemned, and then received again as the exponent of the will of the Deity?

It seems reasonable to believe that true reform has been and ever will be the work of the higher forces through the instrumentality of men and women whose interior perceptions have been quickened to see and feel the danger which is closing in around their fellow-men.

While a call for reform has often severely shocked the mental and moral sensibilities of many good but inactive souls, it has always resulted in good for humanity.

Do we as a people set value on all temporal possessions in accord with the standard of the spirit world? If so, a call for reform would be impossible.

If the truth is confessed—and it should be by a people who are in search of that "peace"—we are not distinguished by our zeal in propagating the simple yet omnipotent principles which underlie our beautiful life-giving philosophy above our fellow-men who

are still bowing at the shrine of paganism. Do our people as a whole manifest keen desires to drink from the streams of spiritual philosophy as they flow forth from the fount of our varied literature?

Are our spiritual papers subscribed for and read by anyone who can afford to pay for them? [No] Not one in a hundred Spiritualists takes any Spiritualist paper.—Editor.

Are we as a people "free from every weight" with mind and soul open to the influences of spiritual power, standing armed, not only to defend the truth, but having our own lives transparent, are we making conquests and adding territory to the domain of spiritual knowledge?

We believe that eternal progress is our birthright. Have we begun in reality to progress?

I do not mean, have we an extensive experience in witnessing physical phenomena and in receiving great "tests," but are we growing, and do we make effort to "bear the burdens" of the weak, and defend the ignorant by covering them with the shield of spiritual knowledge?

Are we gathering the rich gems of thought which fall around us like the dew of evening?

Is our spiritual perception clear enough to select from this bounteous supply such food as our interior manhood can assimilate and thus develop soul-power? Looking out upon the great sea of human life in its "struggle for existence," one finds that the failure to cope with the events of earth-life, is due to a lack of soul-force to grasp the realities of our relation to the spirit-world, in which eternal progression is the order of eternal life.

At the base of physical growth lies an important truth that must be recognized, if physical manhood is to be expected result. That conditions that will meet the demands of our Mother Nature. She is the most imperious dame in the universe. She never overlooks a neglected duty. She never forgives a willful or innocent violation of the laws of her household. Our stern and implacable Mother holds all the wealth of the universe in her grasp. She bestows no gift upon the sluggard. Her treasures must be wrested from her hand by physical and mental effort, and physical existence can only be made pleasant by responding to her laws.

But there is something higher, grander, nobler, which cannot be physical, and if developed, it will control all the baser elements which pertain to physical life.

When this immortal entity is awakened to action by the knowledge of the source of its being, and its true relation and brightness, its first step is radical reform within the realm of personal being. Conditions are sought in harmony with spiritual law, which is higher in the scale than that which controls the physical. The interior is illumined with spiritual light. The moral defects are repaired in the light of truth. The spirit is strengthened by spiritual food. The soul becomes strong and self-possessed, and is able to stand for truth and purity of life to stand for truth and purity of life.

If unselfishness and spiritual growth characterized us as a people, and banded in harmonious organization with a clear and definite declaration of basic principles, then an effort to elevate the human family would be attended with complete success, and as a corporate body, we would stand as a beacon light for truth and justice, in the front rank of moral progression.

The gifts of the spirit are dispensed with lavish hand. All are bidden to drink freely from the life-giving stream of wisdom, love and truth, so that the weak may stand strong, the inexperienced taught wisdom, the orphan brother and sister sought out and returned to home and friends, who love and care for their development in spiritual life.

Alas! for true Spiritualism, when selfish pride and egotism take the platform of the spirit, and the noblest of men and women are sought out and returned to home and friends, who love and care for their development in spiritual life.

It is a sad fact that the high and holy gifts of spiritual manhood has, in many instances, been degraded, and the seal of purity and goodness, which carried with it an atmosphere of a pure and self-sustaining life, noble men and women were torn into the ways of life, empty-handed, but hearts and souls ablaze with spiritual love and truth, trusting to the wisdom of their spirits, and to temporary support. They labored for the love of the truth, and the spirit world provided for their wants, through the liberality of those whose souls were moved by the power of the truth.

We are told by many that such a course now would encourage the habit of neglect on the part of the people, and "mediumship" would be degraded. This could not be, providing the spirit guides were wise, pure, generous, and zealous for the truth, and sought the well-being of their instrument. Even the churchly souls can be influenced to give in support of the genuine spiritual-minded medium.

Does the costly array of rich vestments worn by many of the exponents of the truth, compare well with the wide-spread poverty—yes, suffering, that is resting like an incubus upon thousands of our fellow men and women?

Are the little "gatherings" of Spiritualists scattered over the land cared for by the many mediums who are calling for invitation to address societies? Why not? Because we are unable to raise the \$25 for two lectures, and entertain the medium in the best home in the community.

Are we to think that wise, generous and loving spirits guide such teachers? Certainly not!

The custom of securing all remuneration before the work is done, has been supported by the "mediums" of the church, which craves praise and recognition levied upon all honest organizations. They will not save souls by the free grace of their god unless this money is vouchered for before they begin to pray or bless.

May the spirits of just men in the higher realms speed radical reform, that will teach all men their duty to the teacher of truth; that will in its onward march turn the mental gaze inward, to examine the interior selfhood, instead of leaning upon the evidence gained through physical manifestations which have an important use, but close observation teaches the fact that they are not the source of spiritual strength.

Send in your orders now and they will receive prompt attention.

Again do we call special attention to our terms. GHOST LAND special terms will end June 1st.

ART MAGIC will be ready for distribution June 1, and can be had by paying \$1.20 and get The Progressive Thinker one year in the bargain.

By sending us \$1.50 before the first of June you can get The Progressive Thinker one year, Art Magic and Ghost Land.

STUDIES IN SPIRITUAL THOUGHT.

Peace of mind and spirituality of thought and conduct are harmonious factors in the development of the higher life in man. Worry is a discordant influence, an enemy to spiritual thought, a foe to spiritual growth. Caring care and the uneasiness of anxiety are far from conducive to the evolution of spiritual-mindedness.

Hence the formation of "Don't Worry" Clubs may properly be hailed as welcome adjuncts in the spiritualizing factors operating within the social field of human life.

"How are you trying to be happy?" "What are you doing for happiness?" These are the queries which have taken the place of more commonplace greetings among some Chicago people nowadays, says the Chicago Tribune. For happiness is reasonable and popular at the present time, just as unhappiness, pessimism, and sorrows more or less romantic and sentimental have been fashionable and popular during the last decade. It is no longer considered the correct thing for a thinking, intelligent man or woman to go about the world moping or depressed.

"I would as soon be seen promenading on State street or the boulevards with a soiled face as a gloomy countenance."

"This is the way one Chicago woman expresses her opinion, and it is an opinion shared by a large number of clever and intellectual, not to say philanthropic, Chicago people."

THE BASIC PLANK.

"It is wrong to all humanity, a positive sin, to be unhappy."

Here is the basic plank upon which the happiness societies and happiness-seeking individuals build their platform. Unhappiness, the yielding to low spirits and depression, which are the base of modern civilization, is not a necessity, not even a luxury, according to the people who are working against it. It is merely a temptation, a debased condition of mind and soul, to be fought with and vanquished accordingly. It is a condition positively murderous in its effects upon all good work or quality of life, they further declare, and as unnecessary as it is unwholesome. So the Chicago men and women who do the most and the best thinking are making an earnest business of enjoying life, of being happy, and they claim that already much good has been accomplished by their adopted toward the end of that pursuit which the Declaration of Independence declared to be one of the "unalienable rights" shared by all men are varied and numerous. They range all the way from religious exercises and beliefs to fads and hobbies of all kinds. One man finds happiness in collecting coins or photographs, another in walking many miles a day. So, as "the happy in any way possible, so long as you break no moral law," is the initial instruction of the happiness teachers, it naturally follows that many and strange are the paths which lead to the detectable land of joyousness. The philosophy underlying the "Don't Worry" is that the most successful happiness teachers in Chicago.

REASON AND TRUTH.

Reason is only potent when on the side of truth. Wisdom can be taught without the truth at its base. Religion may, if eloquently and hypocritically presented, take hold upon the minds of the people temporarily, but if not based upon a knowable fact it must fall of its own weakness.

CANNOT BE CRUSHED.

Spiritualism is simply a fact, a knowable truth, and cannot be crushed by any amount of slander and unrepentant denials, by all the fraud and charlatanism, by all the individual divergences and intricate and almost unsolvable problems along the line and within the outstretched arms of its many theories, theories and philosophies; by all the burdening labyrinths of reason, which have become attached by reason of selfish desires and aims; of this be assured, but we must not forget that the wheels of progress will not turn if the machinery is not cleaned up once in a while and oiled; if man fails in his duty, the machinery of which he is a very important part will lag, and the progress that is his will slow.

OUR PROMISE FULFILLED.

We have promised the readers of The Progressive Thinker, each time we have given them something new, that it would not be the fraud and charlatanism that would be made to the cause and to their own personal compilation of valuable literature, so

HERE WE ARE AGAIN

with a neat and invaluable work, a book of nearly four hundred pages, beautifully bound and plainly printed on clear book paper, and from type large enough to rest the eye from the strain necessary to obtain the current news from the secular press of today, large enough to read at night without injury to the eyes.

THANKS FOR PAST FAVORS.

We have no abating but words expressive of the highest appreciation for the manner in which the Spiritualists of the country received our last program, placed on file after the date of this publication. We appreciate their eagerness manifest from the first in procuring that most wonderful work, and as we know each one who has been so lucky has received more than his money's worth many times over, it is only with a feeling of thankfulness, hope and implicit confidence that we present to you this, our latest publication. Thankful our effort has resulted in affording a means to a higher spiritual education for the masses, hoping for a continuation of the interest in our liberal offers we present ART MAGIC to the public with all confidence in its power, as a literary work, to give the perfect satisfaction that has been so enthusiastically expressed, privately and for publication, of Ghost Land.

TERMS FOR ART MAGIC.

Art Magic will be ready for distribution June 1, but orders sent in now will be put on file and filled immediately after that date.

One dollar and twenty cents (\$1.20) will get The Progressive Thinker for one year and Art Magic. All orders placed on file after the date of this paper will entitle the subscriber to Art Magic. No order will be filled without the accompanying \$1.20.

ART MAGIC AND GHOST LAND.

Art Magic is a companion to Ghost Land, written by the same author and issued by the same editor, Emma Hardinge Britten, and until the first of June we will furnish The Progressive Thinker and Ghost Land at once, and Art Magic as soon as published, for \$1.50. We will also continue sending Ghost Land up to June 1, on its present terms.

If you wish to get Ghost Land as a gift, you had better send in your \$1.20 at once or you will lose the only opportunity you will probably ever have at this rate.

UNPARALLELED OFFER.

Where, when or by whom, aside from former premiums offered by The Progressive Thinker, has there ever before been such a literary work made to the Spiritualist public in the matter of high-grade literature that have been up to their representation? We are obliged to make this slight difference between the price of The Progressive Thinker and Ghost Land and The Progressive Thinker and Art Magic, owing to the advance in the material of which the latter is composed. It makes but a few cents difference on each book, but to the one who furnishes ten or twelve thousand books it makes quite a perceptible deficit, and the offer still remains unparalleled.

Send in your orders now and they will receive prompt attention.

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scripture verses and other cheering and encouraging items to memory; there are unhappy people in the world also who do not care for that sort of thing and must be comforted in some other way. Hence the philosophy which directs people who wish to be happy not to commence operations by following rules, but to work out their own strong, unselfish efforts of any kind, but merely by being happy at once and without further delay.

"Resolve to be happy for at least a moment of every day; the simple resolve will do much toward setting the mental current flowing in the direction of happiness."

Here is the initial suggestion—for the happiness seekers are chary about formulating rules for its development, and prefer merely to "suggest" the things that will probably induce the beatific state—of some of the men and women who claim to have attained to a condition of permanent happiness.

"Look for the little bits of happiness which the close around you, induce others to do the same, and pass your joys and means of gladness on." In the way of reasons for their manner of thinking, and for the spread of the happiness habit, they present a list as long as convalescence.

"Be happy and you will be good," is the unusual but comforting way in which some of the "happiness thinkers" of Chicago reverse the time-honored and worn old rule of ethics. "A happy person means, intends, and practices good toward all the universe," explains one of the Chicago men who work for happiness, "and it is far easier for a happy person to be kind, thoughtful, and unselfish than the reverse. The happy nature wishes all others to be happy, too. And the unhappy person who has these good impulses is worthy of being canonized. The Southern 'nanny' who said that her children had 'nobby tempers' because she never crossed 'em; nothing spilled, children had been made unmanageable; was nearer right than she knew. Now, as human beings in a state of nature are always happy, it is more possible to render the state of happiness general, and every person should keep happy, if only for the sake of the effect upon his moral nature and that of the world at large."

"I am truly glad to know of the happiness movement," declares one of the best known nervous specialists in Chicago, "because, as everybody knows, happiness makes so strongly for health. A happy person is nearly always a well one; an unhappy person is generally a good subject for medical care. And, to my personal knowledge, the happiness movement is doing a noble work among the nervous sufferers and hypochondriacs of Chicago. The healthy effects of a great joy are known to almost every one."

Love and the power of drawing it, beauty of the physical as well as of the mind, health, wealth, length of years, success, fame, and a host of the kindred desires of humanity are promised to the faithful happiness seekers by those who claim to have experienced the truth of their theories. The means by which they propose to attain these varied joys, will vary widely in method, but as identical as simple in the beginning.

"Begin to be happy anywhere you happen to be, and forget self." Old as the hills, yet perennially young as happiness itself, this rule is potent, according to the men and women formulating it. In working for others, which is true and lasting happiness found, they declare, and the precise mode of this work matters nothing. It is the work itself and the manner of doing it that count.

"The work begins when we do best," reads a little pamphlet which has started many Chicago people on the road to happiness. "It is to be happy themselves—so to lose their melancholy and depression in the enjoyment of something anything, which they really enjoy, that all mournful thoughts are pushed from the mind. Then they can begin to spread happiness in any way they deem best. But it should be distinctly borne in mind that an unhappy nature never yet made another happy."

It is especially to be hoped that the "Don't Worry" idea will "take" among Spiritualists. With their philosophy and their knowledge, there would seem to be no people on the face of the earth who should be more happy, or worry less than they. They should be the happiest and the most spiritual of all people. Spiritualists, we would let us join the Spiritual Don't Worry Society.

JAS. C. UNDERHILL, Hammond, Ind.

"The Watsons Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of her manager, Co. Pa. For sale at this office. Price 15c.

"Edith Bramley's Vision." Vivid description of a Jesuit spirit convulse, together with "interesting corroborative testimony." Price 15 cents. For sale at this office.

"Principles of Light and Color." By E. D. Babbit, M. D., LL. D. A truly great work on the matter of light, and one whom Spiritualists should feel to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, and students of the occult forces will find interest of great value and interest. A large, four pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

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"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

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"The Ideality of Eclecticism: A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

T. C.: Q. We hear of black, cold, bad, hard, good, tender and warm hearts. The Bible says that out of the heart proceed various bad thoughts, actions, etc. The Catholics have churches that they call the "Sacred Heart," and pictures with big hearts on them. Now does not physiology and anatomy prove that it is the brain and not the heart that one uses when he has a little thinking to do before committing crimes or good actions and thoughts?

If it is true the God of the Bible made man and dictated the writings of the Bible, it seems to me he ought to have known something of the functions of the organs he created.

A. The heart primarily has nothing to do with thought, but it is delicately susceptible to the nervous impulses of the thoughts and emotions, and while the brain gives no indication, the heart is responsive. It throbs and leaps, almost ceases to beat, or seems bursting. This led to the conclusion that the heart, and not the brain was the seat of the emotions, and the phraseology is yet retained, although it is well-known the heart has the propulsion of the blood for its only function. When the Bible was written the office of the brain was unknown, and in their ignorance of physiology and anatomy the writers wrote according to the understanding.

The language of the Bible, of course, is now construed figuratively, but when it was written it was a literal statement and so received by its readers, and proves its authors to have been ignorant of the plainest facts of physiology. The idea that God had any part in the composition of the Bible, more than any other book, is too absurd to merit a passing comment, were it not accepted by so many well-thinking people. The time has passed when every new thought or truth had to be squared with the Bible, or when we are obliged to stop and inquire if our conclusions are in conflict?

Alfred Hocking: Q. Does Spiritualism advocate capital punishment; if not, what does it offer in its place?

A. In answer I quote from Religion of Man and Ethics of Spiritualism, pp. 294-5:

"The last crimes we have to consider is the capital offense, which has been unflinchingly punished by death. While society has the right to employ such means as it deems necessary to protect itself, it cannot justly or wisely resort to severest measures when others less extreme will answer the purpose. By capital punishment it ignores the sacredness of human life, the very offense it seeks to punish. It does not lessen crime and hence cannot plead intimidation. As conducted in the jail yard, with priestly confessions, it is a ghastly farce little removed from brutal butchery.

The sacredness of human life should be upheld firmly, that even the murderer should not forfeit it. He should lose his liberty, and public safety may demand this forfeit perpetual.

"If the death penalty is for the purpose of vengeance or intimidation, hanging or electrocution is too mild a form of punishment. The most terrible forms of torture and excruciating methods should be used, so as to appall the stoutest heart. This was the old method, and was found to stimulate the criminal passions instead of frightening. Crime grew out of the punishment of crime. In those states that have abolished capital punishment, crime has decreased. These, however, have not gone far enough. They have reached only what may be called a passive stage, which places the criminal where he can do no harm, and do not trouble themselves about his culture. The priest by means of dogmatic theology is their reliance to work a change of heart, which, when pronounced, is practically denied by the fastened bolts of the prisoner's cell.

"Humanity has but one duty in the premises. It may shrink from it now, but it will be met in the future. Even the murderer is immortal, and sometime will begin an advancement which will culminate in angelic excellence. The laws of the universe work out their own purpose. We need not trouble ourselves to avenge transgression. We can with justice protect ourselves, and by doing so work directly in the channel."

But this contemplates an entire change in the criminal code, and method of treatment of the unfortunate class which represents the constant reversion to the types of our savage ancestors.

Baron Mikos, Hungary: Q. How is it that some spirits pretend even to have been reincarnated several times; and they say that everybody must pass through a lot of reincarnations. I think spirits ought to know if there is reincarnation or not, and it would be hard to think that such spirits are liars or don't know anything about it. Now what is the truth?

A. This is indeed a puzzling question to those who think spirits have infallible knowledge. Now the solution with spirits rests exactly as it does with mankind. Without spirit information, men have arrived at these two conclusions. Many believe in reincarnation, and say that they are able to recall incidents in former states of being. At the same time it is held as fundamentally true that all recollection is lost in slipping from one to another. Hence it can be only a matter of theory. If spirits freed from the body have been reincarnated they have lost all memory of such state, and cannot testify from experience, any more than can man.

It would, however, appear reasonable that spirits ought to be able to perceive the reincarnation of others, if such event took place, yet this may or may not be possible. However this may be, we should not set them down as knowingly deceiving. They have theorized themselves into the belief, just as good and well-meaning people have in the earth-life. The entire plan of organic being, is utterly opposed to the theory of reincarnation. There is not a shadow of scientific evidence in its support. It is an ancient doctrine, produced to account for phenomena now fully explained by other means. The presumption is that a doctrine or belief is untrue in direct proportion to its age. The older, the more the chances against its being true.

Charles E. Hubbard: The lights above your head, as described by the medium, were simply magnetic waves thrown on and over you for the purpose of gaining control.

A fortunate shepherd is nursed in a rude cradle in some wild forest, and, if fortune smile, has risen to empire. That other, swathed in purple by the throne, has at last, if fortune frown, gone to feed the herd.—Metaphor.

RANDOM SHOTS.

Talmagian Spiritualism and the Future of Spirits.

The Christian Herald and Signs of Our Times, a New York journal edited by Rev. T. DeWitt Talmage, the one and only, in Mrs. Baxter's remarks on the transfiguration of Jesus on Mount Hermon, in the presence of Peter, James and John, the lesson for April 17 says: "Perhaps the spirits of great and good men, long dead, often came and talked with him in those long vigils. . . . When people tell us that the soul sleeps in the grave between death and the resurrection, and that there is no conscious existence immediately after death, they have some difficulty in accounting for the presence, at least, of Moses on the mount. There is no question as to his death, though there is mystery; yet it would appear that he was so near to Christ that he could talk with him, and in that supernatural light his presence was revealed. . . . It may be that the spirits of the departed are always nearer to us than we suppose." If this from the great Talmage's paper does not savor very strongly of pure and undefiled Spiritualism, we should like for some one to explain if not, why not?

The Methodist Sunday School Journal for April has some ideas equally as strong for orthodox papers, and on page 228 says: "Heaven cannot be so very far away, nor so very strange and unlike our human thought. We shall find it very natural, and its residents very companionable, I am sure, if only we are in fellowship with the purity and glory in which they dwell." How strange this sounds in comparison with the old-fashioned, out-of-date sermons full of fire and brimstone and hatred, in which the sanctified and regenerated had no greater delight than in peering over heaven's battlements and amiably grinning at the agonies of their once loved ones in Gehinnom below. But times have changed.

Several weeks ago I read an article by J. W. Dennis, of Buffalo, N. Y., in which, if I remember the trend of his arguments correctly, he holds that some time in the spirit future man will lose his personality and "go into Nirvana" or be "absorbed into Brahman" in other words, become a part of the Oversoul or God. Mr. Dennis is what I call a Spiritualist Materialist. Spirit is refined matter, or else matter is crudest of spirit. "There will come a time some day," in the eons and ages to come, when all spirits will lose their individuality and become merged into the Divine, because there will be no more to know or learn; and I believe that some people as the animals, owing to a very low animal-state of existence, lose their individuality and have their spirit dissipated into the universal spirit ethereal substance, and likely become reincarnated, and again they may not. The spirit world is ruled, I believe, on the line of "survival of the fittest," as well as is the physical world. Perhaps in that far-off time after all the souls are drawn into the Oversoul they are born again in some other world, worlds and their inhabitants going in cycles, "history repeating itself." I believe that souls may be so advanced in spirit lore that they can put on and off their spirit body at will, and appear in whatever shape they please. Being of spirit run by pure electricity the soul's covering is of such a high degree that I do not suppose that once in a million times does a mortal touch a real spirit; he would fall "as a dead man," from the shock if he did so. It is very seldom that mortals see the real spirit, I believe it is mostly by thought-projections and such like phenomena that mankind learns from their friends on the other shore. It is a very dangerous thing to meddle with spirits and their phenomena unless a person is content to learn at a distance, or until he is well enough informed on chemical and electrical subjects to know how to conduct the business.

Ney, Ohio.

LOVELY TO THE ANGELS.

Lovely to the angels be our thoughts within,
Mid the world's distractions, 'mid its strife and din;
Toiling on life's journey, 'mid its smiles and tears,
Lovely to the angels each pure thought appears.

In the silence musing, in the shady grove,
In the busy, bustling throng, whereso'er we rove;
In the field at labor, when sweet rest is sought,
Lovely to the angels is each loving thought.

Rambling in the forest, floating on the stream,
Searching Nature's secrets, waking or in dream,
Doing life's stern duties, in toil and patience wrought,
Lovely to the angels is each kindly thought.

Lovely to the angels are aspirations high
Tow'rd the pure ideals that fleck the soul's blue sky;
Beautiful the soul's bright robe, in high endeavor wrought—
Lovely to the angels is the heart's pure loving thought.

Loving thoughts, pure thoughts, gentle thoughts and kind,
Are the pure adornments that beautify the mind—
Beautiful bright jewels, by aspiration sought—
Lovely to the angels is the glow of loving thought.

—James C. Underhill, in the Lyceum.

SUNSET ON THE SEA.

O, billowy sea, O, restless waves,
Like warriors groomed for the race,
The lances of battle on minions of braves
Shine forth with beauty and grace.
The sheen of thy glory rises mighty and deep,
All flecked and spattered with gold,
As gaily the billowy waves up-leap
Like racers restless and bold.

The star-canopy signals the winds in their course,
That stretches away in the west,
Where her steeds gallop forth with strong-winged force,
A cavalry charging abreast.
The bright crimson gleamings shoot athwart the sky,
Like banners unfurled in the fray,
And images grim in the pathway lie
Where night shadows gleam and play.

The wind's mad sweep o'er ocean's vast deep
Raises barriers like mountains and rocks,
And the waves wildly leap the rough, craggy steep,
White waves, dark waves and arms interlocked;
The ominous clouds overspreading the sky
Enclose the gray horizon dim
Like wild birds of prey, rushing onward their way
On the crest of the ocean's brim.

But the night shades are loosened, no longer dismayed
By objects dimming and chilling,
The moon rises proudly the evening's bridesmaid,
And the ocean and sky are athrill;
The ocean aglitter with a beauty her own,
No longer restless with foam,
But churned with the light of the face of the moon,
The sunset is lighting her home.

BISHOP A. BEALS.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"After the Sex Struck." By George N. Miller. Price 25 cents. For sale at this office.

A FRIENDLY CHAT WITH SOME OF OUR CORRESPONDENTS.

PEEBLES INSPIRED.

Mrs. L. G., of Brooklyn, N. Y., feels inspired to say regarding spirit presence: "Having been brought into the light of Spiritualism, after passing through the shadows of dogmas and creeds of orthodox, I feel I must voice the sentiments the influences bring to bear upon me from the spirit side of life. Their forces are even about me; I sense their presence always, and have the satisfaction of knowing that they have ready hands and willing hearts to assist me in this mortal sphere that will try to realize the extent of spirit power. That mortals have a great deal to battle with when they take their stand for Spiritualism, is beyond question; but the forces are always ready, but if we only have the moral courage to overcome the obstacles that hamper and obstruct our progress, we will find that each victory will only serve to strengthen our forces and make the next bridge easier to cross when we come to it, and by fortifying ourselves with the plain, unvarnished truth, there will not be anything to topple over if an attack be made.

"I read The Progressive Thinker with much interest, and am sure it will win its way into every heart."

HOW WILL IT END?

J. L. M., Warren Vt., sends in a lengthy article on the subject of the present tilt between America and Spain, in which is drawn the conclusion that the conflict is not over the Maine wreck or the freedom of the reconcentrados, but between church and church. Now there is no foreseeing the result of this beginning of hostilities between the two nations, but at the present time a large percentage of our army and navy are composed of Catholics, chaplained by as many priests in proportion to numbers, as by preachers of the various other denominations, and they are shoulder to shoulder in patriotic zeal for America and Cuba Libre; and furthermore, Spain is under Catholic domination, and recently, in Madrid, Cubans born and reared Catholics, although it is known that they have generally quit going to church since their struggle for freedom from Spain. Therefore, while the Spanish Governor-Generals are striving to influence even the insurgents against the Americans on account of their differences in religion, what the result will be no man knows. Wait.

DOESN'T HURT SPIRITUALISM.

C. Q., Oregon, Mo., writes a very caustic letter regarding the Foulke exposure of Spiritualist mediums. Such things may add somewhat to the credence already held by the world of church-goers and agnostics, but in the meantime it is spreading the name of Spiritualism abroad throughout the land to many who never heard the name before, and it is confidently expected that our old boat will weather the storm as it has many such in the past. We would advise the correspondents to look out for themselves, and not the result of these exposures. Spirit and Spiritualism are imperishable. Enough has already been given in these columns of this "Chief Spook."

WORDS OF APPRECIATION.

H. H. R., writing from this city, has the following words of appreciation to offer for a certain number of The Progressive Thinker:

"I find in a recent issue of your estimable paper such an array of priceless knowledge, scientific truth, spiritual beauty and trust that I cannot restrain my desire to urge others to carefully read and preserve 'this number,' and pitilessly 'bigoted' prejudice of those who will not search for the same communications," and mentions the "oneness" of those St. Joseph, Mo., twin maiden ladies; "Astronomical Significance of Noted Bible Texts," by D. W. Hull, of Newton, Kan.; "Communism With Higher Worlds," by Prof. J. R. Buchanan; the communication of Mrs. Colby Luther through Mrs. Cora L. V. Richmond; "Do Angels Have Future Life?" by J. J. Jones. The article is finished with a marginal note saying: "Your Ghost Land is beyond praise."

This mark of appreciation of this particular number, coming without solicitation, is regarded with pleasure, but just how any one can single out a special issue of The Progressive Thinker as one of much greater importance than others, can be accounted for only on the hypothesis that the "best and wisest folks differ." It is the endeavor of the proprietor of this paper to furnish the most profound Spiritual and scientific literature, and data of church infidelity obtainable for every issue and serve it in the greatest variety possible. Other issues are similarly commented upon every week by some of our patrons, and it makes me feel that our effort was indeed appreciated.

IS WAR MURDER?

R. M., Camden, N. J., desires to be led into the right way of thinking in regard to the matter of war; whether it is murder, spirally considered.

Murder in self-defense is considered justifiable in common law. Self-protection is said to be the highest law of nature. War is not always in self-defense. In the matter of the war with Spain, no one can doubt for a moment that drastic measures had to be resorted to to prevent further cruelty, further butchery of innocent, defenseless women and children of a people being active to throw off the yoke of slavery; to prevent human beings, our neighbors, being annihilated by a powerful nation, whose cruel hand the whole world knows by its bloody history pages. It is simply a move by the humane impulse in man to correct a great error to restore peace and prosperity to down-trodden race, to help the universal spirit of independence adjust itself to a more harmonious state of existence, of self-reliance, a state natural to each human being according to the teachings of Spiritualism.

HITS THE FAKIRS.

Our old soldier friend, Allen M. Blanchard, of the National Military Home, O., writes thus enthusiastically of the "Conley Exposure":

"Enclosed find ten cents—five cents for past favors—missionary papers asked for by my late postal card promising to remit—and five cents to pay for the copy of your issue of April 23, 1908. Page 2 of that issue is worth twice the cost of your paper a year, to say nothing about premiums. You are certainly the morally bravest editor that I ever knew. Talk about faith in one's cause, and having the courage of one's convictions—sublimity is too feeble a word to use—it doesn't cover the ground. With you, Spiritualism is the good which must be based on the side with all counterfeits, good and bad, indifferent, whencesoever they may come. But do you know whose

knuckles you are rapping the hardest by publishing Conley on page 2, and your editorial thereupon? Not genuine mediums, but fakirs!

"Before the late war our country was flooded with broken bank bills and counterfeit money. The bank pamphlets Bank Note Detectors? Who drafted those pamphlets? Not the holders of good bills, but the holders of wild-cat money, and just so it is in this case. Both honest mediums and fakirs have long been looking for this (or a similar) blow to fall, but wondered who would have the moral courage to touch the fake to the catapult.

"When occasion was ripe, the hour came—when the man was forthcoming, and his name I need not repeat, for it is already a household word from Maine to California.

"Many have asked me why, in all the years of the past, the raps did not come before fifty years ago; my answer was (and is), that they came soon enough to bring criticism upon those who believed them; and had the 'tiny raps' arrived but a few years sooner, they would have brought, not ostracism, but martyrdom. You know the old adage which says: 'It is the galled jade that winsces'; you will soon know whose corns you have trodden.

"Soe et tuum," Mr. Editor. I think I will write up some of my Conley experiences soon and send them to you, even if they do land in your waste basket."

THE WRONG HORN.

An article intended for publication elsewhere than in The Progressive Thinker, comes to us from one made "sore" by the publication of the Conley-Green write-up of fakes.

Conley makes some broad statements in his expose of the tricks now being palmed off by so many so-called mediums, and in fact many who have enough of the genuine without resorting to fraud to carry on a legitimate business in mediumship. His statements are rather contradictory where he says: "If you want genuine slate-writing, take your own slates, marked, bolted and sealed," or words meaning the same, and "never allow them to leave your possession or sight," and in another place he says, "Am now prepared to say that there is no such thing as slate-writing, no mediumship, trumpet-speaking, rapping, or anything called physical phenomena in public séances. I do not say it does not occur spontaneously in private houses." These statements are the ones objected to by the correspondent whom the public have patronized for several years, and so far as we know, have found him genuine.

The article criticizes The Progressive Thinker for publishing such a thing. We have already sufficiently explained our position in the premises and have no words to recall or make plainer.

The critic takes serious exceptions to Conley's statement that he "approached one of the most noted slate-writers, and 'got on the inside' regarding the process, and does not give the name of the medium. He also says that if he was 'West-to-day' he most certainly would lead the proper kind of people to make an example of the rascal."

Indeed, this medium, unlike all other genuine mediums who have written us on the subject, is unduly sensitive and unnecessarily hurt. He certainly knows there are imitators, if he knows anything that is going on outside of his own mediumship, and if he knows there are fakes or imitators he must know who some of them are, therefore, why does he not reveal their names, as he asks Conley to do? It certainly would be to the ultimate good of the genuine medium, the cause of Spiritualism and the investigating public to know who they are.

The counterfeiting business is always done in secret. It must be so or the world, knowing the fraud, would stamp it out at once and render their schemes ineffective; paralyze their nefarious operations. That there is such an organized gang, playing upon the credulity of honest investigators and Spiritualists throughout the land, there is no longer any reason for denying, and the genuine medium is the last one who should show any sympathy for the fraud. Those who do so, can be exposed, and whose work makes the true medium's work harder. The sooner the gang is captured the sooner will the genuine arise from the dust and odium of the world's prejudice into brightly beaming stars of truth and the cause be advanced beyond possible estimate.

To quote the immortal Shakespeare, who left us so many beautiful thoughts:

"Time shall unfold what plaited cunning hides;
What covers faults, at last with shame derides."

"The many mediums who have stood the test for many years, and who have remained true to the cause of Spiritualism, even under the most adverse conditions, are very rarely mentioned in our Spiritual press," says the critic. For this he would no doubt blame the press, for not employing special agents to investigate and report.

The editor of this paper desires to be just to all parties, but has only the deepest contempt for the fraud who is playing his tricks under the cloak of mediumship, and takes the position if the Spiritualistic press would take the pains to expose these tricks it certainly would be the most expeditious and efficient means of cleaning our own doorway, of ridding our ranks of the worst enemy with which the cause has to contend. If every paper and every authentic society would co-operate in this matter there would be no employment for the Foulkes or Conleys, or Hagamans, and the secular press would lose a sensation in their attempt to injure our cause.

This is given with the deepest feeling of reverence for the true medium it is our nature to possess, the kindest feeling for the critic, and the most profound and candid desire to elevate Spiritualism.

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